

# Herald of Holiness

General Assembly Number

How beautiful  
upon the moun-  
tains are the  
feet of him  
that bringeth  
good tidings,  
that publish-  
eth peace.

Isa. 5:27

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# The Church of the Nazarene



HE Church of the Nazarene was organized for the express purpose of conserving and propagating the doctrine and experience of holiness or Christian perfection as taught by John Wesley. The first local churches which make up the denomination were organized in New England and New York in 1894 and the next year Dr. P. F. Bresee organized the first church to bear the present name in Los Angeles, California. The General Assembly at which the three major branches which now make up the Church of the Nazarene became one was held at Pilot Point, Texas, in October, 1908.

The creed of the Church of the Nazarene is that of evangelical orthodoxy and contains statements asserting faith in God, the Trinity, the deity of Jesus Christ, the Holy Spirit, the Holy Scriptures, original sin or depravity, the blood atonement, free will, repentance, justification, regeneration, entire sanctification, the second coming of Christ, the resurrection of the body, destiny, baptism and the Lord's Supper.

The distinguishing tenet of the creed of the Nazarenes is the one on entire sanctification. Their unwavering position is that entire sanctification is invariably a second work of grace wrought in the hearts of believers subsequent to regeneration by the baptism with the Holy Ghost and upon condition of faith.

The government and polity of the Church of the Nazarene is eclectic, providing for the independent action of local churches in all matters pertaining to their local interests and yet making effective a superintendency of the districts and general units of the church.

The distinguishing factor in the methods of the Church of the Nazarene is a strong, evangelistic aggressiveness which applies to both home and foreign missions. It is neither conservative nor fanatical, but is aggressively active in the promotion of revivals and in the husbanding of the results of revivals for the further promotion of the work.

At the close of the year 1927 there were 1,583 local churches of the Church of the Nazarene and 68,612 church members in the United States, Great Britain and Canada, and more than 4,000 members in other countries of the world. There were 128,978 members in the Sunday schools, 25,821 members in the Young People's Societies and 15,899 members in the Woman's Missionary Societies of the church.

At the close of the year 1927 the Church of the Nazarene had three General Superintendents and forty-two District Superintendents, 1902 elders, 953 licensed preachers, 355 deaconesses and 69 missionaries to foreign countries under appointment.

At the close of 1927 the aggregate value of the property held by the Church of the Nazarene was over nine million dollars. The Headquarters building and equipment at Kansas City, Mo., had a value of \$360,000.

The giving for all purposes during 1927 was

\$3,447,725, and the per capita giving was \$50.24, which is more than twice the average per capita giving of church members in general in the United States. Since its founding the

(Continued on last inside cover page)



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## The Seventh General Assembly

THE gathering of the representatives of the people afterward known as the Nazarenes which convened in Chicago, Illinois, in October, 1907, has ever since been known as the First General Assembly. The next year in October another convocation was called for Pilot Point, Texas, when the southern branch of what has since been called the Church of the Nazarene united with the other two which had come together the year before, and the Pilot Point meeting has since been known as the Second General Assembly. In 1911 the Third General Assembly met in Nashville, Tenn.; in 1915 the Fourth General Assembly was held in Kansas City, Mo.; in 1919 the Fifth General Assembly convened also in Kansas City; in 1923 the Sixth General Assembly was also held in Kansas City; and just now the Seventh General Assembly has concluded its meetings in Columbus, Ohio.

These General Assemblies are composed of the General Superintendents, the General Secretary, the General Treasurer and equal numbers of ministerial and lay delegates from the various districts into which the church is organized. The recent General Assembly was composed of 357 members who represented a little more than 70,000 church members—possibly 75,000.

The General Assembly is the law-making body of the church and in its quadrennial meetings considers such matters as the statement of doctrine, conditions of church membership and general rules, methods of procedure in the calling of a pastor, the organization and conducting of a Sunday school, Young People's Society, Woman's Missionary Society, etc., and all the local churches of the Church of the Nazarene must then follow the directions of the law made by the General Assembly.

The General Assembly elects men to serve as General Superintendents of the church throughout the world, to act as General Secretary and General Treasurer, to serve as editors of the HERALD OF HOLINESS and the Sunday school publications and to constitute the personnel of the General Board and other boards

and committees which are to direct the general work of the church during the four years which must elapse before the gathering of another General Assembly.

About one-half of the readers of the HERALD OF HOLINESS are not members of the Church of the Nazarene. But we have good reasons to believe that practically all who read the paper possess considerable interest in this particular church and that they will appreciate our effort to "bring the General Assembly home" to us all.

The Church of the Nazarene, whether one is in fullest sympathy with it or not, is a very interesting study in the field of evangelical, Protestant bodies. Its rapid growth, its insistent methods of propaganda, the high standard of the per capita giving (over fifty dollars per annum) of its members and its uncompromising and unapologetic adherence to the tenets and standards of "the old faith"—all these things together entitle it to a unique position in the land. Other bodies have done some of these things, but in combination these factors constitute something "new," at least for our day and time.

The Church of the Nazarene is a world-wide institution. Its emphasis upon the things that are fundamental gives it an unusual adaptation to every land and people, and its growing membership in lands outside of the United States, Canada and the British Isles indicates that this adaptation is understood and appreciated.

The next General Assembly, which will be the eighth, is expected to meet in 1932 at a place to be determined during the twelve months immediately preceding the time of meeting. And by that time, following the usual growth of the past, it should have more than 100,000 members, and as it gains momentum by increasing numbers and increasing devotion to the task to which God has appointed it, it will become more and more useful. Let's you and I keep it in mind and, if Jesus tarries and we abide, let us see what the story of 1932 will be.

## DEMOCRACY AND LEADERSHIP

The outstanding feature of this our special General Assembly Number of the *HERALD OF HOLINESS* is the "Address of the General Superintendents" which begins on the next page. This address was written by the three men whom the Church of the Nazarene has chosen from among its nearly three thousand ministers to be its leaders. So that among the leaders each of these men is "one of a thousand," and among the members of the church as a whole they are each "one among twenty-five thousand."

The mental poise, spiritual soundness and wide experience of these men qualify them to speak with authority concerning the status of the Church of the Nazarene and their wisdom and love for the work entitle them to sound the clarion call for a general forward movement, as they have done.

The trend of the whole world is toward democracy. This is as true in the church as in the state. But democracy demands better, wiser and truer leaders than any other form of polity. And it also demands the most loyal regard for leadership and the most faithful following of leaders. Democracy without leadership becomes mobocracy and mobocracy is tyranny—the worst form of tyranny.

A leader must be a man of vision, and a man of vision is described as one who can see more than other men can see and see sooner than other men can see. The Bible says, "Where there is no vision the people perish." Where there is no vision there is no progress and want of progress means stagnation and stagnation means damnation.

A leader must be a man of courage, for after he has seen his vision he must wait in patience for others to see what he is attempting to show, and when others declare they can see nothing, he must still be true. Many a man of vision has died before he could convince others that he saw, but if he did really see something and if he did not falter in the convictions which his vision necessitated, men must finally come to honor him.

The Church of the Nazarene has special occasion to be thankful for its leaders, its chief pastors, its General Superintendents. Read their address and your judgment will commend their sane, spiritual advice, and we believe your intuition will confirm the conviction that these men have seen a vision and that they possess the courage necessary to enable them to wait for others to see it.

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Thank God for all the holy men and women who have lived in the world. But more than all, thank God that holiness is the heritage of the humblest follower of Jesus Christ.

## EDITORIALS IN BRIEF

No man is any worse or any better than his heart. In fact, every man is on a dead level with his heart. "As a man thinketh in his heart, so is he."

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The world has levity and fun and pleasure, but these are but sorry substitutes for the peace and joy and comfort which are the possession of those who serve God in the beauty of holiness.

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There is no occasion for envying the richest, most popular sinner in the world; for no matter how large his bank account or how high his evaluation among men, if he does not repent of his sins and believe on the Lord Jesus Christ for salvation he will sink into just as deep a hell as the poorest and most unknown transgressor against God.

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Holiness, entire sanctification, the baptism with the Holy Ghost, heart purity, perfect love, the second work of grace, the rest of faith, the full assurance of faith, and the second blessing are all terms for describing that gracious experience in the grace of God which is the heritage of all true believers and which is obtained by faith subsequent to justification.

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In a world like this, the Christian may as well know that if he does not push the battle the battle will push him. And the aggressive soldier does not sing, "Hold the Fort," but "Take the Fort," for an army that is shut up in a fort can win no more victories.

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Mere programs for the improvement of the world will not meet the need; the demand is for a revival that will save men out of the world. The man who is not better than his environment is at best a parasite, and the man who is not so good as his environment is a transgressor. If the world is ever saved it will have to be saved as individuals—"one by one."

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Total depravity does not mean that every man is just as bad as he can be in every sense. If this were true he would be physically dead, mentally crazy and spiritually damned. But it does mean that every man is touched by the mar of sin in every phase and factor of his being. He is physically mortal, mentally weak and liable to mistakes and spiritually defiled by the taint of sin.

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Full salvation as an attainment in this life does not mean that its possessors "get so good they can't sin," but it does mean that the indwelling Christ can make us overcomers of temptation so that we can live out our lives for God without committing sin.

## General Superintendents' Address to the Seventh General Assembly, Church of the Nazarene

*Dear Friends and Brethren:*

*Grace be unto you, and peace from God our Father, and the Lord Jesus Christ, whose we are and whom we serve. As a church and as individual Christians we are greatly honored in being considered worthy to be called workers together with Christ in His plan to save the world, and we stand as monuments of His all sufficient grace and divine mercy. You have come here from every part of the world, with one heart and with one mind, to pray, to plan and to seek ways and means for the advancement of the kingdom of Christ and to make God more real to the consciousness of our generation and of those to come.*

**W**E SHOULD realize that the past, the present and the future are interlocked, so that we cannot separate these periods of time, nor can we separate ourselves from them. We are the product of the past and our present will determine the future. The factors of yesterday have made us what we are today, and the principles that are incorporated in our present lives will fix our destiny in the tomorrows. It is necessary, therefore, for us to deal in this General Assembly with retrospection—the past, with introspection—our condition at the present, and with prospection—our hopes for the future.

It would be indeed profitable for us to review the past four years of history, with its mistakes, if there have been such, and with its successes and victories. We can thus bring the past into the list of our present assets. We should look within that righteousness might be placed to the line and judgment to the plummet, in order to ascertain the heart life, the character life of ourselves, inasmuch as our deeds must be the inevitable product of what we are. Then we must plan wisely and unselfishly, not only for our own day and generation, but for posterity as well, under the leadership of the Man with the drawn sword.

The duty of our task is forgotten in the light of the effulgent glory of our divine privileges in Christ; privileges that angels would seek to enjoy, but are denied them. Our duties and privileges lead us to the heart of personality, both human and divine. Our task is a more glorious one than promoting the educational interest of the world, or advancing science, art or philosophy. These things are the accompaniments, the by-products of Christianity. We are dealing primarily with personality—human personality, divine personality—bringing the two together. From this union comes every good thing to which humanity can be heir. Our task, therefore, is a serious and responsible one, but made glorious by the halo of the privilege of touching the lives of men with the transforming power of Christ, that makes for destiny,

that lies beyond the reach of mere human development or human achievement.

Great privileges are always accompanied by great responsibilities. We, the members of the General Assembly, must not disappoint the people, nor grieve God by missing His plan for our future. Multiplied thousands of Nazarenes this day have their eyes turned toward the city of Columbus. God and angels are not overlooking the importance of this occasion. Many people, not members of our church family, are interested in the outcome of this gathering—one of the greatest gatherings of sanctified people ever held in the history of the world. These people are hoping, wondering, studying and praying. This multitude of witnesses have too much in common with us to be very far separated from us in their interests and affections. Much is expected of this General Assembly. Our own people are praying for us and God is depending upon us. We must not fail and we will not fail, by the grace of God and the divine wisdom for which we pray and which we must have.

First, let us review the departments of the church briefly for the past quadrennium.

### Foreign Missions

We now have missionary interests in the following fields: Africa, India, China, Japan, Latin America, Palestine and Syria, British West Indies and Cape Verde islands. Some of these fields during the past quadrennium have been affected by revolution and famine, but our work has been maintained in spite of all difficulties and unforeseen hindrances. Revivals have been frequent in our stations, many souls have found God, and today we have hundreds of saved and sanctified Nazarenes in foreign fields. China has been hardest hit by war, but our missionaries have not lost hope and while some of them have been driven from their stations, our faithful native Christians have kept the stations open and continued to preach this glorious gospel of Christ.

We have every reason to be proud of our missionaries. They have worked under many handicaps, but have done so uncomplainingly and their sufferings have been in silence, while they preached Christ and represented us among the unchristian millions. Some of these missionaries will live in history, for they have left a stamp upon humanity that time cannot erase.

The policy of the Department of Foreign Missions and the General Board has sought the consolidation of work already undertaken, to better equip our stations and better care for our missionaries. This has been considered more important than the sending of large numbers to the foreign fields. In this policy some progress has been made. It has been apparent

that our primary need is better stations, better homes, better equipment and more adequate care for the lives of our missionaries. It has not seemed good policy to place upon the foreign fields our choicest young men and women and then give them no adequate protection for their lives, nor equipment with which to labor. To increase the efficiency of missionaries and to add to their years of life is far better than forcing them to sacrifices that cut their lives short and compel us to fill their places with new workers. However, it is necessary to make a normal increase of the workers on the foreign field each year.

The church has supported missions with a goodly degree of holy enthusiasm, but the interest, the inspiration and the passion for missions must not only be maintained, but increased, if we are to keep step with the vision God has given us, what we believe to be the wishes of our divine Leader.

The success of our missionary enterprise during this quadrennium has been due to no small extent to the work of our Woman's Missionary Society. These good women—our mothers, wives and daughters—have raised from their small means a very handsome amount of money for missions, but the actual amount of money they have given is the small part of the tremendous contribution they have made to missions. The educational value, the inspirational factor they have put into the church everywhere, far outweighs the amount of money that has passed through their hands. This in our judgment should ever be true. Our missionary society would make a great mistake to lay its main emphasis upon the raising of money. These women are a part of the church. They are, first, Christians and Nazarenes, and second, members of the Woman's Missionary Society. They are a part of the great organization and the contribution they can make to missions through education, propaganda, inspiration, working always through every department of the church, will always far exceed the amount of cash passing through their treasury. We hope that small adjustments can be made between the W. M. S. and the Department of Missions that will result in greater efficiency and obviate the slightest trace of friction in the church.

May the Church of the Nazarene ever be missionary, a church that carries a burden for the whole world, backed by a passion that is far-seeing, unselfish and self-sacrificing.

### Home Missions

The work of home missions naturally divides itself into two parts, namely, that of the districts and that which is undertaken by the Department of Home Missions. Most of the progress during this quadrennium has been achieved by the district organizations. The General Board and the General Superintendents have done what they could with the very small amount of money available. The work of the Carolinas has been sponsored by the General Board, to-

gether with certain co-operating districts. This territory has recently been organized and is a very promising field. In addition to this the Board has given aid to certain centers that offered seemingly good opportunities for the organization of new churches. Most of the funds in the hands of the Department of Home Missions has been spent at the recommendation of the General Superintendents in helping the District Superintendents over the weak districts. Some of these District Superintendents could not have remained on the field without this aid. We believe no mistake has been made in giving encouragement to these weaker districts, that they might have opportunity to grow and become self-supporting. The work of home missions as carried on by the different departments of the church has been very satisfactory. Several hundred churches have been organized and following these organizations many substantial church edifices have been erected. Hundreds of tent meetings have been held and in these revival campaigns many thousands have heard the gospel and have sought and found God. The sum total of good that has been accomplished in these great efforts will not be realized until we stand before the great judgment.

While we appreciate the accomplishments in the field of home missions during the past four years, we feel that the time has now come for a greater forward movement in home missionary endeavor. The possibilities for the Church of the Nazarene to organize churches where full salvation can be preached to a dying world have never been so great as they are this hour. The world needs such a movement as we have, and the heart of humanity hungers for the message of a full gospel. We must arise and build. We have come through our darkest days, our most difficult struggles, and now with the backing of 75,000 Nazarenes we have the strength and the ability to accomplish the work. The hour has come for a more extensive program, for a larger vision, for more intensive endeavor in the field of home missions.

### Education

The church for the last four years has given itself more or less to the strenuous efforts of our schools to pay their debts and thus to free themselves from the heavy financial obligations they have carried from the beginning of their existence. Every school in the connection has put forth a desperate effort for the last four years to pay its debts and to stand with honor and self-respect before the world. The schools have been endeavoring, also, to balance their budgets, which has become an evident necessity, as an institution that cannot make its income and its expenses agree, must close its doors sooner or later. The schools are to be commended for their endeavor to balance their budgets and also their determination to avoid accumulation of further deficits in their operating expenses.

Again, there has been noted progress in accrediting

and standardizing our educational institutions. One has been accredited for four years of college work, some for junior work and perhaps all of them have been accredited in the work of their academies. At least one of our schools has made substantial progress in an effort to acquire a permanent endowment. Others are making plans to this end. It is evident that our schools cannot pay their own way. They must have aid, either through the budget of our districts or from the income of permanent endowments or from both. The standards of our schools, their ideals, the spiritual tone, are becoming more and more satisfactory. We are now beginning to reap practical benefits from our educational programs. Pastors, evangelists and missionaries, as well as high class laymen are now filling places of responsibility throughout the church and nation, carrying with them the ideals, the standards and the spirit of Christian education as taught by the schools of our church.

It would not be out of order to sound a note of warning to our schools and to the general church. It is a well known fact that all churches begin their spiritual degeneration in and through their educational institutions. The schools furnish our leaders and the leaders determine the destiny of the church. First of all, the schools must get out of debt. Second, they must balance their budgets and avoid the dangers resulting from the accumulation of deficits in their operation, which deficits would ultimately end in disaster for the schools and humiliation for the church. The schools must keep up their spiritual standards. If the church ever retrogrades spiritually, such retrogression and degeneracy will pass from the schools to the pulpit and from the pulpit to the pews. The schools must give us the men we need. They are not only to create ideals, but they must give us men and women that meet the demands of the Christian ideals within the hearts and minds of our common people who love God and who stand for a holy Bible. As long as the schools will furnish the men and women the church needs and demands for her perpetuity and divine idealism, they will be loved and supported by the people.

### **Church Extension**

The Department of Church Extension has carried on as well as could be expected with the limited amount of money available. Most of our building progress has been made without aid from the Department of Church Extension. Help has been given, where possible, to encourage the erection of church edifices and parsonages. We have had during the last four years the greatest building program in the history of the denomination. We have built more elegant, substantial, commodious buildings than ever before in a like period of time. In fact, the finest structures we have have been built during this quadrennium. Bethany, Okla., Little Rock, Ark., Pasadena, Calif., Cleveland and East Liverpool, Ohio,

Detroit, Mich., Springfield and Champaign, Ill., Henryetta, Okla., Somerville, Mass., Spokane, Wash., and many other places can boast in the Lord over the beautiful buildings erected and dedicated to God and to the Church of the Nazarene. We rejoice that in spite of the fact that the Department of Church Extension has been unable in most cases to help these worthy building enterprises, our faithful pastors and people by their wisdom and sacrifice have been able to succeed, nevertheless.

Effort should be put forth at this General Assembly to encourage our people to make wills and large gifts to the Department of Church Extension. It is becoming more and more difficult to erect adequate church buildings in large cities without help. The congregations in these cities are necessarily small in the beginning and must struggle to maintain their organization and support their local programs. Property is very expensive in these large centers of population and thus it is well-nigh impossible in many cases to buy lots and build houses unless loans can be secured with small interest. Thus the importance of having a larger amount of money with which to aid the churches is obvious.

### **Ministerial Relief**

Each year we add to our number of the sick, the broken and helpless ministers who have given their very life blood for the cause of Christ. These men must have help if they are to exist. The Department of Ministerial Relief made it possible for a number of preachers and their helpless families to enjoy a few simple comforts that would have been otherwise impossible. This work is only in its infancy and it is very unlikely that many of us now living will be able to receive any substantial help from Ministerial Relief, but we can at least plan for the next generation, who may be able to reap the benefits of our wise and unselfish labors. Memorials have come to this General Assembly from all parts of the church, requesting you to find ways and means to increase the shamefully small amount of money now being distributed among the helpless and aged preachers who can no longer make their way in the world. While we have done something for this worthy cause, very little has been done in comparison with what we should do and must do in the future.

### **Rescue and Orphanage Work**

While the Church of the Nazarene looks with sympathy upon the orphan children and the wayward, erring girl who has lost her way, we have done very little as a general church to aid these worthy causes. There is one orphanage in our connection, owned and sponsored by certain districts of the church. This is not a general church institution, but has rendered such service as its income would permit.

We have at least two rescue homes supported in the same way, though they are not owned and sponsored by the general church. Rest Cottage, located



at Pilot Point, Texas, under the very wise and efficient management of J. P. Roberts and wife, has done a most excellent work in rescuing unfortunate girls, which work has been carried on successfully for more than twenty-five years. During this time their doors have never been closed against a girl that asked for help. We commend this work to our people and trust that it will ever be supported in the future.

Rest Cottage, situated in Kansas City, Mo., is also doing an excellent work. This institution, like the one already mentioned, is sponsored by certain districts, but is not under the supervision of the general church.

These institutions have done good work and may the blessings of God and the good will and support of the people continue to be their great assets.

### **Sunday Schools**

This department of our church has had a very remarkable growth. Only a few years ago we had half as many Sunday school scholars as we had church members. The day came when we had as many as we had church members. Now we have at least twice the number of Sunday school scholars entering our classrooms every Sunday morning as we have church members on our rolls. Our Sunday school editor and staff have done excellent work and we believe everyone is satisfied with the achievements of this department for the quadrennium now closing. There has come new life, new spirit, new hope, new endeavor and remarkable achievement in our Sunday school work throughout the connection. So popular has our literature become that a large per cent of it is bought by Sunday schools and churches not of our own family.

We must depend upon three sources for our church members: First, the people who join us from other churches. Second, from the great crowds who come to our altars and are saved and sanctified, thus won to Christ from the un-Christian masses. Third, we will always have an increase of membership from the ranks of our Sunday school scholars. The first source from which we receive members is comparatively insignificant, though we greatly appreciate all the good people who so believe in full salvation as to be willing to give to our church their presence, their support, their influence for the promotion of an institution that stands for full salvation. The second source is much more important, as we are an evangelistic movement and our passion is to win the lost to Christ and to full salvation. From the thousands who kneel at our altars and find God we expect to increase our membership. But ultimately our greatest source for recruits to membership is our Sunday school. The world must be saved through the Truth and the object of the Sunday school is to implant in the mind of the child God's Truth that can be used by the divine Spirit to bring the youth of our land into vital touch with Christ. Of the 150,000 boys and girls who go

into our classrooms every Sunday we should endeavor to win every one of them not only for salvation, but for church membership in the Church of the Nazarene. Thus the Sunday school forms a mighty and sure background for the future of our denomination. This fact is not only to be observed, but should be emphasized again and again. In 1927 five thousand of our Sunday school pupils were converted in our Sunday schools and joined the church.

### **Young People's Societies**

Our Young People's work as an organization is only four years old and yet we have more than 25,000 young men and young women forming the membership of our Young People's organization—the cleanest, the noblest, the most promising company of young lives to be found on the face of the earth. Among this 25,000 there is not a cigarette smoker, a tobacco user, a devotee of the movie or of the theatre or of the ballroom. We have 25,000 young people that believe the Bible, that love God and who are preparing soon to become the leaders of our church. Our organization has done well. We congratulate the fine, efficient staff at the head of our Young People's organization and appreciate the fact that these spiritual, intelligent leaders have endeavored in every way to make the Young People's work a part and department of the church and not an organization separate and distinct from it. And, too, they have urged the young life of our church to dress and live in simplicity and to avoid every form of worldliness and to seek the adornment of character, that far outshines the false glories of the world.

### **The Publishing House**

The success of the Publishing House is one of the outstanding achievements of the church during this quadrennium. A few years ago we had a house without equipment, without funds, involved in debt, debt that looked all but hopeless. Today we have a magnificent property in Kansas City worth, together with equipment and stock in hand, approximately \$250,000 or \$300,000. True, we have indebtedness on this property, but the profits of the Publishing House are being used to retire the bonds that were sold for the erection of our plant, and in the near future our Publishing House will be entirely out of debt and we can use the handsome profits in caring for aged and retired ministers or in whatever way the church might consider the best plan for the application of these funds. The success of our Publishing House, under the management of Mr. M. Lunn and his brother, P. H. Lunn, the Assistant Manager, and the large staff of workers at the Publishing House is all but phenomenal and should have the hearty applause of this entire Assembly and of the entire church. Our gratitude to these men is unlimited. God bless them.



### **The Herald of Holiness**

It has been said by many that the Church of the Nazarene enjoys the distinction of having the finest full salvation journal that has ever been published in the history of the world. Our editorials have been high class, our contributed articles inspiring. No man needs to be ashamed or feel humiliated in the reading of the **HERALD OF HOLINESS** or in recommending it to others. The subscription list has grown enormously during the quadrennium. The success of the paper has been due to no small extent to the co-operation of the District Superintendents, the pastors and the evangelists, who have presented the merits of our paper to the churches and to the world.

We are proud of our editor, we appreciate him fully and we love him devotedly. We appreciate his good sense, his fine judgment, the high quality of intelligence and the very wonderful editorials that come from his pen. May God bless the **HERALD OF HOLINESS** and make it possible for it to enter thousands of homes yet unreached.

### **The General Board**

The formation of the General Board at the last General Assembly was a departure from the old methods the Church of the Nazarene had followed for years in carrying on its business. The General Assembly placed under the supervision of this Board, foreign missions, home missions, church extension, ministerial relief and all business interests of the general church. This Board has been confronted with many difficult problems. It has been necessary for it to handle intricate and complicated financial affairs. In these things the Board has done well and the records will speak for themselves. It has been the policy of the church heretofore to accept annuities in the form of property. This policy has been changed by our General Board and we believe the change has been very wise indeed. We appreciate the work of the Board and the arduous labors and efficiency of our General Secretary, Rev. E. J. Fleming, and of our very capable and efficient General Treasurer, Mr. M. Lunn. We have not had two harder workers in the church than these two men. The general church and the General Assembly deeply appreciate the services of the General Board, of our General Secretary and of our General Treasurer.

### **Evidences of Growth and Development of the Church**

Just a few years ago we had about 6,000 members. Many in this audience can remember that day. We now have at least 75,000 saved and sanctified Nazarenes, who believe the whole Bible, who believe in the blood atonement, who stand for holy living, for law enforcement and for every good thing and against every bad thing on earth. Five years ago we had no General Young People's Society. Today we have 25,000 of the finest young people that ever marched like an army into the world to do exploits for God

and for righteousness. Four years ago we had but 80,000 Sunday school scholars, now we have more than 150,000, all of whom are potential Nazarenes; every one of whom must ultimately be brought into full membership of the church, enjoying full salvation and giving whole-hearted service to God and to the church.

In 1922 we had a little more than \$4,000,000 worth of property. Now our properties are valued at more than \$10,000,000. In 1920 we consisted of 1200 churches. Today we have more than 1600. There was a time when our critics prophesied that we would be like a mushroom that would live only over night, but today our most unkind critics admit that the Church of the Nazarene is in the world to stay. There is every evidence of progress and the indications are that our growth will be far more rapid in the future than it has been in the past. We are gathering strength and momentum and the great force of spiritual power and holy vision in the hearts of 75,000 sanctified Nazarenes is bound to move the world and to touch every department of human life with influences that can never die.

One of the great evidences of the growth of the church is the improvement in the quality of our ministry. The character of our message is always the same; God and the Bible are the same yesterday, today and forever; God's revealed Word can never be improved upon. The heart of humanity craves divine companionship and hungers for God and His righteousness. The old message, the old story will ever receive response from the heart of needy humanity. Upon this message we can never improve, nor do we desire to. The gospel of Christ is perfect, perfectly meets the needs of the human heart and of the human life. We have a perfect gospel, of a perfect Savior, that will perfectly save a lost world.

The methods of carrying this gospel to humanity may be improved upon and the quality of our ministry is certainly subject to progress and development. We do not want to get rid of any preachers we have, but we want to improve the quality of the ministry of all. The past quadrennium has marked the greatest progress and development in the ranks of our preachers ever noted in the history of the church. There is an increase of culture, of education, of refinement and improvement in the quality of leadership without the loss of spirituality, for which we thank God. The spiritual note of the church is as deep or deeper than ever before. The greatest revivals, both in number and quality, we have ever known have been held the last few years. The Church of the Nazarene was born in a revival spirit and can live only in a deeply spiritual atmosphere. We must maintain personal devotion to Jesus Christ in the fulness of the Holy Ghost and push our battle lines farther and farther into the ranks of the enemy.

### The Spirit of the Movement

In the final analysis man is not to be judged by his physiognomy nor evaluated according to the size of his brain. The estimate that is finally placed upon an individual is determined by the quality of his spirit. The spirit of a man—the spirit of a movement—is the great outstanding characteristic that determines success or failure. If a man is handsome, but is not good—if an organization has a brilliant leadership but not a righteous one, that person or organization must sooner or later perish from the earth. The spirit of our church must determine its future.

First, we note with pleasure that there are no differences or divisions among us. We are a perfectly united denomination. In this General Assembly there will be no discussions of modernism or fundamentalism. We are all fundamentalists, we believe the Bible, we all believe in Christ, that He is truly the Son of God. We stand for the same great fundamentals and we will not be torn asunder nor be hurled into strife by arguments or contentions arising from the differences of opinion regarding the great underlying principles of Christianity. We are a united people!

Again, we have the spirit of co-operation in the church. That has been manifest throughout our history. We are not a schism; we are not an offshoot. We are unlike most denominations that have ever come into existence. Most of the churches are an offshoot or a schism. We are not that. We are a gathering together. Our church did not break away from some other movement, but it is the result of a coming together from the north, the east, the south and the west. Thus we have joined hands and have become a great indivisible body because we stand for the same immutable principles, the same truth, the same great fundamentals. For this we stand and for this we would die. In standing for these principles we have always had in the church glorious co-operation.

Again we assert that our church has the fervor of the revival spirit. Everywhere pastors, evangelists and superintendents are urging the people to more prayer. The revival spirit of the church has not decreased, but has deepened and ripened and we believe is backed by greater passion than we have ever known before.

Again the church has had the spirit of adventure, the pioneer spirit, the spirit of achievement. We hope this spirit will never die. Our preachers ordinarily have not asked for position. They have only begged for opportunities. They have usually gone out to hew for themselves a kingdom in the earth, not asking for vineyards already planted, nor houses already built; but have gone to the wild forests, across the wind-swept plains to build their own houses, to plant their own vineyards, always going in the name of the Lord.

### Dangers for the Church to Avoid

First, there is the ever present danger of taking on the color of our surroundings. Israel always had great difficulty in throwing off the influence of the heathen nations adjacent to her borders. We as a church face the same danger. The world is on every hand. Worldliness of dress and habit are before us day and night. For us to keep simple in matters of living, holy in character, ethical in conduct and uncontaminated by the moral pollution around us is an absolute essential. We believe it is possible for God to so equip the human heart and life, and for the Holy Ghost to so fill the church, as to make it possible to throw off those influences that would mar and blight the holy heart and the ethical life of a movement. We must not take on the coloring of our surroundings. As a movement we must be like Christ in character, humble in heart, meekly following the lowly Nazarene. If God can so equip the lily with an expulsive power that enables it to throw off the dust and soot that would mar its whiteness, certainly He can so fill the heart of the church as to enable it to be a glorious church without spot and without wrinkle in the midst of a crooked and perverse nation.

Another danger is the *loss of the Holy Spirit* from individual lives and from our public services. Every effort is being made today to substitute a human program for a divine plan; human enthusiasm for divine invigoration; human knowledge for divine inspiration. Let no man think that he can stand in the midst of a perverse world without an inner divine Presence. Let no man think that our church can ever become attractive to the multitudes unless the church is spiritual and can furnish an atmosphere in which the hungry and tired souls of men can find food, rest and peace with God. A spiritual atmosphere, spiritual services and Holy Ghost filled church is the only institution that can ever meet this need.

Another danger the church faces is the spirit of Pharisaism and legalism in dealing with our church problems. Justice without mercy is not of God. We are backed by law, but we operate under grace. Without the mercy of God we would have all been lost. While the church must have laws and must stand rigidly by principles, she must have mercy and love, tenderness and sympathy for a dying world and for all human beings.

Another danger the church faces is that of *substituting legislation for the gospel and education*. It is the business of the church to create conscience rather than depending upon cold-blooded, legalistic principles. It is well to have law as a guide, but we can never make the world accept our standards unless we can make the world see our standards. We cannot make men do right unless they have respect for right. We must educate the conscience to bring light to the heart and not depend solely upon law as our only hope.

Conscience has two functions, first, impulse; second, discrimination. Impulse is undebatable and must be infallible. This is the power to accept right when it appears and to reject wrong when clearly in evidence. But the faculty of discrimination is another matter. Discrimination may be defective. We may not all take the same view of things and therefore may need new light and new information in order to make more perfect our power of discrimination. This is one object of education and one of the objects of the gospel of Christ is to show man what is right, what is wrong, to train the conscience according to the laws and standards of God. When we undertake to tell men what they can do and what they cannot do without showing them a reason or without giving them light, we will fail. Cold, unbending law will not save the world. We are saved by the Truth, by the power of divine grace, under which we must carry on the work of the church, while backed and supported by the strength of law.

Another danger the church faces is that of substituting church loyalty and good works for personal devotion to Jesus Christ. Loyalty to the United States flag is commendable, but love of the flag is better. For love combines loyalty with pleasurable conduct. Loyalty to the church, her institutions, is praiseworthy. But her people must love the cause, must love the church, must love Christ with a personal devotion. We must be loyal to the church and yield good works, but if we lose contact with the personal Christ and fail to maintain divine inner fellowship with God we cannot be strong, nor can we hope to win the battle against evil. Personal devotion to Jesus Christ is an essential, and the danger of losing sight of that fact is outstanding.

Another danger we face is that of *neglecting to emphasize* the fundamental principles that have made us what we are. Every great revival the world has ever had has come as a result of placing emphasis upon some one outstanding truth. This was true in the days of Martin Luther, in the days of Jonathan Edwards, in the revival of the Wesleys. It has been true of every great revival that has ever affected Christianity or civilization. The revival that gave birth to our movement came as a result of preaching holiness and we believe that if the church fails to make this her outstanding appeal, if she fails to emphasize the holiness of God and the consequent necessity of man's having a holy heart in order to be like God, we will go down in defeat. The church is not likely to go on the rocks through worldliness or some outward form of sin; our danger is more fundamental, more basic than that. Our danger lies back of the dress question, it lies back of worldly adornment, it lies back of worldly habits. Our danger lies in the failure to emphasize those fundamental truths upon which the church is built and without which the church cannot stand. Two things have made us and two things will preserve us. First, emphasis upon

the doctrine and experience of holiness, the baptism with the Holy Ghost and fire and, second, emphasis upon the necessity of living in vital touch with God through prayer. There is no substitute for holiness and there is no substitute for prayer. The holiness of God, the consequent necessity of being holy in order to be like God and the necessity of maintaining a holy character through earnest, devoted prayer, should ever be emphasized from the pulpit and from the pew. Failure to emphasize these fundamental principles would be our undoing. If these principles and truths have brought us into existence, they will guarantee our future if devotedly incorporated in the church. Let Us Notice Some Principles That Will Guarantee

### Our Future

A call to preach does not guarantee success. A commission from God for a movement does not guarantee the future of that movement. God makes no mistakes. He would not call one to fail. He would not commission a movement to be defeated. But the ultimate outcome must depend upon whether we are to incorporate the principles that make success possible and inevitable, or whether we are to neglect them. The law of cause and effect must never be overlooked. God's eternal principles are as immutable as His very throne or His character. God will not break law to accommodate a church and thus our future depends upon the attitude we take toward the principles that make for success.

1. We must stand for the whole Bible. We do not as a movement believe merely that the Bible contains the Word of God. We believe that the Bible is the Word of God. We believe it from Genesis to Revelation. We stand for it in life and death. The Bible has received the bitterest attacks of the enemy for centuries, but today the Old Book stands as impregnable as the Rock of Gibraltar. It is a guide while we live and a comfort while we die. The church must stand first, last and all the time for the whole Bible, the inspired, infallible, revealed Word of God. Again we must emphasize the deity of Jesus Christ and the personality of the Holy Ghost. We believe that Jesus was born of the virgin, that He was conceived of the Holy Ghost, that He died meritoriously on the cross, that He arose from the dead, that He sitteth on the right hand of the Father, making intercession for us until He shall come again. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). We believe that Jesus is more than an example, that He is more than a teacher. We believe that He is a great personal Redeemer. This fact must be ever emphasized in the pulpit and in the pew. It has been said that every church is in danger of *humanizing Christ*, of *deifying man* and of *minimizing sin*. These dangers we will avoid and do so mainly by emphasizing always the deity and the personality of Jesus Christ, the world's one and only hope.

2. The church must stand for moral integrity as a background of the church. The kingdom of God is righteousness, peace and joy in the Holy Ghost. Righteousness is basic. That is the first essential. Without righteousness there can be no peace, neither can there be joy. Men and women of uprightness, of integrity, of holy purpose and unimpeachable character constitute the strength of the church and make sure her perpetuity. We must purge ourselves always of every form of iniquity and stand clean and upright, backed by the holiness of God and the immutability of the Bible.

3. The church must be treated more as an organism than as a mere organization. In an organism every part is vital to every other part and to the whole life. No department of the church can work independent of the rest of the church. The whole life, the whole organism should be the whole plan and the whole passion of the whole church. The Young People's Society is not an independent institution; the W. M. S. is not an independent institution; the Sunday school is not an independent institution; they are not mere departments loyally tied together, like beads on a string; they are more like branches in the vine and cannot live without the heart blood that comes from the vine itself. The church is an organism. If one part suffers, every part will suffer. If one part succeeds, that success will help every other part in its struggle for success. We must stand together, we must live together, or we will die together. If the church is to be looked upon as an organism, then no part of it can be considered as insignificant; no part can be promoted to the neglect of another part. Every interest must bear unselfishly the burdens, the heartaches and the problems of all the other interests.

4. There is another principle that we consider to be absolutely basic, namely, the unity of character. Unity of character in an individual involves four great factors: First, knowledge; second, wisdom; third, holiness; fourth, love. And what is true of an individual must be true of an organization, or rather of an organism such as the church.

Knowledge is the power to see situations, to analyze them, to understand them. Wisdom is the power that can take those situations and properly relate them. In other words, wisdom is said to be ethical knowledge. Holiness furnishes the standards and the motives for our actions. Holiness not only sets the high standards, but it furnishes the ability to reach those standards and it inspires the motive that actuates us. Knowledge, wisdom and holiness should never be separated. Holiness sets the standard and furnishes the power to reach the standard. Knowledge sees, analyzes and understands situations, and wisdom is that glorious power that rightly and successfully relates those situations. Love is a passion that gives the buoyancy, the pleasure, the inspiration and the joy to live, to exist, to act. If the church has the knowledge of God, the wisdom of God, the holiness of God, if

the church has the love of God, all united in the unity of real character, it will be like the church that Christ mentioned when He asserted that He would build it upon the rock and the gates of hell should not prevail against it. A house divided against itself cannot stand. If a man's affections go in one direction and his will in another, that man cannot be strong. If a man's judgment approves the thing and his will rejects it, he must be weak in the final analysis. The will, the judgment, the conscience and the affections must be united for one great purpose in order to make for strength. This is true of an individual life and is also true of the church of Jesus Christ. The heart of the church must love God. The conscience of the church must be in harmony with the Word of God. The will of the church must choose God and His plans. The whole church must work to one grand end, but she never can do this unless she is one in character, for community of interest is impossible in the final analysis without community of character.

5. The fifth principle that must enter into the perpetuity of the church is that of *intelligent vision*. Intelligent vision is seeing what ought to be done, what can be done and a way to do it. Seeing what ought to be done is not sufficient; seeing what can be done is not enough. We must also find a way to do what ought and what can be done. Intelligent vision is that vision without which the church must perish. A vision without which a church can never achieve her God-given objective.

6. The church must place emphasis both upon the *crisis and the process* in religion. It may be said that there are two great schools of religion. First, those that emphasize the crisis, the experience, but neglect the process, the development—the educational side of religious life. Second, those who put all the emphasis upon the process, the development, the educational, but neglect the experimental element in religion. The unspiritual church represents this class and the holiness church usually represents the first class mentioned. We believe in a balanced situation. Not only must we have experimental salvation, but we must have those processes of development that make for mature, unselfish and useful manhood and womanhood. For many years the holiness people felt that the work to which they were called ended at the altar, when the crowds who came forward received the blessing of regeneration and sanctification, but it became evident that our work has only begun at this point. We are not only to lead people to God, but we are to lead them up and on in the development of their powers and to equip them for usefulness and highest possible efficiency. The Church of the Nazarene is combining these two great principles, namely the crisis and the process. Leading men to God and the edification of the body of Christ in initial salvation and the development of Christian character.

7. The church must be considered a *means to an end, but not an end within itself*. The weakness of



mankind has been evident in making the means the end. Money is useful and valuable if considered a means to an end, but when a man makes money the end, his attitude undermines his very life and he damns his own soul. When a man makes clothes and food a means to an end, he is safe, but when dress and food become the end of one's life, then pride and destruction rapidly follow. If the church builds her institutions and expands in the world for the sake of being a church, for the sake of having a place and a name, she has missed God's great thought. The end in view for the church is the salvation of lost humanity. We must remember that every department of the church is to contribute something to the salvation of men, to the edification of the body of Christ. The church is not an end, but a means to an end, and if she proves to be an efficient, effective means in the hands of God Almighty, with which to bring Christ and the world together, she may expect the smiles of heaven and the providences of God to aid her in her divine calling.

8. The church must be able to distinguish the differences between the *essentials and non-essentials in religion and methods*. The success of an individual depends largely upon his ability to select the essentials in life from among the non-essentials. The ability to keep out of the circle of his life those things that might be classified as good, but not absolutely necessary. We warn the church not to be side-tracked on the non-essentials. We warn the church not to allow good men to force us to take too many things into the circle of our principles and to make issues of things that need to be issues in fact. In government and in the rules of the church it is certainly not wise to enter more into details nor to be more specific than God has been in His holy Book. It is disastrous to take into one's life non-essentials and insist upon their being essentials. God makes life simple, not complicated. There are many things desirable, many things of value that might not be considered absolutely essential to the salvation of a soul or the existence of a movement. If the church will emphasize those things that are basic, those things that are fundamental, those things that are elemental and insist on them, and then be charitable on the non-essentials, we will always be safe and our progress will be normal and our future inevitable.

9. The church must be able to create an atmosphere, through spiritual teaching and preaching, conducive to salvation work. If we were called upon to name two things upon which depends the ultimate destiny of every man, we would name the following: First, his ability to distinguish between the essentials and the non-essentials and, second, his ability to create a right atmosphere. The church of Jesus Christ must be animated by divine power, so spiritualized by the divine personality, so empowered and fired by the Holy Ghost as to make an atmosphere of congeniality, an atmosphere of hunger for righteousness,

an atmosphere of faith in God and the Bible. These two things are absolutely necessary for the future of the church. Any movement that takes a side line or departs from the fundamental, the elemental things, and gives time and attention and emphasis to incidentals, must ultimately go on the rocks and fail to reach its objective. The Church of the Nazarene is no exception to this rule. We must forever place a proper emphasis on the essentials and pass without too much time being given to things which, though good within themselves, are not essential to the success and existence of the church. The atmosphere that the church creates in the world will determine her influence and the good she can do. The aroma, the fragrance, the circle of influence of the church of Jesus Christ should be guarded with great care and it should be remembered that the quality of our character as a movement will determine the fragrance and the flavor of the influence we exert upon others.

10. The church must have an unadulterated gospel. Paul said that any man should be accursed that would dare preach any gospel other than the one preached by him. All through the Christian centuries man has sought to inject some human ideas or notions or adulterations into the gospel that would ruin its effects and make it powerless to transform the character and the life of humanity.

This gospel we preach is a revelation of God and holds a supply for every spiritual need of humanity and therefore needs no improvement nor is it subject to any change. We are to believe it and preach it as it is.

Science is subject to progress; philosophy is subject to change, and art can be developed; the world can make progress in all manner of physical development, but the gospel of the Son of God, that satisfies every call of human hunger and lifts humanity to its highest possibilities, needs no human aid or adulteration. We want the same old gospel that has stood the test of the centuries, that shows the way of life, that leads to all that is good and away from all that is bad; the gospel that sustains us in life, that comforts and cheers us in death, the pure, simple, unadulterated gospel of Christ that saves the world. To this the church must commit herself with unchanging emphasis.

11. The virtues of the church must be positive rather than negative. Negative virtues are not without value, but only the positive virtues can make the church an aggressive, efficient movement in the earth. The holiness of God, the love of God, the mercy of God, are always inclusive and never exclusive. God seeks the good, the happiness, the salvation of all, and this must be the attitude of the church toward the world.

The church needs the spirit of unselfishness, but we must go beyond that. Unselfishness may be termed a negative virtue. We must have the spirit of self-

sacrifice, which is positive. It is not enough to endure the persecutions of the world and accept opposition without resentment, but we must render service to mankind and to God by positive, aggressive effort. We are to do good not only to those that love us, but to our enemies as well. The virtues that impress the world are not those that exclude, that stand aloof, not those that merely endure and remain on the defensive, but rather those virtues that are ever on the aggressive, seeking to bless others; those virtues that give bread to the hungry, clothes to the naked, love to the unlovable and salvation to the lost. The church must not be satisfied with telling the world what it cannot do, it must be brave enough and wise enough to direct the powers of life—positive declaration, positive leadership, positive virtues, a positive gospel. These are the needs of humanity and they are the message the church of Jesus Christ must give to the world.

This we admit requires more courage, more knowledge, more wisdom, but this positive line of work is the only path along which we can travel with assurance in our hope to mold the life and destiny of those committed to our care. A negative gospel will never save the world nor will a negative gospel insure the safety and perpetuity of the church. Fairness demands that we not only tell the people what they must not do, but places upon us the responsibility of telling them what they may do and what they should do.

12. The church to succeed must keep the romance of religion as its moving passion. When romance dies, life becomes sordid, cold, legalistic, matter-of-fact. This state is disastrous to every institution of human life. When the home loses its romance, that home must perish. When the head of the house is satisfied merely with furnishing food, clothes, shelter—the necessities of life, and the wife is contented with cooking, washing, ironing and mending garments as her part of the legal contract, neither having that fervency of spirit and romance of love that should characterize companionship, the home is in a state of degeneracy. The same is true of business. No man can succeed as a banker, as a farmer or a professional man who carries on his business from a sense of duty only. This is true also of the preacher, the missionary or the layman in the church of Jesus Christ. The preacher should not enter the pulpit merely from a sense of duty. He should go with a thrill that he is privileged to feed the sheep, to instruct, to edify the body of Christ. It should be a great joy to represent God to a dying world. The layman who contributes to the support of the church simply to be loyal, to keep a good conscience and to do his duty, is missing the ecstasy that comes from conduct that expresses love, joy and the romance of life.

Love, romance bring energy, interest and sustain us in the midst of hard work and drudgery. As long as romance lasts, the duties of life, responsibilities of

life can be borne with delight and performed with efficiency. But the mind and heart can never work with greatest efficiency until the intellect and the affections work together. The financial demands of the church will become irksome to the layman unless he loves the church he is asked to support. The minister cannot do his best for the flock of Christ of which he is shepherd unless he is devoted to them and cannot rise to his highest powers in the pulpit until he goes before the congregation clothed with a sense of privilege and with a thrill of love, love for God, whose message he is to preach, and love for the people to whom he is to deliver that message. It is the hope of the minister, of the layman and consequently the hope of the church. Nothing becomes burdensome when we love it, but when love perishes then legal responsibility, hard duty and cold loyalty must take its place and immediately unrest and misery follow.

The budget has been hard to raise at times, not because the amounts requested were excessive, but because the budget was presented instead of the living, vital interests represented by the budget. The budget itself has no life blood. It is impersonal and cold. But the great divine causes represented by the budget, they think, they breathe, they suffer, they enjoy, they are clothed with life and appeal to the heart. When the people are made to love these interests they will support them willingly and enthusiastically. Men who love their work are not likely to be killed by it. The preacher that loves his church and his members can work successfully. The layman that loves his preacher, his Superintendent, his missionary, his God, can labor for them with ease. Love of home, love of the church, love of the state, love of God—love, romance—this is the moving passion of life and the perfect and elemental factor in success.

13. The church must find contact with humanity through a high class of intelligent and spiritual ministry and ethical living on the part of the laity. No church can rise higher than its leaders. A carnal, idealless, narrow-visioned, unspiritual ministry can never lead the church to the fulfillment of her mission. The one outstanding need of any movement is men—not numbers, but quality. Without this the church cannot go forward, in the final analysis, herself. Holy men, God-fearing men, Holy Ghost filled, unselfish, self-sacrificing men—these are not merely desirable, but absolutely necessary. The ordination of our ministry should be carefully guarded. But the responsibility does not end with the ministry. The laymen are called upon to be examples of the believers. The gospel message is beautiful, but the men who accept Christ become Christ advertisers and if they present Christ poorly, the honor of the church and the honor of God are dangerously affected and sadly injured. Not only must we have a good message from the pulpit, but consistent, ethical, sweet-spirited, humble laymen in the pews

that are living examples of the transforming power of the gospel. These are the two most effective ways of finding sympathetic contact with the world, namely, a high class ministry and a high class, Christlike, godly laity. We must preach the gospel, but we must live the gospel as well.

14. There must be a right and scriptural relationship between the ministry and the laity of the church if we are to succeed as a movement. We are trying to avoid oppression, episcopacy on the one hand and an oppressive church bossism on the other. If the ministry loses its poise, its unselfish and spiritual passion, its divine perspective, it will abuse its leadership and endanger the church. On the other hand the church must not pass into the control of legalistic, unsympathetic lay oppressors. There are two attitudes the laymen can take toward the ministry. First, that the minister is a hired man or employee of the church board and is subject to the wishes and the will of the board and must eat bread out of its hand in submission and obedience, being subject to dismissal at any time. The other attitude is that the preacher is God's messenger, called and commissioned to feed the sheep and to lead them in spiritual matters under the direction of the Bible and of the Holy Ghost. Thus he is God's appointed and anointed leader.

The first attitude is disastrous both to the ministry and the church because it is wrong in principle and unscriptural. The attitude of respect on the part of the laity for the ministry will make for unity, co-operation and efficiency. We cannot succeed with episcopacy from the top nor with lay oppression from the bottom. God's messenger is to be a real shepherd, courteous, kind and ready to die for the sheep, and the church itself is to assume an attitude of respect for leadership and love for the message that comes from God through the ministry. Mutual respect, love and co-operation will guarantee the future of the church.

15. The Church of the Nazarene to do the work God requires of her must ever be filled with the Holy Ghost and fire. Paul tells us not to be drunk with wine, or the spirit of the world, not to be intoxicated with the pleasures that result from the fleshly or mental exhilaration, but to be filled with divine personality. And the reasons for this are obvious. First, the Spirit-filled life stands for satisfaction and without satisfaction there can be neither strength nor safety. An unsatisfied man or woman is unsafe, both to himself and to others. Satisfaction is strength. It has often been suggested that the church cannot hold the young people in competition with the world. True, we cannot meet the competition of the world on its own platform, but we contend that a young heart, as well as an old heart, filled with the Holy Ghost and fire is satisfied and will reject every offer the world can make. There is contentment for the bride in the arms of the bridegroom. There is happiness for the church in the fullness of God's presence. To be filled

with the Holy Ghost is to be satisfied and a satisfied church is in little danger of stepping aside from the richness of God's blessings to the sham and pretense of an artificial and sinful world. Again, the church must be filled with the Holy Ghost because the Spirit-filled life is our one and only one sufficient defense. The most difficult thing for any movement to do is to live in the midst of an environment without being changed or affected by that environment. The Holy Ghost within the heart is more powerful than all the influences that are in the world. Nothing can hold the heart true nor keep the life steady nor keep the church in perfect poise except God himself dwelling within.

Good doctrine, church polity, good laws, general rules are not sufficient. Intelligence, refinement and culture can never meet the needs of the church. The only power that can defend the church against the world is the Holy Ghost himself. The Spirit-filled life is our one sufficient attraction. The world is hungry with a constitutional, innate appetite for righteousness and divine personality. Christ said, "When I am lifted up I will draw all men unto myself." It is not the human within that is attractive, it is the divine infilling and transforming the human, giving the world a greater conception of God.

Again, the Spirit-filled life is our all-sufficient equipment. We are told to tarry in Jerusalem and be endued with power from on high. No church has a right to disregard this command from God and if the Church of the Nazarene should ever attempt to sidestep this great essential we must grow weak, become anemic and die. The church must be filled with the Holy Ghost and fire. Heat is energy. Cold is the absence of energy. The church must be hot, energetic. God wants us to be wise as serpents, harmless as doves, at the same time to be pulsating with life and energy. Jesus Christ told His disciples that they were to be the light of the world, a light that would shine in the midst of darkness, to show the way to safety. He told them they were to be the salt of the earth, a saving power that should keep the world from utter decay. He told them in the third place they should go forth as sheep in the midst of wolves, thus picturing the world as a place of spiritual darkness, as a place of moral decay, as a place full of the biting, devouring spirit of sin. To meet a situation like this He urged them to go up to Jerusalem and tarry for power from on high, for when filled with the Holy Ghost and fire they could become light for a dark world, they could become salt for a decaying world, and they could meet the devouring spirit of sin and promote the kingdom of God in the midst of the most adverse conditions and circumstances.

In the final analysis the church is confronted with two questions, faced with two responsibilities. The first one is what to do; the second one is how to do it. The solution of these problems is tied up in two things: First, the human element, and second, the

divine element. We must have the right kind of men and women in the church, namely, people of integrity, people of unselfishness, people of self-sacrificing spirit, people with vision, people who incorporate in their lives those undying principles that make for success, people that believe the Bible, people that love the cause for which they stand. Second, we must have what we may term the divine element, or God in our midst. The church must be more than human, it must be divine. We must be a God-called church and God-led church and a Holy Ghost filled church.

### Problems and Suggestions

It has always been true that life presents problems that must be met and solved. The Church of the Nazarene at this time is confronted by some problems that may be considered difficult and serious, but problems that can be solved and will be solved in the spirit of unselfishness and frankness.

Fortunately, we have no doctrinal problems to confront us in this General Assembly. Unlike many denominations, we will not be disturbed by discussions or debates between the modernist and the fundamentalist. Every man in this body is a fundamentalist and so far as we know there is not a modernist in the ranks of the Church of the Nazarene. We believe the Bible and accept it as being the revealed Word of God, immutable, unchangeable, infallible and sufficient for every human need. A modernist would be very lonesome in this General Assembly. We are united in our belief in a living God, in Jesus Christ His only Son, in the Holy Ghost our Sanctifier and Comforter. We accept the Bible as the final word of authority in matters of religion and human destiny. We believe that man is the result of a direct act of creation. We believe that he was created holy and that he fell from his holy estate, that he must be regenerated by the Spirit of the Living God, that he must be sanctified wholly as a second work of grace, subsequent to regeneration. We believe he is immortal and is on his way to heaven or to hell. On the great fundamentals we are one.

Again our problems are not those of church polity. The principles of our government are satisfactory. This General Assembly does not need to make any marked changes, only a few simple adjustments are needed or desired by the people. Our church is neither episcopal nor purely congregational. We believe we have found a happy medium between the two and have brought together the good in both and have united them in the best form of church government in existence. Our problems, therefore, are neither doctrinal nor are they governmental, as far as principles are concerned.

Our problems at this time lie in three fields. First, those of *methods*; second, those of *efficiency*; third, those of *finance*. Fortunately, these are the simpler problems and can be solved. Experience has revealed ways by which methods may be improved upon. Ex-

perience has revealed ways to increase the efficiency of our organization, and the problem of finance we will meet with courage, frankness and self-sacrifice. We all admit that there is room for improvement in these three fields and we gladly set ourselves to the task of improving our methods, of increasing our efficiency and of solving our financial problems.

We wish to present to this General Assembly for your consideration the following problems and suggestions:

1. There is the matter of the superintendency of our foreign missionary interests. There has been a conscious need throughout the church both at home and abroad in regard to this matter. The missionaries themselves have called for more direct supervision. The church at home urges it. Some effort has been put forth to solve this problem, but as yet no satisfactory solution has been found.

For a satisfactory solution of this problem three possible plans present themselves. First, some have suggested the idea of the supervision of the foreign fields by the Board of General Superintendents visiting our foreign stations and holding the assemblies in rotation as they do in the homeland. Second, the plan has been suggested by some that we have one General Superintendent of Foreign Missions resident in the homeland, who shall give his entire time and energy in supervising and superintending foreign work. Third, some have advocated the plan of a Superintendent of Missions, not a General Superintendent, but a Missionary Superintendent, who shall reside in the foreign field, supervising all foreign stations and districts, with the exception of Latin America, this man to spend approximately three years of the quadrennium in the foreign fields and one in the homeland or homelands presenting missionary needs.

We are not at this time placing emphasis upon either plan or upon a modification of either plan. The assembly will give attention to this great problem. This is one of the outstanding questions to be faced frankly and courageously in this assembly. In considering this matter we urge the assembly to cool, calm, prayerful consideration and urge that we do not allow ourselves to be stampeded in any way by any influence. This matter is too serious to be treated lightly.

The following suggestions we present for your consideration regarding our foreign missionary work for the next four years. First, it is our judgment that we should especially emphasize the necessity of consolidation of our foreign work, that we should concentrate on fields that offer the greatest opportunities and do well the work we undertake. While we desire that many missionaries be sent, or as many as we are able to support, we especially urge the necessity of the highest quality in the personnel of our missionaries, better homes, more equipment in the stations and institutions we now have on the foreign field. It is far better to care for a missionary over a period of years



than to neglect him and cut his life short, then fill his place with another, who would have to learn the language and become proficient after years of experience and service.

Second, we suggest that a more workable relationship be established between the Woman's Missionary Auxiliary and the general church. This organization is only loosely connected with the church and should be made more perfectly a part of the church, instead of an institution that functions practically independent of the church, so far as the legal ties are concerned. The spirit of our women in the organization has been our safety, but while we appreciate the wonderful spirit of co-operation and self-sacrifice on the part of the W. M. S., we feel that this organization should be related a little more closely in its workings with the church, making more contact both with the local church, the district organization and with the General Board.

Third, we urge a greater effort throughout the church to stir up the missionary spirit and increase the missionary enthusiasm and the spirit of sacrifice among our people in behalf of the darkened millions of the earth. Education, propaganda, inspiration are very much needed and to this we urge that you give attention.

2. Education. Concerning our schools, our educational institutions, we make the following suggestions for your thoughtful and prayerful consideration. First, all schools should be encouraged to complete their task of liquidating their indebtedness. Second, it should be insisted that they balance their budgets each year, carefully avoiding the accumulation of, or increasing deficits in their operation expenses. They must be asked to base their expense budgets not upon their possible income, but upon their probable income. Third, more authority should be given the Board of Education or more insistence placed upon the Board of Education to pass upon the standards of the schools, to watch their yearly budgets and to give approval or disapproval to their building programs. The indebtedness of our institutions affects every department of the church and their humiliation because of debts will hinder the progress of the entire movement. Fourth, a more workable plan should be found to give the schools regular aid financially, pending the time when the schools can have permanent endowments. No educational institution can ever become self-supporting. It must have help from some source. The public demands that the schools be accredited. This costs money. We have no right to make demands upon them that we are not willing to help them meet. Fifth, the General Assembly should encourage the schools to seek permanent endowments.

The temporary endowment plans are good, and aid from the budget furnishes life blood for the schools, but in the final analysis no school can be considered a permanent institution until backed by adequate endowment. This should ever be held up before the

attention of our people as a part of our educational plan and program.

3. Home Missions. This is the essential background and foundation of the entire church. Unless the work of home missions expands, every interest of the church will soon reach its climax and retrogression will immediately set in. We recommend that the General Assembly inaugurate a far-seeing, aggressive program that lies within the bounds of possibility. The world is open to us as never before. The large denominations are considering consolidation. As this comes, churches will be abandoned in all the cities of this and other lands. Moreover, there will be many dissatisfied with the efforts of union and this condition will offer to us great opportunities for full salvation. The hope of the world lies in revivals, in a full gospel, and there was never a time when there was so little competition in this field, it seems to us, as there is today. We are an evangelistic movement. We were born in a revival and we can live only in a revival spirit and atmosphere. God has called us, not merely to canvass the people and get them interested in religion, but He has called us to hold Holy Ghost, mass revival meetings where people can be brought under conviction for sin and led into holiness. Revivals, old-time evangelism are our hope. We will gladly follow this cloud by day and the fire by night. If we do not avail ourselves of this opportunity of building in this generation we will miss the greatest opportunities that have been given to any people since the days of John Wesley. We want more revivals, more tent meetings, more local churches and now is the time for us to push to every corner of the earth. God is calling us and the doors are swinging wide open. Let us enter!

4. Ministerial Relief. Memorials are in your hands asking for some more adequate plan for providing for the aged and worn-out ministers of the gospel. We emphasize this need and feel sure that as a result of this need and the urge of the memorials from practically all the districts that you will give serious consideration to the work of Ministerial Relief.

5. Church Extension. We are not accomplishing what we should in this department of our church. We have struggling congregations in many cities that can never grow to any great extent until they have adequate places of worship. Other cities are open to us and we could enter them quickly if we were able to purchase buildings to which we could invite the multitudes to hear the gospel. On account of the high priced lots and the buildings in these centers of population it becomes necessary for us to aid these congregations in the purchase or the erection of houses of worship. Our people should be urged to make wills and large gifts to the Department of Church Extension that we might be able to make loans where such loans would mean the establishment of new congregations in our church.

6. Matters of church law. We do not recommend any radical changes in the government of our church. In fact, our government is very satisfactory. No fundamental changes are needed or desired. We would look with great disfavor upon any effort to make outstanding changes in our church government, especially changes that would touch the principles upon which we are standing as a denomination. Minor adjustments might be made, but no great changes are needed.

7. We wish to present the problem of our general church debt, amounting to approximately \$108,000. This is one of the major questions to be faced by the General Assembly. This deficit in our trust funds will be fully explained at the right time and we hope that the General Assembly will make it the order of the day at some appropriate hour for a complete explanation of this debt, at which time some plan may be presented so that the debt can be forever wiped out and the church relieved of this millstone about our necks. This is really the only dark shadow that lies across the path of the church. And this shadow we believe will be lifted forever at this General Assembly. We are now too strong to be oppressed by a little debt of \$108,000. We must arise and pay this amount and free the church of further embarrassment, that we may have an open path along which we may travel for the glorious conquests and victories to which God has called us. This problem must be met and solved, frankly and bravely. The interest on this debt is oppressive and the debt itself is embarrassing and certainly impeding the progress of the general church.

8. Financing the Church. The problem of financing a church has always been and will ever be a very difficult one. Our General Board is to be congratulated in the wise handling of the funds that have been received during the last quadrennium. The matter of caring for the property owned by the church has been handled wisely and the disbursement of our funds has been entirely satisfactory. But we feel that in no wise have we reached our highest possibilities in the matter of receiving funds for the promotion of the church and the cause of Christ. We have been working during the quadrennium under a budget plan, and we feel that in many cases people have not fully understood the meaning of the word budget, nor have they fully understood the plan of carrying on the work of the church by the budget system. The word "budget" is not a magic word, nor does the budget system work miracles in the accumulation of funds. The budget is instrumental in systematizing funds, but it is not an agency for the accumulation of money. It requires flesh and blood, living personality, to get money to supply the needs of the church. We must have propaganda, education, inspiration and agitation, in order to do the work to which we have been divinely called. We cannot depend upon a cold blooded system for that. We must have system both for the handling of funds and for the accumulation

of funds. We must also have a large amount of personal effort, personal endeavor, personal sacrifice, inspiration and heart passion. In this we are not accomplishing what we should accomplish.

9. We believe that a closer affiliation should be sought between our church and other people and organizations of like precious faith. Therefore, we recommend that this General Assembly express its willingness to discuss sincerely and frankly ways by which a more sympathetic contact and more effective co-operation can be established between us and them. We earnestly desire the most cordial and sympathetic relationship with these churches, hearty co-operation, and we would even be willing to consider organic union, feeling that greater good can be wrought in the earth by the sanctified people if they are united in one great and mighty organization.

### A Forward Look

Our hearts are filled with gratitude and praise to God for the unparalleled success He has given the Church of the Nazarene in the short time we have existed. Our victories have been marvelous and today we stand in a position of greater strength, inspiration and opportunity than ever before. We have a great, divine commission and there is no doubt in our minds and hearts that we have been called into existence through the plans and purposes of God. To believe this gives us courage and strength to buckle on the armor a little tighter, to fight a little harder, not only for our day and generation, but for posterity. Our opportunity at home and abroad is greater than ever before. There are few people in the world that seem anxious to do the kind of work we have undertaken. We believe in a Holy Ghost filled program. We stand for the crisis on the one hand and the process on the other. We stand for reclamation of character through regeneration and sanctification. We stand for a Holy Ghost filled life and a spiritual conquest against everything that is wrong, and in favor of everything that will lift man into Christlikeness, into usefulness and preparation for heaven. God has called, the bugle has sounded and we must march forward! The Man with the drawn sword stands in the highway beckoning us to follow and to go forward. As Gideon's army was called to battle, so has God called the Church of the Nazarene. We may not be as large in numbers as some other denominations, but our ranks are increasing, our numbers are growing and that without sacrificing the highest qualities of spirituality. God called Gideon to lead Israel into battle, but did not gauge that army by its numbers, but rather by its quality. At the bugle call 32,000 men volunteered. Out of this army God selected only 300 to win one of the greatest victories ever recorded in human history. God's selection of this army is a matter of outstanding interest. He selected the three hundred because they had qualifications God considered essential for the highest possible achievements. If we as a General Assembly can only discover the characteristics pos-

sessed by these men that led God to select them, we can know the characteristics that the Church of the Nazarene must have in order for God to lead us into battle, into conquest and to victory.

1. God selected the three hundred because they had courage. Let those of a fearful heart go back home was the first announcement. God could use only the brave. The man that had heart trouble could not stand the excitement and the strain of battle. There was no place in the ranks of God's army for a crowd of fearful, cowardly soldiers. He wanted men who were not afraid, who were not afraid of problems, who were not afraid of sacrifice, who were not afraid to die. The same is true in all ages of God's dealings with men. He cannot use the church that is afraid of her problems, the church that would compromise with the enemy, that would let down her standards, that would be ashamed of her glorious message. God could not use, He could not bless, neither would He lead such a church. The Church of the Nazarene must have courage. We must confess our mistakes. We must look within our souls. We must make an inventory of our spiritual condition and then with hearts of bravery go forward to our task, believing that God will give the victory when His orders are carried out.

2. God demanded of the army of Gideon that it be made of unselfish men. His test was that the men that passed through the water, lapping it like dogs, wanted men who would not lie down in comfort or seek the ease and luxury of life, men who would not lay down their armor and jeopardize God's interests, but He wanted those who had an objective in mind, who would enjoy the pleasures of life only as a means to an end. Those who would lap water, enjoying it as they passed, not seeking food and raiment or pleasure for its own sake, but making those blessings that we have in life in passing a means to help us on to accomplish our great objectives. This unselfishness must characterize the church of Jesus Christ. She must give service to God and to men. Without consideration of the cost we must press on with a passion for service.

3. Gideon's soldiers were obedient to orders. We are told that every man stood in his own place round about the camp, not one refused to smash his pitcher or to wave his torch, to blow his bugle or to shout in the name of the Lord and of Gideon. This army manifested perfect obedience to every command issued. It is a marvelous thing to know the will of God, but it is more wonderful to do His will after we know it. Disobedience is the one thing that damns the world and obedience is the one thing that will save it.

4. The army of Gideon was perfect in its co-operation. There was not one nonco-operating soldier in the army. All did the same thing, at the same time, in the same way, in obedience to the same orders. A poor plan, with a perfect backing, with whole-

hearted co-operation will accomplish far more than a good plan with a divided backing. Nothing can ever defeat the Church of the Nazarene if we stand together, if we function, not only as an organization, but as an organism, every part true to every other part, all desiring to live, not for his own sake, but for the sake of the entire organism. Co-operation is not only desirable, but it is necessary. In this the Church of the Nazarene has room for great improvement. We are never divided, but we are often indifferent to plans adopted and indifference is one of the damning things for any kind of organization. Passive resistance is the most diabolical form of opposition known. Indifference is an ally to it. Sanctified people, because of their desire to be Christlike and show a good spirit, are in danger of taking an attitude of utter unconcern, letting things take their course. This might be better than open opposition, but nothing can take the place of whole-hearted, enthusiastic co-operation.

5. Gideon's army was chosen because the men had faith in God. It was not the smashing of the pitchers that brought the victory, nor merely waving of the torches, nor the shouts, it was God that put fear in the heart of the enemy and consternation in the ranks of the Midianites. He did this because of the faith the army of Gideon had in Him and the evidence they gave that they had such faith. Their actions were outward expositions of their faith in God that He would do as He had promised. The Church of the Nazarene must have faith in God, who is the great power that would drive us with irresistible force into the ranks of the enemy, where we can beat down opposition to truth and righteousness and rout from the field of battle the corruption, the sin, the degradation, the pollution that would damn the world and break the heart of God.

This General Assembly stands today for every principle that makes for the success not only of the church, but of civilization. We stand for the living God; we stand for a God consciousness, which is the background of respect for law. When the fear of God is gone from the people's hearts they will no longer have respect for government. We stand for a world Savior; we stand for the Bible; we stand for the *whole* Bible, an immutable Bible; we stand for the atonement, for the home, for the church of Jesus Christ; we stand for law enforcement. We are against the vacillating, corrupt politicians that would sacrifice the principles of civilization for expediency, for position, for selfish glory. We stand for the men and women in this and all nations that put principles before selfishness, that put right before personal advantage. We stand for that man or woman in this and all nations who would die for the declaration of independence, for the constitution, for the spirit of freedom. We believe as a church in contributing our part to Christianity, therefore to the existence of civilization. In the preaching of Christ we are aiding world

*(Continued on page 31)*

# The Seventh General Assembly of the Church of the Nazarene

Revs. Basil W. Miller and A. M. Bowes, Reporters

## The Hearty Reception of Columbus

**G**REAT expectancy was manifested by the delegates and members of the church for many months previous to the convening of the General Assembly at Columbus. We had been promised much—a city which had opened its doors to us, and every possible convenience. Great publicity had been given to the assembly in the **HERALD OF HOLINESS** and in our other publications. We had written in all our letters that happy slogan, "Meet me at Columbus." Every effort had been put forth by the church in general to make this assembly the largest convention of holiness people the centuries had witnessed. In the District Assemblies and in the local churches we had all urged that none fail to attend the opening service of the Seventh General Assembly. Ministers had been stirred to vie with each other for election as delegates, and visitors had been pledged by the thousands that they would be among that great throng of holiness people that should help make a success of the assembly. Evangelists had canceled their engagements, campmeetings had been postponed, and churches had raised the money to defray the expenses of their pastors and wives. General Secretary Fleming, District Superintendent Gibson and Pastor Nease had arranged the halls, churches and rooms to accommodate the incoming hosts. In fact, the eyes of the nation were on Columbus, and the prayers of the people had ascended to the throne that God might pour out His Spirit in a mighty manner in making glorious the assembly.

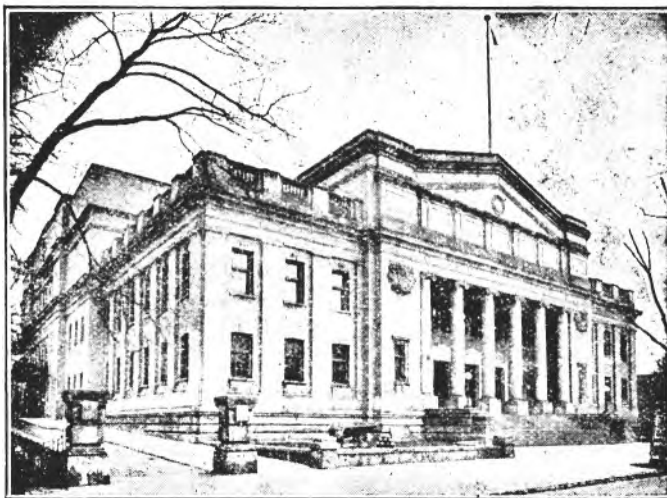
The scene had been set for the Convention of the Woman's Missionary Society, and the Convention of the Young People's Society, which were to meet June 9 and 11 respectively. It was not dreamed by the local committee in charge of the arrangements for rooms that a large host should come for these meetings, but much to the surprise of all, on Thursday and Friday preceding the Sunday of the 11th, phone calls began to pour in from delegates and visitors from all sections of the country saying they had arrived for the assembly. And on Sunday morning more than three hundred gathered on the steps of First church, where the Woman's Convention was to meet, awaiting the opening of the doors. They had come from everywhere.

There were automobiles from Washington, Maine and Texas. Some had driven from California and Florida, from Canada and Mexico. High-priced cars from distant states rolled up alongside of old, worn-out Dodges and Fords, which one would scarcely believe could make the trip over the mountains and plains to the beautiful city of Columbus. Missionaries from every land poured in; evangelists by the scores, and the singers of the church, along with college presidents and professors, pastors and schoolboys came in looking for accommodations. By Sunday morning more than five hundred had been located.

The churches of Columbus had overlooked nothing. All arrangements had been made by those in charge so that all available rooms had been secured. Hotel accommodations had previously been arranged. The Memorial Hall, where the assembly was to convene, was all arranged for the opening session so that nothing was lacking. After

the Pre-Assembly Conventions, which are reported on other pages of this issue, on Wednesday night over three thousand Nazarenes and their friends from every section of the country, from nations afar, gathered for the opening meeting of the assembly. We were confronted first by booths in which the many institutions of the church had gathered their materials for display. Here were educational representations from the various schools, displays from the mission stations.

The first night meeting was given over to a grand welcome from the city, the representatives of the state, the local churches, and to a response to the same by General Superintendent Goodwin. The president of the city ministerial association spoke in behalf of the ministers of the city, assuring us that the churches of Columbus were ready to co-operate in every manner to make the assembly a success. Rev. Orval Nease, and District Superintendent Gibson most enthusiastically welcomed the delegates and visitors on behalf of the five local churches and of the Ohio District of the church. The mayor of the city and the executive secretary to the Governor of the state likewise did their best to make us feel at home while here. They assured us that if we should violate some of the minor city automobile regulations they would



MEMORIAL HALL, THE SEAT OF THE GENERAL ASSEMBLY



speak the necessary word to the chief of police for the release of all Nazarenes. The welcome expressed by these church, city and state officials made us feel that surely we were a great organization.

The most excellent arrangements had been made by the pastor of the local church with the city newspapers for widespread publicity, so that each day during the sessions representatives of the three papers visited the press reporters of the assembly and with this information gave us much space for our writeup and pictures. It was declared by those who have attended the many General Assemblies of the church during the last twenty years that Columbus gave the church the best publicity of all the cities in which we have ever convened as a General Assembly.

Nothing seemed to have been forgotten. From the smallest item to the greatest all was arranged. Special rooms had been assigned to the church in the Chamber of Commerce building for committee sessions, as well as in the numerous nearby churches of the several denominations. Columbus seemed to welcome the General Assembly as though it were exceedingly glad that we had gone there instead of to one of the other cities from which invitations had been sent.

#### Nations Afar

We had come not only from the homeland—the pine forests of the Northwest and the beautiful states of California and Florida—but also from the many nations afar. From all the nations in which we have stations there were missionary representatives. And with these there were missionaries from other denominations. Possibly the one nation which received the greatest consideration, and the most attention was Africa, because Rev. H. F. Schmeizenbach, our missionary who had buried his life in dark Africa for twenty years and more, was privileged to be present. This was his first furlough and his first General Assembly attended in twenty years. He had been gone so long from his native land that he came back almost a foreigner—his language was that of a foreigner, but his spirit was that of a mighty apostle of missionary activity in these days. He told us of his work in making one Nazarene out of every thirty-five a dark-skinned African. The British government in South Africa has made the statement that he is the greatest missionary in all Africa since the days of Livingstone.

Representatives from China in the person of Brother and Sister Peter Kiehn, veteran missionaries, and others, were present and gave us a touch of Chinese life. The newspapers of the city made much of the fact that Brother Kiehn's collaborer, L. C. Osborn, was captured by the bandits in China but a few days after Bro. Kiehn's return to

the home land. A touch of the cherry blossom land of Japan was also added by the presence of Rev. Kitagawa and Brother and Sister Eckel from that nation. When the count of the missionaries from Mexico and South America was made, and when they appeared in their native attire it seemed that we had moved some of those countries to the General Assembly. In the booths vivid representations were found in pictures of the work of all the missionary stations. Here we could see the picture of Rev. Robert Ingram, from Guatemala, in overalls and all plowing the field with a yoke of oxen hitched to an old wooden plow. Brother and Sister Matthews—Sister Matthews was for years a missionary in Alaska—gave us a touch of that far-away land of ice and snow through their many large pictures of dog sleds and native hunting parties on the ice of the frozen rivers and the ocean.

Nor were the other nations forgotten. England and Scotland and Canada, lands of our forefathers, came in strong with reports of progress and the blessings of heaven. The islands of the sea had sent their representative in the person of Dr. Diaz from Brava. Then, possibly the nation which is dearest to the hearts of the children of God, of all save our own several native lands, stood out before us with a tremendous challenge. Sister Kauffman, who with her husband and Rev. Krikorian, is a missionary in Jerusalem, was present with her pictures of the Holy Land. When she spoke of that historic city it made us feel as did the disciples on the way to Emmaus, when they cried out, "Did not our hearts burn within us?"

These many nations, which encircle the globe, and include every clime of the earth, with their representatives, made us feel the fact that truly the world is the parish of the Church of the Nazarene. They each one brought their challenge—cried out for help—sought for more missionaries, better schools, hospitals, and money with which to train and maintain native



STATE CAPITOL, COLUMBUS, OHIO, ON THE STEPS OF WHICH THE ASSEMBLY PICTURE WAS TAKEN

preachers. Never shall the church, which so dearly we love, feel the same toward our world obligation since the General Assembly welcomed the many missionaries from these nations of the world. We can as delegates and visitors go back to our churches in the various states, and to our revivals as evangelists, with a new courage to fight, and a new zeal to do more than ever before to carry the glad tidings of salvation to the ends of the world.

### **The Personnel of the General Assembly**

Coming from the four corners of the earth, representing all the states of the union and ten foreign countries, at Columbus there gathered the most interesting group of people that ever assembled in the history of the churches. At this, the largest convention of holiness people, and the most outstanding assembly of the Church of the Nazarene through the years of her history, it was most interesting to watch the representatives as they were recognized by the chairman of the sessions. Every class of the church had its spokesmen. There were our beloved General Superintendents, who so efficiently presided over the sessions, and with their wise counsel and their statesmanship guided us safely in our deliberations, and the editors of the church publications, as well as District Superintendents, pastors, evangelists, laymen from all walks of life, and the representatives of our church institutions such as the colleges, the Publishing House, our orphanage and rescue homes. From the homeland many had come, and from the nations of the earth the missionaries had traveled far to be present.

Outstanding among these were the General Superintendents. The Church of the Nazarene is to be congratulated upon having three of the best presiding officers, of which any denomination can boast. Dr. Reynolds, our senior Superintendent, proved himself a master of the situation. His vision had not been dimmed as his days lengthened well into his seventies; his vigor was that of a man in his prime, and his courtesy could not be surpassed. Dr. Goodwin with his masterful addresses, at the opening session of welcome and at the time of the re-election, again touched the hearts of all assembled. With the passing of the years his experience is ripening and his power of public address is taking on that of holy eloquence and glory. Among us he walked as a patriarch who had seen God and with words of fire he spoke as a prophet of ancient day. Dr. Williams, when reading the most excellent address of the Board of General Superintendents, proved himself a religious statesman of whom any denomination could be proud. His fine leadership and his keen judgment had much to do in making the assembly such a tremendous success. The burdens and responsibilities of the general church resting upon Dr. Reynolds for more than twenty years, and upon Drs. Goodwin and Williams for nearly fourteen years, had given them rare wisdom in dealing with the many problems which confronted the assembly. This was shown, not only in the guiding of debate

and discussion upon the many points of divergent opinion, but also by the wondrous manner in which they, in conjunction with the Finance Committee of the General Board, had outlined a plan by which the indebtedness of the church to the amount of \$108,000, could be and was raised. God has granted the Church of the Nazarene, to whom, as Dr. Chapman stated in his address upon being elected our new General Superintendent, has been reserved this century, in the personnel of the Board of General Superintendents three (and now four) of the outstanding religious leaders of the ages.

Nor can we forget the large number of District Superintendents that had convened. It was interesting to watch such men as Chalfant, who has had such phenomenal success in building the Chicago Central District until now it has more than one hundred churches, meet with the men from Southern California, and discuss the weighty problems of the church. The three superintendents of our largest districts were present—Rev. J. T. Little, of Southern California, whose district is now nearing the five thousand mark, Rev. C. Warren Jones of the Pittsburgh District, with 4,755 members and Rev. E. O. Chalfant, whose district had practically the same number. With these veterans were others not to be forgotten. Dr. J. Howard Sloan, who for nine years was superintendent of the Pittsburgh District, taking it when it was small and leaving when it was one of the largest in the denomination, with his happy countenance and his wise speech had much to do in the matters relative to Superintendency and pastoral arrangements. He and Brother Jim Short, who at the last General Assembly were both District Superintendents, are now pastors. Then one cannot fail to mention Rev. H. H. Hooker from the Alabama District who has had the longest unbroken tenure of any man in the church as a Superintendent. Rev. C. B. Jernigan, one of the pioneers in the church of the Southwest, now Superintendent of the Tennessee District, as usual labored with all his vigor in the work of committees. It was unusual to remember when one saw Brother H. D. Brown, that he was the first District Superintendent of the Church of the Nazarene and was so appointed by Dr. Bresee, and that his district, the Northwest, was the first of the church.

Then there were evangelists and pastors. Some of the greatest preachers of the holiness movement, and of all denominations, were present. The host of evangelists marched in upon us in the persons of T. M. Anderson, who has recently united with the church, Raymond Browning, another outstanding evangelist who has cast his lot with the denomination, the Fleming brothers, "the whirlwind evangelists," C. B. Fugett, H. N. Dickerson, I. C. Mathis. Charles Stalker, the mighty Quaker evangelist whose messages have encircled the globe, Dr. Charles Babcock, one of the most eloquent preachers of the nation, Rev. M. G. Standley and Mrs. M. W. Knapp, who for so many

years have been connected with God's Bible School and the Revivalist, honored us with their attendance. Among the pastors, all the outstanding ones of the church were present. There were Revs. W. G. Schurman, for nine or ten years pastor of our First church in Chicago, M. E. Borders, pastor of our church in Little Rock, with the largest edifice of any of our churches, and with its own broadcasting station, H. B. Macrory, pastor of our First church of Pasadena, Jim Short of Bresee Avenue church Pasadena, Dr. C. E. Hardy, of Los Angeles First church, and Dr. J. Howard Sloan, pastor of Akron First church, O. L. Benedum, pastor of the church at East Liverpool, Ohio, one of the strongest in the denomination, and A. L. Parrott, pastor of the church at Bethany, Okla., with the distinction of being the largest in the denomination. With these there were scores of others worthy of mention. Every pastor of the church who in any manner was able to come to Columbus attended the Seventh General Assembly.

Words of commendation are insufficient to express the love of our people for such efficient men as E. J. Fleming, the General Secretary, and M. Lunn, General Treasurer and Manager of the Publishing House, and his brother Percy Lunn, the Assistant Manager. To such men as these much of the success of the church is due for their faithful, yet humble, service and labors. With these men came scores of visitors, and fraternal delegates from the various holiness bodies. Their voices were heard in commendation of our work, and urging the holiness denominations to greater efforts of co-operation and unity.

We came as a group of God-sent ministers and laity, each man from his own rank and sphere, realizing that to the holiness people of the various denominations, and most especially to the organized holiness churches was granted the task of the conversion of the world. As Uncle Buddie, known and loved the world round, preaching from but two texts, "holiness" and "the HERALD OF HOLINESS," says, "There is not a scrub among us." This mention of Uncle Buddie brings to mind the fact that he had refused to be elected a delegate to the assembly from Southern California, saying that he just wanted to come here as a friend to all, to have his own booth, where he could take subscriptions for the HERALD OF HOLINESS and be the General Superintendent of the General Superintendents. It has been remarked by visitors and friends that the personnel of this assembly was such that would grace any denominational assembly or general conference.

We should not forget the several college presidents who were in attendance. They came each one with advertising material concerning his school, with booths to be arranged, circulars to be handed out and souvenirs to be given away. From the youngest to the oldest they were present. The veteran president of the denomination was there, Dr. Wiley, now president of Pasadena College and for ten years president

of the Northwest Nazarene College. Dr. Henricks, president of Trevecca College, formerly of Pasadena College, Presidents Nease of Eastern Nazarene College, White of Bethany-Peniel College, Willingham of Olivet College, Delong of Northwest Nazarene College, and the "boy" among the presidents, President Ludwig of Bresee College. These are the men who are shaping the educational policies and building the colleges and seminaries for the future church. With two exceptions they are all young men, men well trained, Christian gentlemen, as well as scholars of the first rank.

With such men as these for General Superintendents, and editors, District Superintendents, evangelists, pastors and laity, the Church of the Nazarene has its future assured. From a small beginning but a few years ago, we have now grown to the number of over 75,000 of the cleanest type of men and women on earth. The success is due to God's leadership and to the personnel which make up our organization.

#### **The Assembly Exhibits and Booths**

Many exhibits and booths were arranged for the assembly by the various institutions of the church. These drew much attention and were very attractive. A temporary partition was placed across the rear of the large main floor of the auditorium, which gave considerable space for exhibition purposes. To the right of the main door leading from the lobby of the hall, the first object to demand one's attention was a miniature Publishing House building all illuminated with display lights. In front sat Uncle Buddie in a small enclosure soliciting subscriptions for the HERALD OF HOLINESS. Between sessions his voice could be heard preaching from his "second text," and amid the hubbub of the crowd he would now and then cry out, "Subscribe to the HERALD OF HOLINESS and get one of my pictures free." On a book stand nearby was the display of recent books by the Publishing House, and a large stock of Bibles, holiness literature, as well as Sunday school literature, mottoes and the like. The Sunday School Committee had arranged an exhibit of their work, consisting of sand tables, little chairs for the beginners' department of the school, books, charts of records made during the last four years, and similar items. Next to this came the display of the N. Y. P. S. which the General Committee had arranged. Here could be seen copies of the Standard of Excellence, the Pledge and of the Nazarene Young People's Society pin.

To the left were the missionary exhibits, which represented the various mission lands in which our denomination is now working. Here one first met a small land of Palestine, with pictures of that Holy Land, the flowing Jordan where Jesus was baptized, scenes from Jerusalem, the old city and the newer additions, and especially of the site where our missionaries are so faithfully laboring to build our new church, the ancient gateways of entrance through which possibly some of those of ancient day passed



E. P. ELLYSON  
Editor-in-chief,

*Sunday School Publications*



H. ORTON WILEY  
Editor *Herald of Holiness*

in the days of the Master. With this was combined the booth of the Syrian exhibit. Herein could be seen the pictures of our work in Syria, with scenes from old Damascus, and of the road which Paul traveled on that memorable day when the light shone round about and the voice of the Spirit spoke to him. The display of the W. M. S. covered the various states of the Union, as well as the different nations on the foreign field wherein they have been able to organize. Next came the representations from China, Japan, Latin America, West Indies, India, Africa and Alaska. In these booths many interesting pictures and curios from the various fields were found. One could see scenes from the faroff cold land of Alaska, or look at the pictures from the headwaters of the Amazon in South America where our noble missionaries, Brother and Sister Roger Winans are laboring. Our mission stations could be seen in vivid pictures which brought to one's mind with greater force the type and character of work we are engaged in on the foreign field. All the material of these booths was very attractive and the arrangement was beautiful. The work of the departments of Home Missions, Church Extension and Ministerial Relief was also shown in booths given to these activities.

Several institutions, while not officially connected with the Church of the Nazarene, but largely supported by our people, were represented by booths. These are the Berachah Home, located at Arlington, Texas, Rest Cottage, Pilot Point, Texas, and Rest Cottage of Kansas City, Mo. Mention must be made of the display of the Nazarene Missionary Sanitarium and Institute of Nampa, Idaho, under the able management of Dr. Mangum. Herein could be seen pictures of the building now existing and of proposed new buildings to house this worthy cause, where our returned missionaries may come and be treated.

The booths of the several schools of the church were attractively arranged and brought to one's attention very forcibly the work of our educational institutions. Crepe paper, college decorations and colors, pennants, and colors of the schools helped to make these displays more unusual. Much free literature was furnished for distribution by the schools, catalogs, booklets with college scenes, and tracts car-

rying the outstanding points of the colleges, with their strong faculties, were among this literature. One could but be struck with the fact that the educational institutions, from the largest to the smallest, had made a place for themselves in the church. One could see the proposed new buildings, for which the money is now being raised for the several colleges; or would read a flaming sign saying that Bethany-Peniel College had been placed on the accredited list by the State University. The display of E. N. C. was interesting. Among other things there was a large electric display machine with fourteen cards, which were automatically changed each few seconds, so that one could see the scenes, and read the attractive titles and slogans of the school. All the colleges were represented. Olivet College, Olivet, Ill., with its colors, purple and gold; Bethany-Peniel College, Bethany, Okla., with a miniature campus, showing the buildings now completed; the Eastern Nazarene College, at Wollaston, Mass., in maroon and white; Pasadena College, Pasadena, Calif., in green and white; Northwest Nazarene College, Nampa, Ida., with large white oil cloth map with long streamers from the college reaching to all parts of the world where its graduates were laboring; Trevecca College, Nashville, Tenn., in purple and white; and Bresee College, Hutchinson, Kans.,—although geographically far apart in the states, still were close together at the assembly in their booths and displays.

Flying pennants and waving colors, along with pictures and small models of campuses and buildings brought these institutions forcefully to one's mind. It was heard remarked by one who had just returned from the Methodist general conference in Kansas City that the booths and displays of the schools and the mission stations were more interesting than those seen at the convention of our sister denomination. These were by far the most attractive and the finest that any General Assembly of the church has witnessed. We walked through them time and again with a feeling of pride, that these represented institutions of the church which but a few years ago did not exist, now were all practically clear of debt.

#### **The Music of the Assembly**

Across the centuries music has always occupied a prominent part in sending forth the gospel. It



M. LUNN  
General Treasurer



E. J. FLEMING  
General Secretary

heralded the coming of the Christ and has thrilled and cheered His followers. In the wild tempest of life it is the first upon the lips of the redeemed soul and the last note of triumph in the going of Christain martyrs. In the progress of the church it has occupied a large place and has been a strong stimulus in the advance of Christian movements. It was said of the early Methodists that they sang their way around the world and into the heart of the nations. This is especially true of the holiness people, and the music of the assembly made us think many times of those early Methodists that by the storm of their singing took the strongholds of sin. The singing of this General Assembly was one of its outstanding features. We were fortunate in having on the platform, at this the greatest meeting of holiness people ever gathered, some of the finest directors of song that any denomination can boast of. It seemed that wave followed wave of glory and delight from the heavenly realm as the hundreds raised such soul-stirring songs as "God's Kingdom Is at Hand," or turned to some old hymn of the church as "Jesus, Lover of My Soul" and with a serious solemnity in subdued tones sang of the "refuge in the storm." At times hundreds were on their feet shouting the high praises of God, while tears of joy freely ran down their cheeks. When some gifted leader in song, or some favorite quartet or soloist would lift their voices the ecstasy and delight of the massive audience of thousands could not be contained. It was not an uncommon thing for some singer to be brought back for the third or fourth song, so great was the holy excitement of the moment. Among the many leaders were John Moore of Los Angeles, L. C. Messer of Oklahoma, B. D. Sutton of Olivet, Prof. Gretzinger of Nampa, Willard Davis of Oklahoma, Haldor Lillenas of Indianapolis, and H. B. Wallin of Spokane, who was chairman of the Music Committee of the assembly, and many others who directed the singing of the great congregation to the glory of all.

Trained gospel singers, the sweetest in the land, such as the Vaughan Radio Quartet of Tennessee, and the Edwards Ladies' Quartet of Chicago, and scores of effective soloists, whose names are written in the Book of Life lifted the audiences from time to time with their melodious voices. Words cannot give an adequate description of these hours of rapturous blessings as the temple of the Lord rang with His praises in song. Thousands will return to their homes with memories of these great occasions hanging upon the walls of the mind, which can never be removed. A finer set of singers, as Uncle Buddie remarked time and time again, could not be found in all the land. Wondrous hours of delight were spent each service when the musicians would thrill us with their singing.

Nor was the instrumental music less grand and less gifted. Our church can well be termed a musical church. Though we have but few pipe organs, still

most of the local churches have a band or an orchestra and with our instruments we help make the joy of the Lord ring out. When plans were formulated for this General Assembly, arrangements were made for a large massed orchestra under the direction of Harold W. Gretzinger of First church, Chicago. This finished musician is a pupil of the renowned composer-conductor, P. Marius Paulsen and the celebrated director, Richard Czerwonky. Regular rehearsals of the orchestra were held each morning at ten o'clock, at the First Congregational church of the city, and each evening at seven the orchestra gave a sacred concert which was enjoyed by all present. Some of the finest musicians of the land participated in the orchestra. The Jernigan-Chapman Trio of Nashville, composed of the gifted daughters of Rev. C. B. Jernigan, an early pioneer with us, and the son of Dr. Chapman. The Asbury Trio of Wilmore, the Berachah Band of Arlington, Texas, under the direction of the son of Rev. Upchurch, as well as representatives from more than twenty churches located in various sections of the states played each evening. At times the Chapman-Jernigan Trio gave concerts previous to the sessions; and the band mentioned above, which received the highest honors in a contest over the state of Texas, delighted all with their sacred concerts. Miss Lois Gale of Lowell, Mass., a finished musician, and one of the best trained pipe organists of the nation, also blessed us with selections from the pipe organ of the hall. So we were not lacking on any score on the instrumental phase of the music.

The music for the assembly orchestra was donated by the National Music Company of Chicago, and the grand piano by the Heaton Music Company of Columbus. The large pipe organ of the hall has been an inspiration to all who have heard the recitals and the congregational playing of Miss Gale of New England. Harold Chapman of Nashville, the gifted son of Dr. Chapman was the pianist for the orchestra and the congregational singing, and as one said, "He is a master of the ivories."

An outstanding feature of the musical programs was the representatives from the various musical departments of the colleges. And with this came the assurance from all our educational institutions that they were strengthening their departments of music to train workers in this field of the Master's service. This is as it should be. Prof. Gretzinger, director of the orchestra, goes now to Northwest Nazarene College where he will work out plans for a conservatory of music which will be second to none in training gospel workers. This is true of all our colleges, they are each feeling the responsibility of furnishing to the church trained singers.

As we left the assembly we felt proud in our hearts of the fact that we were members of such a noble band of men and women, and especially of the fact that under the skies there are no such singers as those of the holiness people. If nothing else, our holy singing,



with zeal and enthusiasm, will make us a marked people.

### Clearing the Slate of the Deficit in Trust Funds

One of the most important episodes of the assembly was reached when on Tuesday afternoon the special order of the day was the raising of \$108,000 to eliminate the growing deficit in the Trust Funds of the Foreign Missionary Board. It was the unanimous conviction of the assembly that this should be done, and that the only black cloud on the future, and the only oppressive weight to true progress, should be removed. When the Quadrennial Report of the Committee on Finance and Investments of the General Board was read by Mr. E. L. Hawkes of Los Angeles, chairman of the committee, in the Tuesday morning session, revealed the fact that through the years, due to bad property investments, there had steadily accumulated this growing deficit in the trust funds of the missionary department, that immediate action should be taken to cancel the entire debt. It was set for the special order of the afternoon session that this matter should be taken care of.

Great enthusiasm pervaded the session while General Superintendent Williams declared his deep conviction that the clearing of this debt was one of the most essential, if not the most important, projects before the assembly, and that all else that we might do, or might fail to do, could not surpass in importance this one item. He clearly stated the fact that the obligation was an honest one, brought about by bad judgment and poor investments, due to mistake rather than intention, and that it was our obligation and his great desire to wipe it out. This matter, he stated, had been one of great concern to the Board of General Superintendents and to the General Board for the past years, and that they had with much prayer tried to find a way to clear the slate. Then, with the recommendation of the committee before the assembly, he proceeded to raise the money. He then called attention to several \$1,000 gifts from individuals, and to the amount received from the campaign conducted last year to raise this money, and to a gift from the profits of the Publishing House of \$15,000.

Dr. Williams said that during the past night he had lain awake and prayed that God would help him raise \$25,000 in personal pledges on this during the attempt to clear it. With one purpose the assembly followed their leaders in dire determination to eliminate the debt by a concentrated effort, in order that they might leave unhampered the church in promoting home and foreign missions. When the first pledge of \$1,000 came from a good lady in the South, the enthusiasm of the delegates and visitors became unbounded, and with much applause it was received. Other pledges soon followed, and the tenth \$1,000 donation came in hurriedly. Someone said, "I will give the fifteenth if you can get the other four," and as a true general Dr. Williams went after those four.

Soon they were raised; and then a note came to the Chair, and slowly with much emotion the General Superintendent read it; it proved to be a promise for the twentieth if the next four could be found. Suffice it to say that General Superintendent Williams found them. Twenty-one \$1,000 gifts were received. Such was the applause of the assembly that the reporters of the press made headlines of it!

Then the doctor started in to raise twenty \$500 subscriptions. It took but a short while to get this amount. From this gifts for \$250, and on down to any amount came in. Some gave lots in Bethany, worth as high as \$500, others promised their life insurance policies as gifts to cover the amount, and still others gave personal notes, promising to pay interest until they could redeem them. Men gave, and then consulted their wives and gave again. Dr. Mangum said his wife told him to donate a certain large sum, even though they had to sell the home to pay it. This is something of the noble, self-sacrificing spirit that prompted the giving. Some who had pledged previously gave again; others doubled their pledges. The General Superintendents and editors, laity and all, got under the burden and decided to raise the amount. When all had given individually it was counted and announced that \$39,765 had been received in this manner. After this the districts were asked to underwrite the remaining total. Southern California underwrote this amount to the extent of \$10,000, with Chicago Central and Pittsburgh Districts giving around \$6,000 each. All districts, even to the home mission districts, gave to the extent of their ability, until a total of \$65,175 was pledged by the districts. Then the W. M. S. pledged \$5,000. When the secretary stated that the pledges from individuals and districts and all other sources amounted to \$109,940, the demonstration reached its highest point, sounding like a mighty thunder of applause. We had reached the goal; the slate had been cleared; and without this growing burden we are now able to undertake our task with renewed zeal and effort.

This was the outstanding undertaking of the assembly. Other items, it was faithfully believed, were secondary to this one consideration and with true courage, characteristic of us Nazarenes, we went to such noble men and women as we have, who, as Dr. Williams stated more than once during the process of raising the amount, will give their last dollar for the church, and then shout as it goes! With such a spirit as this we can but succeed. There is no task which lies before us but we will bend every effort to its accomplishment, and God will not allow any church who thus labors to fail in its undertakings. The victory is assured as thus we fight under the leadership of the Lord Almighty. Let us then go to our task with a grim determination to reach to the ends of the world as the Master has commanded and as we are certain we must in order to maintain the blessings of heaven upon us.

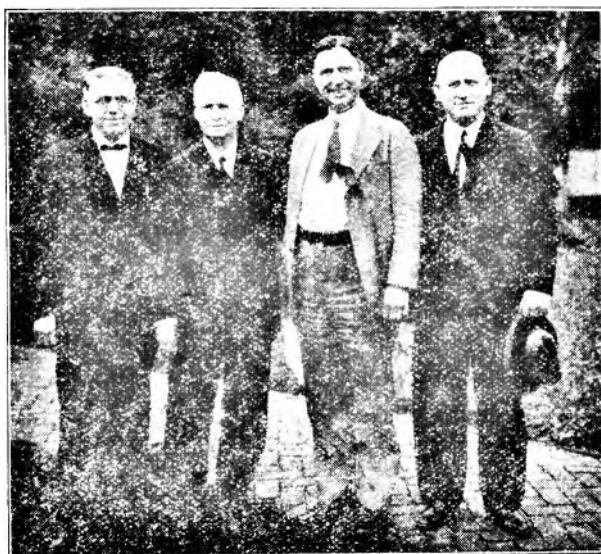
### Our New General Superintendent

When we all started to Columbus for the assembly one thought was uppermost in our minds—not what changes should be made in the Manual, for we thought that it was about as good as could be desired, not whom we should choose for the personnel of the General Board, and not what alterations should be made in the plan of the finances of the church—but who should be the next General Superintendent to be elected. All felt that another Superintendent was necessary to help carry on the many increasing activities of the church, and to assist the present Board of General Superintendents in bearing the heavy responsibilities incident to the management of such a growing denomination as we are. We were all agreed that the present Board of Superintendents should be re-elected to a man, for during the past years they have led us on to assured victory. For more than twenty years Dr. Reynolds has filled this most important office of the church, and Dr. Goodwin and Dr. Williams have been our Superintendents for more than thirteen years. So our thought was concentrated on the election of another man to assist these noble church statesmen. Some advocated that two more be added, others thought that one would be sufficient. As an assembly we all waited on the Lord that His will might be known and that His power might guide us in our selection.

When the first ballot was taken for four Superintendents—this being not a nominating ballot, but an election ballot—the three present Superintendents were elected. When their names were read as elected the enthusiasm of the assembly could not be contained. We shouted; we cheered; some wept and others prayed. On this ballot one name stood supremely above all others for the fourth Superintendent, which was that of our Editor of the *HERALD OF HOLINESS*, who for these last number of years has given us such wonderful editorials, and has so wisely shaped the policies of the paper. Uncle Buddie, "the General Superintendent of the Generals" as he terms himself, had said the day previous that if Dr. Chapman should be taken from the *HERALD OF HOLINESS* it would be nothing short of a calamity—for none as he said could hope to immediately take up this work where he would leave it. But even when Uncle Buddie heard the reading of the result of this first ballot, he said, "Well boys, it's all right, I died out to it last night." On the fourth ballot with a tremendous sweep Dr. Chapman was elected General Superintendent. This with that of the other elections was made unanimous. When the election was declared for Dr. Chapman, he was led to the platform and with true simplicity, in his characteristic manner, he started to speak, but tears began to break the flow of his words. As he stood there all felt the melting presence of God. He said, "I was converted in a holiness meeting. The first church I ever joined was a holiness church. My first sermon was preached under the leadership of a

holiness ministry. I know nothing but a holiness people and a holiness church. Truly you are my people. I have always been elected to more positions than I deserve, and my one handicap has been that I have never felt myself capable of filling the positions to which I have been called by my brethren. My only reason for accepting and feeling that I can do that which will be required of me is that so many of my brethren think that I can do it." As difficult as it was to give up Dr. Chapman as Editor of the *HERALD OF HOLINESS* all said that God's will had been worked out, and we felt free to release him. Possibly the cheering at this point reached the highest peak of all during the assembly. And when the four Superintendents were presented together, the thunders of cheering, shouting and applause surely did reverberate in the hall. When the "junior" Superintendent was invited to take his place with the Board of General Superintendents on the platform, it seemed as if he had been there for years. When he was added many said, "There is no man better fitted for the position of the fourth Superintendent than he."

With such a strong Board of Superintendents, men who have been tried in the crucible of experience and found worthy, men who are seasoned with years in the Church of the Nazarene, and who have spent decades preaching our doctrines, building churches, operating colleges, superintending districts, and caring for the general interests of the church, the future carries nothing to fear. Their leadership cannot be doubted, and their wisdom in matters of delicate problems, and of a world program of aggressive evangelism, is sound and seasoned. Their inspiration to the younger men of the movement is worth an incalculable amount. Ours is the future, and into the numerous open doors of the states as well as of the nations we



OUR FOUR GENERAL SUPERINTENDENTS

Left to right: J. W. Goodwin, H. F. Reynolds,  
R. T. Williams, J. B. Chapman

shall step as a mighty army under their guidance and control.

During the election of the Superintendent and during the hours of tedious sessions filled with much business and many detail matters of note, the presence of God seemed to be felt. When one of the Superintendents spoke on a proposition, or counseled the closing of debate, or advised any action, it seemed a patriarch had spoken, or a prophet had uttered the right course of action, and this advice was taken as final. "Thank God," we all said as we left the assembly city, "for such a Board of General Superintendents." As preachers they are outstanding among the mighty ministers of our century. As religious statesmen they have, under the leadership of God, wrought that which the ages have never seen duplicated. During these short twenty years, they, with those who have passed on to their glorious reward, have been instrumental in helping to increase the membership of the church from a few thousand to a mighty host of over 75,000; they have seen more than 2,700 ministers come to our standards; they have seen over 145,000 children flock to our Sunday schools; and have witnessed the rise of eight schools and colleges; and have had a part in planting the Church of the Nazarene in the states of the Union and in numerous foreign lands. It was prophesied that during the next four years our membership would be increased to over the 125,000 mark, and that another five hundred ministers would unite with us. Surely the Spirit of the Almighty is with us, and His blessings attend our Superintendents, our ministers and our laity.

### Our General Officers

When the hour came for the election of the other officers there was no campaigning, no "pulling of wires," no demonstration that usually attends such elections in churches. But each delegate sensed the desire of the assembly that the Lord should guide us in our choice. When the ballots were taken up for the election of the Editor, one name stood out in our thinking, that of a Nazarene who for years has stood the many tests and who has been on the prevailing side of every problem, a school man, a scholar as well as a gifted and noted preacher, Dr. H. Orton Wiley, now president of Pasadena College. Sure enough, when the returns came in it was he who was elected. He was hesitant in making his reply because of the many responsibilities he carries in connection with the college, but he as others was forced to say, "The voice of the people is the voice of God." His election was made unanimous immediately. From the beginning there was no question in the minds of the delegates that if Dr. Chapman was taken from the editorship, Dr. Wiley would fill his place. As much as all hated to lose Dr. Chapman from the editorship, when Dr. Wiley was chosen all seemed reconciled to the promotion of the Editor to the Superintendency. Here again Uncle Buddie said that he had to die out, for

to him to mention Pasadena College was in the same breath to mention Dr. Wiley.

In the election of the Editor-in-chief of the Sunday school publications there was literally a landslide for the present Editor. All said that during the past quadrennium a notable work had been achieved by Dr. E. P. Ellyson and his faithful wife, for during this time the membership in the Nazarene schools was increased over 70,000, a work which never before in any line in the church has been excelled. On the first ballot Dr. Ellyson was elected, and when making his speech of acceptance—and all make such excellent speeches—he said, "I shall continue to do more of the same thing that I have been doing."

The election of the General Secretary took but a short while for on the first ballot the present Secretary, who for these past years has so effectively filled this position of responsibility and detail matters, was re-elected.

When it came to the election of the General Treasurer someone happily made a motion that by a standing vote we elect the present Treasurer, Mr. M. Lunn. Hilariously this vote carried, and then in "convention terms" or newspaper parlance, the assembly went wild with cheering and applause. It was said by the Treasurer that while standing outside he heard a tremendous uproar and he thought he had better see what the confusion was all about, and much was his surprise when he learned it was all over his election. Humbly this godly business man arose to speak and said that all he could do was to do the will of God. There was never a time when his name was mentioned in the assembly, or the Publishing House was referred to, but the delegates and visitors broke out in hearty applause. During the last four years the Publishing House through the wise management of Brother Lunn and his brother, P. H. Lunn, has cleared more than \$170,000. This is the story of the phenomenal success of the Manager of the House and the General Treasurer.

We have reached a position in our denomination when not only are we serving our constituency, but when we are also reaching out to thousands beyond our borders. This is true of the noble work of the Editor of the HERALD OF HOLINESS and of the Editor-in-chief of the Sunday school publications. The HERALD OF HOLINESS goes into thousands of homes not Nazarenes. The Preacher's Magazine is subscribed for by several score of preachers who are not members of our denomination, and the Sunday school literature goes to schools by the hundreds and pupils by the thousands who are members of sister denominations. The work of the General Secretary in compiling our statistics for the national government and the reports of the religious bodies as formulated by the census department of the government, and in furnishing the same for the reports of the Federated Council of Churches, is rendering a service to the

church and to the world which is praiseworthy. The day has come when one can pick up such reports and find the facts concerning our church along with those of other denominations. This is due to our efficient Secretary. We are no longer a people with a few churches that, as Dr. Williams said in one of his masterful addresses, would in a few years "dry up and blow away." But our churches dot the land by the hundreds and each year we are organizing churches by the scores. This is due to the mighty world vision of our leaders, and to the faithful service of our constituency.

The position filled by these men are offices of world service, and their labors, efficient as they are, will help place the Church of the Nazarene before the nations of the earth with a standing equal to that of any denomination. Dr. Goodwin struck a keynote in his address of acceptance of the Superintendency when he said that it was the task of our leaders to throw out before us a vision of a world activity, and under the leadership of God such is ours to achieve this vision. We are to be congratulated on having among us such mighty men of wisdom and efficiency whom we can elect to these positions of trust and responsibility.

### **When Mirth Ruled the Assembly**

Possibly the most interesting period of the assembly was when on Friday afternoon the invitations were heard from various churches and cities for the assembly in 1932. This was a time of serious inviting on the part of those concerned and of much mirth on the part of the delegates and visitors. Everybody seemed free to enjoy a good laugh at the expense of his neighbor, and the neighbor didn't seem to mind it either. Many unusual jokes were told in connection with these invitations and even the most serious, including the General Superintendents, enjoyed the pleasure which was interspersed with the speeches. It was indeed a time of a most excellent display of oratory and eloquent fireworks. When the hour for the special order of the day arrived, the invitations began to pour in from every quarter of the nation. Trevecca, through Dr. A. O. Henricks, invited us to enjoy the beauties of Nashville and the kind hospitality of the South once again. Omaha, through Superintendent Chambers and Dr. W. W. Ward, invited us to the land, "out where the West begins." Brother Chambers had written his invitation in rhyme, and with the jingle of a poet he read this unusual form of invitation. Then Dr. Ward with the fervency of a political speaker on election day, told us of the many great men born and bred on the Kaw and Platte rivers, such as Pershing, Bryan, Hoover, Curtis and others.

Rev. M. E. Borders, pastor of that great southern church in the beautiful city of Little Rock, Ark., the church with its broadcasting station and with the backing of all the city, county and state officials ready to sign a petition to invite us there, told us of

the city of flowers, where the roses bloom in perennial glory and majesty. After Brother Borders finished with his poetic description of the land of roses, I said that surely that must be the land next to heaven. Following this the delegation from the Northwest arose to invite us to the city supreme for beauty, where the rain never came in the summer time (at Columbus it rained hard half of the time of our stay there), where the mountains reached down to the sea and to the sound, and where scenes grander than any of those any other city thus far inviting could be enjoyed. After the reading of the usual line of telegrams, letters from chamber of commerce secretaries and the like (for all came armed with these), the entire Northwest delegation arose to sing a song set to the music of some sacred piece, saying that they invited us to come to Seattle. Then a delegation in the rear arose and sang, "I'll be there." Then Lowman, the song bird, "I want to go there, don't you?" After this delegation had finished its invitation, and acted it out on the platform, heaven seemed to be surpassed by the beauties of Seattle, and it looked as if one had better go to Seattle than to the heavenly city for beauty of scenery.

L. A. Reed, from Long Beach, California, had stated that as mover of the motion he had the right to the last speech. After all others had been heard from, including A. F. Balsmeier, with a brilliant speech from Wichita, Kans., making the land of wheat seem to be the logical place for the assembly in '32, then Rev. Reed arose with a mighty array of telegrams and letters, and the like and invited us to Long Beach. He distributed pictures of the municipal hall out on the pier, surrounded by the beautiful Pacific, and with the eloquence as Rev. Borders states, of an Apollos, he pleaded with us to come to his city of Southern California. With the fervor of a great preacher he rose from climax to climax until there seemed nothing else to say in way of invitation, and thinking he had made the last speech, Rev. D. I. Vanderpool of Denver, Colorado, arose and asked to speak. With his letters and telegrams from the mayor of the city and from the Governor of the state, he beseeched us to come to Denver in '32. With much jesting thrown in to add spice, and fun being made of each inviter to his city, the audience enjoyed about three hours of the greatest sport and amusement until it seemed the General Assembly, engaged in the most weighty discussions of Manual revisions and alterations of programs of world-wide extent, had been turned into a session of joviality.

After the vote began to be taken, delegation after delegation rose to withdraw their invitation in favor of Denver. Trevecca did thus, and was followed by Little Rock, and Omaha and Wichita, and part of the delegation from the Northwest forsook their invitation, and forgot the beauties of the sunny Southland, and threw in their lot with Denver. When the last

count came Denver, by a long majority over Long Beach, won the day. And Long Beach as a good loser moved to make the invitation to Denver unanimous. When all this serious deliberation was passed, and the fireworks of eloquence and oratory had died down, Dr. Goodwin arose and with true statesmanship pointed out that in accordance with the Manual it was illegal to thus set the place of the meeting of the General Assembly and that the voting and the display were all out of order. Naturally the "wind was taken from the sails" of the delegates, but with the true characteristics of Nazarenes someone moved that the vote be taken only as showing the sentiment of the assembly, and that the usual custom of setting the place of meeting in 1932 be followed, and that this vote be taken only as form of the expression of the desire of the people. Some remarked that thus three hours or one entire half day had been thrown away, but others said that the fun, the laughing, and the cheering, thus interspersed with the weighty deliberations and heavy discussions of the previous sessions, but relieved the tension of nerves, and gave an impetus for future action. This surely must have been so, for when the evening sessions opened, with General Superintendent Williams in the chair, we proceeded to enact more legislation and to transact more real business than usually was taken care of in two or three sessions. We thus learned that amidst the most weighty matters, when the problems of the church are to be faced, a hearty laugh at some good pleasantry is not amiss.

### Business Sessions

Possibly the most interesting part of the entire assembly was the business sessions. True it is that many times the discussions became quite heated and speeches made before the loud speaker microphone seemed to be thrown out with much force, still all enjoyed the business sessions. First the General Superintendents were masters of the situations that arose, and never once were they moved from their decisions, and with their true generalship they guided us safely through the shoals of motions, amendments, amendments to amendments, substitute motions, motions to rescind, to reconsider and to lay on the table. At times it seemed that the motions began to pour in so fast, and speakers demanded the floor in such hosts that surely no order could come out of such actions. But the General Superintendents with several General Assemblies to their credit, and much experience in the deliberations of District Assemblies, ruled with wisdom and brought order out of all such discussions and the tangle of motions, and the babel of voices claiming the floor. Many times, to an onlooker in the gallery, or to the visitors on the lower floor, it was amusing to see strong men arise and with a voice of thunder cry out, "Mr. Chairman," and then with raised arm and pointed finger again clamor out the same cry; or to watch a score of less known men go through these

same movements trying to gain the attention and recognition of the Chair, only to speak on some subject of no essential value. But it took such to add spice and variety to the sessions. Never once did the Chairman have his decision appealed from; and usually when the Board of Superintendents requested an action, or sanctioned a certain course or advanced a change in Manual or laws of the church these changes were made, and these actions and suggestions were carried out. Truly we have in the Board of Superintendents leaders of the first magnitude.

Certainly there was the usual run of speakers who were to be heard on every subject that came before the body for its deliberation. Many times these good friends spoke so many times, and with such vociferation, that others would wait until these brethren had finished their say, and then the real debate began. Such good friends became so well known that without them the sessions would have lacked much that added zest as well as jest to its routine of motions and amendments and the like. Then one matter stood out supreme, the true leaders of the church had the least to say, and many times when the advice of the older and more seasoned brethren was demanded on the floor, these brethren were the most reticent to speak. It looked as if silence were indeed gold (though speech were but silver and at times ran as free as water).

True pleasure was had by the onlookers when after a weighty discussion lasting for several hours a certain motion would be passed which demanded a change in existing laws or courses of election, and the next day some kind brother would arise, and in a subdued voice, point out some of the errors of the former action on the previous day, and would move a reconsideration or to rescind that action, and without a dissenting voice the motion would pass. It seemed that it took about three times the circle of moving, rescinding, laying on the table, referring, and again moving, before any change was made. This it appeared was the safety valve of the assembly; though hurriedly some motion would be passed, with true deliberation it would be reconsidered or rescinded. Some were heard to remark after many such actions, that they had learned how *not* to do such, rather than how to do it.

All the antics and tricks of the parliamentary laws governing deliberative assemblies were tried. Some would arise, make a motion which would doubtlessly be defeated, and a brother would be ready immediately to move the previous question, or another would at once move to lay it on the table, either to pass it without debate or to defeat it without discussion of its merits. Sometimes motions, out of order, would be sponsored by favorite sons of the body, so that they would be carried; but in every case, as the Superintendents would point out, parliamentary law, though some matters were in order, was only to facilitate business, and not for the purpose of putting through an item without mature deliberation.



Motions were made to limit debate to two speakers on each side and then the vote must be taken; others, that each debater would be allowed only two minutes to present his arguments; but usually these motions were suppressed. As the time of closing drew near, there was much feverish action, delegates were leaving for faraway homes and duties, and some hoped thus to rush through mighty problems; but more often the course of action was such as would make us feel that we had better make haste slowly while treading upon these grounds.

One thing is assuredly true of the business sessions, the closest friends, though they might disagree on items of debate, when the discussion was closed still remained friends. There were no debates, however heated, and no discussions, however feverish, which brought a division among brethren. Though we might have disagreed concerning motions and actions to be taken and changes to be made, still the spirit of the Lord remained with us. And though we lost in the vote, we took each one our loss in a good manner. Though we debated strenuously, when the discussion was over we shook hands as friends engaged in the great task of carrying the gospel to the ends of the world.

In these sessions of business, the assembly was permeated with the sentiment that change in rules had better be made slowly, for so far we had functioned safely, and the blessings of God had been upon us in the past. There was the feeling that we were engaged in the business of converting the world, heralding the tidings of salvation to all nations, and that all we did was of utmost importance. We sensed the fact that this assembly marked an epoch in the history of the church and of the world, and that in all we did we must have the guiding hand of God upon us, whether we debated, or made motions, discussed or amended motions, still the delegates felt that they were acting under the leadership of high heaven.

### Home Missions

The Seventh General Assembly might be characterized as a home mission assembly. With the grand work of foreign missions and with our financial program through the budget working so successfully, it was the sentiment of all present that more thought and attention should be given to this item of our church work, so the Committee on Home Missions arranged a great home mission program on the last Sunday morning of the assembly. Numerous speakers appeared, and a great inspirational service was had. With these speakers were many of the outstanding home missionary workers of the church. Out of the meeting came the feeling that the future progress of the denomination depends largely upon the action of the people in fostering the work of home missions. It was the cry of each speaker that we must have more money and more attention devoted to the homeland in opening up new works and digging out new churches.

The following items of interest were given by the

various speakers (this service is more fully reported elsewhere): Within a radius of four hundred miles of Washington, D. C. there live more than four million people that do not know the name of the President of the United States, and in these hills hundreds of communities exist without any Christian work whatsoever. Canada, in her new combined program in which several denominations have united, now has hundreds of vacant churches into which we can step, had we the money and the workers. On one district in that great land there are 1,100 rural communities with no Sunday schools and no preaching services. These are but a few of the indications of the need of more intensive program of home work. There are sixty-four millions of Americans absolutely unreached by Christian work; of this number twenty-seven million are between the ages of twelve and twenty-five.

It was noteworthy to hear the "veterans" of home missionary work speak and tell of the number of churches they have been instrumental in organizing. Rev. C. B. Jernigan states that he had organized 119 Nazarene churches. Rev. E. O. Chalfant said that the number he had helped to dig out and to organize had reached about the same number. Rev. Jim Short said that he had organized around the same number. Rev. J. W. Montgomery has organized around a hundred or more. Dr. J. Howard Sloan has dug out about the same number. We began to think of the service of these mighty works in this neglected field, and thought of the future, of eternity, which alone could tell the story of what this work will mean for the salvation of the world.

Rev. Jim Short, in personal conversation, told of the campaign from which resulted the flourishing Akron First church, which in turn helped organize the many churches in the same and adjoining cities. Dr. Williams told of a conversation with Rev. E. O. Chalfant in which the latter referred to an old tent under which he had organized five Nazarene churches. Dr. Williams said that he breathed a prayer to God, that if it were possible for Him to bless an old tent that he would bless this one. Then he said, "I would like to have been the man who bought that tent." Dr. Williams in concluding the service started a tent fund, first by having individuals pledge to purchase tents, and then to have others pledge to give a certain amount for the purchase of tents.

Possibly the outstanding event in this field was the conclusion of the young people of the church to take as their special work the raising of a home missionary fund of \$25,000 each year of the quadrennium. This sum is to go to the General Board to be expended in a great home missionary campaign. Rev. E. O. Chalfant, one of the few "experts" of the church along this line, said, in referring to this, "Give us \$25,000 a year for four years to spend on home missions, and we will upset some of this country." One leader states that there should be organized at least five hundred new

churches during the coming quadrennium. With this start, and this vision, we can but succeed.

Uncle Buddie, the best loved and best known Nazarene in the world, as Dr. Chapman affirmed in his introduction of him at the service, made us feel that the task is not too great for us to undertake, and that with the blessings of heaven we shall undertake what others think to be impossible. He said, in his characteristic wit and humor, "It is better to undertake a great deal, and do only half of it, than to undertake nothing and do it all!" We have but begun to scratch the ground that is ours to till for the Master.

We thought of the great Pittsburgh District, now with about five thousand Nazarenes, the Chicago Central District with practically the same number, the two Indiana Districts, formerly one, with a combined membership of far more than this, the other districts which but a few years ago were weak and struggling organizations, which today are strong, outstanding, with scores of new churches dug out each year, and an increase in membership from five hundred to one thousand each year. Then there came to our minds the unworked territories of the church, and with a few more years of labor, men and money the same story as is true of the above districts can be told of these. We have been stirred with this tremendous emphasis on home missions. As Dr. Goodwin stated, we must return home with a mighty vision, and in our own cities and rural sections, foster home missionary campaigns and organize new churches. This is our God-ordained task.

This assembly rang the true note in setting the coming four years as a time of fostering the work of the home base, and not forgetting the foreign activities. Canada cried out for aid, saying that in a few years she would return every dollar spent there in home mission work tenfold into the treasury of the general church.

#### **Essential Changes Made by the Assembly**

One happy thing about the present assembly is that there have been but a few changes made in our Manual and our polity. As to the doctrinal changes there have been but a few restatements of our dogmas in clearer form, or changes of an editorial nature. The last General Assembly formed a Manual Revision Commission, whose duty it was to take the memorials as they came in from the District Assemblies, and to work out such changes from these as the Commission deemed necessary. The result was that there was ready for the present assembly in printed form this report, which embodied a clearer statement of our rules, grammatical and other incidental changes. Outside of this the statement of the doctrines remain as formerly.

The first great change which has been made has been that of the election of the fourth General Superintendent. This came about as a result of the report of the Assembly Committee on Superintendency, and immediately had the sanction of the delegates. There

was some sentiment for a fifth Superintendent, because of the increasing duties and responsibilities which were resting upon the Superintendents, but the original decision of four stood. As stated formerly, the election of the fourth Superintendent fell upon Dr. Chapman, our beloved Editor of the **HERALD OF HOLINESS**. There seemed to be no question but that he was the man, when once the delegates were able to dissociate him from the editorship. He was selected because of the high esteem in which he was held by all of the church at large. His wise admonitions, his judicious leadership, his level-headed policies made him the immediate choice for the fourth Superintendent. The duties have increased with the enlargement of the Church of the Nazarene and it will possibly be but another quadrennium until the fifth Superintendent will also be chosen by the people.

Another change which has been effected was the return to the two-thirds vote necessary for the recall of the pastor. Formerly this was only a majority vote; but with the problems which have developed in many cases where a majority vote caused some trouble and produced ill will among pastor and people, it was deemed wise to change back to a two-thirds vote necessary for the pastoral recall. In this way it seems that there will be no change in the relationships of those pastors who are satisfactory, for a successful pastor would not wish to remain when more than a third of the membership was against him; and assuredly when a pastor is not satisfactory to his people he should not remain for another year. So in the long run the change is for the best. There was some agitation for making the call of the pastor for an indefinite period, or for a definite time, say two or four or any number of years; but since the present assembly was slow in making essential changes, this must remain to be doubtlessly raised for the consideration of the coming assembly.

The change in the Correlated Board is possibly outstanding. At the Sixth General Assembly a General Board of fifteen members was created. But the Manual Revision Commission worked out a scheme, in accordance with memorials sent in from several districts, whereby all the general interests of the church would be correlated in one board. First, the church was zoned according to the six educational zones. Each zone was allowed four representatives on the Correlated Board. These were to be nominated by the members of the several zones acting separately, and each representative was selected for a specific board. There were five boards, that of Education, Missions, Home Missions and Church Extension, Publication and Ministerial Relief, and Sunday School. The members of the first four boards were selected by the zones; those of the Sunday School Board, four in number, were nominated by the Sunday School Committee from the church at large. Then the W. M. S. was allowed two members on the Correlated Board. This made a total of thirty members

on the board. The N. Y. P. S. Committee, according to the original scheme of the Manual Revision Commission, was to have been in the correlated plan, in connection with the Sunday School Board. But the General Committee requested the privilege of remaining separate for another quadrennium. This makes then a total of thirty board members, in comparison with some fifty members according to the former scheme—fifteen on the General Board and the remaining ones on the separate boards.

Each board, consisting of six members, save in the case of the Sunday School Board, acts as a separate unit of the Correlated Board in working out its program of advancement; but the Correlated Board must pass upon each of these programs, sanction the expenditures, and authorize every action, before any separate board may be free to put its plan in operation. This seems to be a most feasible plan. In the first place, the zoning of the Correlated Board affords fair representation for each section of the country. In the second place the election of the members for a position on a specific board assures that they will be selected because of their qualifications to function on that board; and finally the correlation affords the oversight of a large and representative body for the work of each department of the church.

There was much sentiment in favor, as recommended by the Committee on Home Missions, of the election of an Executive Secretary of Home Missions, who should give all his time to the work of fostering home missions. But after some discussion, and on the recommendation of the General Superintendents, that matter was referred to the Correlated Board and to the General Superintendents; with authority, if they deemed it necessary, and when they thought advisable, to elect the Executive Secretary of Home Missions.

One more slight change came from the standpoint of the smaller districts which desired to receive money from the Home Mission Board. Formerly all districts with a membership of five hundred or less, at their desire, could be termed home mission districts, and they have been receiving home missionary money to make it possible for the District Superintendent to maintain himself on the field. This remained unchanged, but it was added that those districts of from five to eight hundred members, if they desired, might make application for home missionary aid in maintaining their Superintendent. This will at least assure a more livable wage for the Superintendents of the smaller districts.

"The Presbyterian Advance calls attention to the fact that there is a right as well as a wrong revolt of youth. Recently a lecturer in the University of Wisconsin, who is a strong advocate of companionate marriage, was not allowed by the student organization to speak on the campus. These students had respect for the holiness of the marriage vow and the sanctity of the home."—*Watchman-Examiner*.

## THE NEW GENERAL BOARD

### *Foreign Missions*

Dr. Edwin Burke—Central Zone  
C. W. Davis—Southwest Zone  
C. A. McConnell—Southern Zone  
Mr. R. B. Mitchum—Southeastern Zone  
C. Warren Jones—Eastern Zone  
Dr. J. G. Morrison—Northwest Zone

### *Home Missions*

Rev. E. O. Chalfant—Central Zone  
Dr. W. W. Ward—Southwest Zone  
Rev. N. B. Herrell—Southern Zone  
Rev. H. H. Hooker—Southeastern Zone  
M. C. Rollins—Eastern Zone  
S. W. True—Northwest Zone

### *Publications and Ministerial Relief*

H. M. Messenger—Central Zone  
E. L. Hawkes—Southwest Zone  
C. H. Griswold—Southern Zone  
Mr. J. T. Benson—Southeastern Zone  
S. E. Slocum—Eastern Zone  
K. Hunt—Northwest Zone

### *Education*

Rev. T. W. Willingham—Central Zone  
Dr. H. Orton Wiley—Southwest Zone  
S. S. White—Southern Zone  
Dr. A. O. Henricks—Southeastern Zone  
Dr. Floyd Nease—Eastern Zone  
Rev. Russell V. DeLong—Northwest Zone

### *W. M. S.*

Mrs. Paul Bresee  
Rev. Bertha Lillenas

### *Sunday School*

#### *Ministerial—*

Dr. E. P. Ellyson  
Dr. C. B. Widmeyer

#### *Lay—*

LeRoy D. Peavey  
Charles Swim

## GENERAL SUPERINTENDENTS' ADDRESS

(Continued from page 17)

peace and bringing Christ and humanity together. To these things we forever commit ourselves and march forward like an army with banners as bright as the sun, as fair as the moon, looking unto Jesus Christ, the author and finisher of our faith, the Great Leader, who has never been defeated in battle nor suffered His banner to trail in the dust of humiliation and defeat.

Today marks an epoch in the history of our church and the progress of God's holy people and with one accord, with one purpose, with one mighty holy passion we should go forward to fulfill the commission God has given us, that we will perform the duties laid upon us and meet the obligations to which we have forever committed ourselves in the name of God the Father, and of God the Son, and of God the Holy Ghost.

## RECEIPTS—GENERAL AND SPECIAL FUNDS

DISTRICTS	1923		1924		1925		\$
	General	Special	General	Special	General	Special	
Alabama	\$ 304.29	\$ .....	\$ 1,060.96	\$ 34.92	\$ 1,855.67	\$ .....	\$
Alberta	958.19	5.00	3,706.02	221.93	3,989.94	103.29	
Arizona	259.01	60.60	1,377.26	384.41	2,282.37	88.20	
Arkansas	418.91	.....	2,829.10	7.88	4,685.06	63.03	
British Isles	355.15	3.31	1,350.99	120.37	1,211.33	123.86	
Carolinas	.....	.....	.....	.....	.....	.....	
Central Northwest	.....	.....	.....	.....	.....	.....	
Chicago Central	1,558.28	180.15	12,903.25	452.03	24,314.08	305.38	
Colorado-Wyoming	.....	.....	.....	.....	5,698.51	548.12	
Dallas	898.08	6.32	3,119.77	37.73	4,384.80	11.00	
Eastern Colorado-Wyoming	599.02	12.35	3,646.20	197.87	529.99	200.75	
Eastern Oklahoma	937.62	5.53	3,850.60	383.53	5,702.55	.....	
Florida	370.02	.....	1,466.75	9.80	2,353.62	86.40	
Georgia	97.20	.....	489.08	1.00	599.55	.....	
Hamlin	1,560.05	2.00	4,188.20	20.88	5,609.90	14.92	
Idaho-Oregon	1,149.12	53.35	3,273.45	204.96	6,481.15	110.87	
Indiana	2,841.70	285.79	12,845.84	405.58	20,232.91	554.09	
Indianapolis	.....	.....	.....	.....	.....	.....	
Iowa	498.25	44.22	4,705.91	637.09	7,207.12	135.66	
Kansas	1,764.06	55.11	9,191.55	410.34	9,647.22	575.72	
Kansas City	.....	.....	.....	.....	4,108.86	158.81	
Kentucky	456.00	.....	1,346.13	49.12	2,060.89	11.37	
Little Rock	188.31	.....	.....	.....	.....	.....	
Louisiana	314.20	.....	706.03	14.96	1,007.54	3.00	
Manitoba-Saskatchewan	206.89	.....	942.51	23.90	727.77	77.90	
Michigan	826.39	265.18	6,890.19	492.85	10,026.75	686.45	
Minneapolis	676.09	52.25	4,365.53	139.40	6,256.77	27.90	
Mississippi	45.93	5.00	163.09	.....	390.48	2.70	
Missouri	1,300.93	379.26	5,943.02	794.01	3,367.03	543.48	
Montana	22.62	.....	483.31	23.36	765.01	.....	
Nebraska	690.29	29.70	2,966.74	152.80	4,394.67	83.59	
New England	4,649.18	559.47	15,090.51	2,381.16	20,479.98	4,011.83	
New Mexico	123.68	.....	898.51	9.70	906.23	17.00	
New York	2,718.50	211.17	15,550.84	976.79	13,484.34	3,385.40	
North Carolina	.....	.....	.....	.....	82.00	.....	
Northern California	881.19	64.78	4,291.97	238.26	6,593.64	178.57	
North Dakota	.....	.....	.....	.....	.....	.....	
North Dakota-Minnesota	129.40	25.00	1,540.49	214.76	3,132.22	820.75	
Northern Indiana	.....	.....	.....	.....	.....	.....	
North Pacific	1,295.06	454.03	4,905.93	1,570.95	10,182.00	281.27	
Northwest	1,667.68	43.50	4,810.10	307.65	7,504.50	73.00	
Ohio	1,529.17	10.86	6,099.35	1,228.65	8,911.33	713.58	
Pittsburgh	1,973.55	312.45	11,174.32	1,033.97	15,128.20	2,328.93	
San Antonio	422.06	49.59	1,460.45	198.39	2,520.56	49.60	
Scandinavian	76.76	.....	186.62	34.20	120.47	.....	
Southwest	15.00	.....	82.00	.....	221.73	10.55	
Southern California	6,243.54	668.45	24,344.07	8,157.68	27,758.39	5,892.44	
Tennessee	1,742.90	31.11	8,510.08	143.12	8,857.75	204.93	
Washington-Philadelphia	878.24	189.24	4,037.04	758.66	5,573.53	417.25	
Western Colorado-Utah	196.30	.....	810.94	10.32	106.88	.....	
Western Oklahoma	1,665.05	6.00	8,118.27	856.64	12,285.00	630.78	
Miscellaneous	4,099.69	224.75	23,218.28	5,802.23	14,324.10	4,115.33	
Legacies	.....	.....	229.50	.....	615.00	.....	
Prayer and Fasting	.....	.....	.....	.....	3,268.18	.....	
Good Will Fund (Ministerial Relief)	.....	.....	.....	.....	.....	.....	
Service Pension (Ministerial Relief)	.....	.....	.....	.....	.....	.....	
Ministerial Relief Deficit	.....	.....	.....	.....	.....	.....	
25% Fund (Home Missions)	39.00	.....	.....	.....	.....	.....	
Washington, D. C., Church	.....	14.00	.....	.....	.....	.....	
Kentucky Mountain Work	.....	9.00	.....	.....	.....	.....	
	\$49,643.15	\$4,318.52	\$229,170.75	\$29,143.85	\$301,947.57	\$27,737.70	\$20
Less Refunds	.....	14.00	.....	412.70	.....	.....	
Less Budget Expense	.....	.....	.....	.....	.....	.....	
	\$49,643.15	\$4,304.52	\$229,170.75	\$28,731.15	\$301,947.57	\$27,737.70	\$204

## SUNDAY SCHOOL LESSON

For July 15, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The Conversion of Saul.

LESSON TEXT: Acts 22:6-16.

GOLDEN TEXT: *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners* (1 Tim. 1:15).

IF WE were to follow a person from the years of responsibility until he gave his heart to God we would find that many incidents and influences were brought to bear upon him, all of which played their part in bringing that soul to a decision relative to personal salvation. Saul was no exception to this rule. He was "a chosen vessel." This fact may be clearly seen by all who study his life and mark the leadings of Providence in his education and training.

Conversion is always marvelous, and rightly termed a "miracle of grace," but the conversion of this mad Pharisee has so much of wonder in it as to cause us to stand in awe and amazement at the manifestation of God's power in the transformation that was wrought in the life of Saul of Tarsus. From an exceedingly angry persecutor of the infant church, he is instantly changed to a firm believer and humble follower of the despised Nazarene. From this time on the inquiry is, "What shall I do, Lord?" He is willing, yes eager, to become "all things to all men," in order to save some. The freeborn has become the bondservant of Christ.

Undoubtedly the martyrdom of Stephen rested like a weight upon the conscience of Saul, who gave his consent as a member of the Sanhedrin—the judicial Jewish body—to his death. We gather this because of the record given by Luke in the ninth chapter of the Acts. He there speaks of Saul's conversion as one of the remote results of Stephen's death. We judge he was one of, if not the chief, instigators of Stephen's arrest, and appears at the execution as a kind of "master of ceremonies," since the clothing of the doomed victim was laid down at the feet of Saul. The face of that dying martyr could not be forgotten. Truly "the blood of the martyrs was the seed of the church."

We would call attention here to truth verified in the life of Saul. Jesus said, "With what measure ye mete withal it shall be measured to you again. The hunter becomes the hunted one, and what he sought to subject others to, he received himself. But determinedly he kept on his way. No longer glorying save in the cross of Christ, suffering stripes and stonings; imprisonments and ignominy, until finally the frail, wornout body fell under the headman's ax, and triumphantly he went to receive his crown from the hand of Him from whom he said neither life nor death could separate him.

There were some things made clear to Saul at the time of his conversion and one of these was the truth that Jesus identifies Himself with His people. Saul could not lay his hand of persecution upon even the weakest and most obscure follower of Christ, without first administering his act of cruelty on the Lord. Jesus' attitude toward His Church remains unchanged. "The Lord knoweth them that are his." He is hurt when they are hurt, for each one is as precious to Him and He guards them as tenderly as the apple of His eye.

What a revelation to Saul, to find out that they had stoned the Lord when they killed Stephen. Every stone that struck with a dull thud the body of that good man, hit Jesus of Nazareth first. Every paper he had in his possession was an apprehension to be served on Jesus of Nazareth, and every Christian languishing in a filthy dungeon, or in some prison cell, was "Jesus of Nazareth." Not one suffered alone. If truth remains the same, dear suffering saint, He walks with thee today and in all thy affliction He is afflicted.

There was no chance for the practice of deception or for people to accuse Saul and his company of having a night vision, for this supernatural visitation occurred in the clear light of noonday. The light that shone round about him was

1926				
General	Special			
808.07	\$.....	\$ 920.69	\$ 5.65	\$ 4,990.25
446.93	311.90	2,215.13	9.05	13,967.38
115.86	7.45	1,433.15	8.50	8,016.81
308.20	215.15	2,242.23	22.40	12,791.96
887.99	865.44	2,012.76	383.74	7,514.94
31.67	.....	63.64	.....	95.31
.....	.....	1,605.78	83.80	1,689.58
748.60	498.50	13,644.23	629.16	66,233.66
707.90	908.96	5,591.17	434.70	17,889.36
601.88	74.20	1,669.37	4.92	12,808.07
.....	.....	.....	.....	5,186.18
189.87	.....	2,733.13	.....	16,802.83
827.47	210.60	1,486.07	207.53	9,018.26
563.70	30.00	434.05	.50	2,215.08
092.83	5.40	2,536.24	40	18,030.82
888.23	48.00	4,180.79	57.72	19,447.64
036.88	901.72	.....	.....	45,104.51
806.98	118.34	8,159.42	165.08	11,249.82
745.56	426.16	3,580.67	123.94	22,104.58
883.90	350.70	4,395.90	111.36	32,385.86
716.64	505.92	5,036.25	310.72	15,837.20
772.41	6.25	1,692.31	84.11	7,478.59
.....	.....	.....	.....	188.31
719.57	8.25	728.39	.....	3,501.94
764.14	156.57	633.92	2.20	3,335.80
135.88	663.47	6,967.06	754.06	34,708.28
054.73	960.66	4,122.48	126.88	20,782.69
196.65	.....	232.10	.....	1,035.95
666.88	110.00	1,537.80	35.80	15,678.21
157.88	.....	.....	.....	1,452.18
400.18	761.62	2,970.96	138.19	14,588.94
156.30	2,486.85	19,616.86	2,080.43	87,712.57
733.55	16.25	620.22	2.00	3,327.14
478.37	4,101.13	13,816.99	1,662.51	65,386.04
.....	.....	.....	.....	82.00
113.30	421.46	5,655.02	274.01	23,512.20
88.56	359.50	1,031.97	13.55	2,993.58
.....	.....	.....	.....	5,862.62
885.15	203.11	7,594.16	152.70	10,835.12
110.19	575.62	6,549.63	340.62	33,565.30
86.90	169.50	4,960.77	15.40	24,339.00
156.65	627.68	6,171.53	1,058.14	30,806.94
113.16	1,923.28	12,781.72	813.18	58,382.76
155.22	97.27	1,488.01	169.22	8,510.37
.....	.....	.....	.....	418.05
00.00	.....	73.30	50.00	552.58
25.26	6,365.58	30,150.93	1,884.38	132,790.72
06.02	1,089.07	4,792.59	40.81	31,908.38
07.12	404.60	6,563.02	324.25	23,252.95
.....	.....	.....	.....	1,124.44
62.40	748.80	8,788.02	64.22	41,025.27
99.13	3,072.20	9,480.24	2,920.82	76,956.77
68.81	.....	2,826.97	.....	4,040.28
33.77	.....	.....	.....	5,201.95
.....	.....	.....	353.85	353.85
.....	.....	.....	356.75	356.75
.....	.....	1,715.35	.....	1,715.35
.....	.....	.....	.....	39.60
.....	.....	.....	.....	14.00
.....	.....	.....	.....	9.00
57.34	330,807.45	2227,502.99	16,277.25	1,121,406.57
67.50	.....	.....	.....	494.20
.....	.....	160.00	.....	160.00
9.84	330,807.45	2227,342.99	16,277.25	1,120,752.37



# QUADRENNIAL REPORT OF THE GENERAL BOARD OF THE CHURCH OF THE NAZARENE

Period: September 20, 1923—December 31, 1927 M. LUNN, General Treasurer

## GENERAL RECAPITULATION

RECEIPTS	Total	Foreign Missions	Home Missions	Church Extension	General Sup't	Ministerial Relief	General Assembly	Sunday School Com.	General Adm.	Free Lit.	Chris. Educa.
General Fund .....	\$1,012,894.30	\$817,912.41	\$29,680.43	\$40,513.34	\$68,094.96	\$29,696.27	\$6,029.38	\$10,461.79	\$1,104.88	\$8,223.52	\$551.93
Special Fund .....	107,858.07	105,350.30	159.87	751.85	.....	1,596.05	.....	.....	.....	.....	.....
Balance Sept. 20, 1923 .....	\$1,120,752.37	\$923,262.71	\$29,840.30	\$41,265.19	\$68,094.96	\$31,292.32	\$6,029.38	\$10,461.79	\$1,104.88	\$8,223.52	\$551.93
	29,155.77	20,184.67	153.85	8,065.04	.....	752.21	.....	.....	.....	.....	.....
	\$1,149,908.14	\$943,447.38	\$29,994.15	\$49,330.23	\$68,094.96	\$32,044.53	\$6,029.38	\$10,461.79	\$1,104.88	\$8,223.52	\$551.93
DISBURSEMENTS											
General Fund .....	\$ 851,111.72	\$695,738.56	\$22,918.69	\$28,211.15	\$66,552.91	\$24,438.14	\$2,451.53	\$ 2,253.45	\$ 624.34	\$7,282.27	\$200.88
Special Fund .....	102,410.05	100,210.84	187.56	766.85	.....	1,245.00	.....	.....	.....	.....	.....
Administration Expense .....	101,003.22	79,488.95	4,300.25	8,943.25	2,011.13	4,221.01	452.24	303.68	315.72	612.27	231.43
Publicity Expense .....	31,201.74	26,020.83	1,107.06	1,697.85	623.07	756.05	193.15	124.61	168.22	328.98	119.62
	\$1,085,726.73	\$901,459.18	\$28,513.36	\$39,619.10	\$69,187.11	\$30,660.20	\$3,096.92	\$ 2,681.74	\$1,108.28	\$8,223.52	\$551.93
Less Refunds .....	1,095.55	.....	.....	.....	1,092.15	.....	.....	.....	3.40	.....	.....
Less Admin. and Publicity Expense Proportion of Gen'l Fund Receipts .....	6,667.83	6,358.85	92.70	123.58	.....	92.70	.....	.....	.....	.....	.....
	\$1,077,963.35	\$895,100.33	\$28,420.66	\$39,495.52	\$68,094.96	\$30,567.50	\$3,096.92	\$ 2,681.74	\$1,104.88	\$8,223.52	\$551.93
Balance Dec. 31, 1927 .....	71,944.79	48,347.05	1,573.49	9,834.71	.....	1,477.03	2,932.46	7,780.05	.....	.....	.....
	\$1,149,908.14	\$943,447.38	\$29,994.15	\$49,330.23	\$68,094.96	\$32,044.53	\$6,029.38	\$10,461.79	\$1,104.88	\$8,223.52	\$551.93
TOTAL RECEIPTS—GENERAL FUND											
3 Months 1923 .....	\$ 49,643.15	\$ 42,019.73	\$ 430.11	\$ 1,524.69	\$ 3,625.51	\$ 2,043.11	.....	.....	.....	.....	.....
1924 .....	229,170.75	184,207.64	6,980.10	11,876.84	15,670.66	5,551.81	1,481.36	528.99	1,036.89	998.31	365.08
1925 .....	301,947.57	244,959.54	9,091.28	12,332.81	24,474.09	7,255.69	1,540.51	1,329.11	67.99	557.38	186.85
1926 .....	204,789.84	167,125.46	6,178.94	7,779.00	12,000.00	6,130.31	1,382.61	1,103.69	.....	3,089.83	.....
1927 .....	227,342.99	179,600.04	7,000.00	7,000.00	12,324.70	8,715.35	1,624.90	7,500.00	.....	3,578.00	.....
Balance Sept. 20, 1923 .....	\$1,012,894.30	\$817,912.41	\$29,680.43	\$40,513.34	\$68,094.96	\$29,696.27	\$6,029.38	\$10,461.79	\$1,104.88	\$8,223.52	\$551.93
	9,430.07	646.46	—	18.64	8,050.04	.....	752.21	.....	.....	.....	.....
	\$1,022,324.37	\$818,558.87	\$29,661.79	\$48,563.38	\$68,094.96	\$30,448.48	\$6,029.36	\$10,461.79	\$1,104.88	\$8,223.52	\$551.93

## Total Disbursements—General Fund

## DISBURSEMENTS

	Total	Foreign Missions	Home Missions	Church Extension	General Sup't	Ministerial Relief	General Contngt.	General Assembly	Sunday School Com.	General Adm.	Free Lit.	Chris. Educa.
3 Months 1923												
Direct Expenditure . . . . .	\$ 40,152.84	\$ 34,308.07	\$ 49.75	\$ . . . . .	\$ 4,698.38	\$ 1,096.64	\$ . . . . .	\$ . . . . .	\$ . . . . .	\$ . . . . .	\$ . . . . .	\$ . . . . .
Administration Expense . . . . .	8,362.41	6,355.02	180.00	1,236.58	21.77	569.04	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Publicity Expense . . . . .	1,551.83	1,551.83	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
1924												
Direct Expenditure . . . . .	196,797.70	160,075.79	6,525.00	3,750.00	19,529.85	5,055.50	550.00	820.06	434.44	57.06	. . . . .	. . . . .
Administration Expense . . . . .	23,135.24	15,383.48	1,781.41	2,267.25	1,156.76	694.05	358.59	231.35	312.32	612.27	222.09	115.67
Publicity Expense . . . . .	12,461.41	8,286.89	959.52	1,221.21	623.07	373.84	193.15	124.61	168.22	328.98	119.62	62.30
1925												
Direct Expenditure . . . . .	246,286.26	208,021.47	6,235.00	6,261.15	17,999.98	5,611.50	851.53	300.00	189.90	557.38	. . . . .	258.35
Administration Expense . . . . .	30,917.94	25,965.27	570.45	2,199.81	832.60	1,163.47	93.65	72.33	3.40	. . . . .	9.34	7.62
Publicity Expense . . . . .	8,999.77	8,486.71	. . . . .	293.09	. . . . .	219.97	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
1926												
Direct Expenditure . . . . .	167,536.85	128,410.42	5,254.60	9,900.00	12,000.00	7,487.00	1,050.00	345.00	. . . . .	3,089.83	. . . . .	. . . . .
Administration Expense . . . . .	20,273.78	16,724.47	903.12	1,707.73	. . . . .	938.46	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Publicity Expense . . . . .	5,019.12	4,644.23	108.06	144.07	. . . . .	122.76	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Balance Jan. 14, 1926												
Transferred to Nazarene Pub. House . . . . .	200.88	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	200.88	. . . . .
Balance Jan. 14, 1926												
Transferred to General Board of Educa. . . . .	181.45	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	181.45
1927												
Direct Expenditure . . . . .	199,955.74	164,922.81	4,854.34	8,300.00	12,324.70	5,187.50	. . . . .	788.39	. . . . .	3,578.00	. . . . .	. . . . .
Administration Expense . . . . .	18,313.85	15,060.71	865.27	1,531.88	. . . . .	855.99	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Publicity Expense . . . . .	3,169.61	3,051.17	39.48	39.48	. . . . .	39.48	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
	\$ 983,316.68	\$ 801,248.34	\$ 28,326.00	\$ 38,852.25	\$ 69,187.11	\$ 29,415.20	\$ 3,096.92	\$ 2,681.74	\$ 1,108.28	\$ 8,223.52	\$ 551.93	\$ 625.39
Less Refunds . . . . .	1,095.55	. . . . .	. . . . .	. . . . .	1,092.15	. . . . .	. . . . .	. . . . .	3.40	. . . . .	. . . . .	. . . . .
Less Admin. and Publicity Exp. Proportion General Fund Receipts 1926-27 . . . . .	6,667.83	6,358.85	92.70	123.58	. . . . .	92.70	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
	\$ 975,553.30	\$ 794,889.49	\$ 28,233.30	\$ 38,728.67	\$ 68,094.96	\$ 29,322.50	\$ 3,096.92	\$ 2,681.74	\$ 1,104.88	\$ 8,223.52	\$ 551.93	\$ 625.39
Balance on Hand Dec. 31, '27	46,771.07	23,669.38	1,428.49	9,834.71	. . . . .	1,125.98	2,932.46	7,780.05	. . . . .	. . . . .	. . . . .	. . . . .
	\$1,022,324.37	\$ 818,558.87	\$ 29,661.79	\$ 48,563.38	\$ 68,094.96	\$ 30,448.48	\$ 6,029.36	\$ 10,461.79	\$ 1,104.88	\$ 8,223.52	\$ 551.93	\$ 625.39

## Synopsis of the Evangelistic Services

By R. J. KUNZE, Assistant Secretary

### EVENING SERVICE, THURSDAY, JUNE 14

The great, inspirational song service was led by Prof. Ben Sutton. Rev. Ernest Roberts led the assembly to the throne in prayer. The Vaughan Quartet blessed the people as they sang three special numbers.

Rev. "Bud" Robinson was the preacher of the evening. He told us in his preliminary remarks that he had had only two texts the last two years: "Holiness" and "HERALD OF HOLINESS," and that he had challenged the devil the last year that he would work at this job for over one hundred years or die in the attempt.

His text was found in 2 Tim. 4:2. "Preach the word." In part he said, "Preaching the Word will have effect. Sooner or later it will take hold and bring results. If a man preaches the Word he will never run out of anything to preach. There are sixty-six books in the Bible; eleven hundred eighty-nine chapters; thirty-one thousand eight hundred and seventy-three verses; seven hundred seventy-three thousand seven hundred forty-six words, and I have taken only three of them for a text tonight. You can see how much there is left over."

While he went into detail and told of his conversion and sanctification there was weeping and rejoicing, and conviction seized on hearts. The service closed with a number of souls seeking at the altar.

### EVENING SERVICE, FRIDAY, JUNE 15

The song service was led by L. C. Messer. Dr. Howard Sloan, former District Superintendent of the Pittsburgh District, led in prayer. The Edwards Ladies' Quartet sang two special numbers: "Jesus Died and Paid It All," and "I Want My Life to Tell for Jesus." There was much demonstration during the singing and the second song was sung on demand from the congregation.

L. C. Messer, who had led the singing of the evening, sang two solos on the call of the great congregation that had filled the hall. He sang, "You'll Wish You Were One of Us By and By," and "It Takes the Storm Clouds to Make the Rainbow."

Rev. W. G. Schurman, pastor of First church in Chicago, was the preacher of the evening. His text was taken from Matt. 11:19, "The Son of man a friend of sinners." He well portrayed the fact by calling up a long line of witnesses including His friends, His enemies and His critics that Jesus was a friend of sinners.

The Holy Spirit was working in the service and at the close a number of seekers were forward.

### EVENING SERVICE, SATURDAY, JUNE 16

Willard B. Davis led the singing and Rev. L. N. Fogg of the Southern California District led in fervent prayer.

Mrs. Byrdie Owen and Mrs. Reba Parks Miller sang to the delight of all, "Soon My Life Ship Will Be Nearing that Eternal Shore." Willard B. Davis also favored the assembly with a solo, accompanying himself on the piano-accordion.

Rev. J. B. Chapman, Editor of the *HERALD OF HOLINESS*, was the preacher of the evening. He used as a text, Rom. 15:29, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."

He clearly showed that we are living in the dispensation of the fulness of the blessing, and as God had asked more He had provided more. Service closed with a number of seekers forward.

### MORNING SERVICE, SUNDAY, JUNE 17

Sunday opened with a great praise service led by Rev. A. B. Riggs of the New England District. Prof. Sutton led the great crowd in song, after which Dr. R. T. Williams, General Superintendent, led in prayer. The Edwards Ladies' Quartet then sang, "It Was for Me." Professor J. E. Moore sang, "That Heavenly Home."

Rev. J. T. Little, Superintendent of Southern California District, was the preacher of the morning. His text was found in Matt. 28:18, 20, "All power is given unto me . . . Lo, I am with you alway." His theme was, God's demand, field and message. In part he said, "God's demand of His messengers sometimes seems severe but God's way is the best way. The field is not always a pleasant one. It may mean to go to the darkest corner of some foreign land, but God's presence is promised. The message is not our theories but the gospel of Christ. God makes no demand that He does not give you power enough to obey."

### AFTERNOON MISSIONARY SERVICE

At three o'clock Sunday afternoon a great missionary service was held with Dr. H. F. Reynolds, General Superintendent, presiding. After speaking a few words telling of the progress of the Church of the Nazarene in the last few years, he introduced a number of missionaries who were on the platform, each giving a brief report of conditions and needs of their respective fields.

Mrs. R. C. Ingram of Central America said in part, "I am glad to be able to report for the one hundred and fifty converted Central American Indians who are Nazarenes. The Indian woman is very simple and primitive in her life as indicated by her dress which is very free." (Mrs. Ingram was dressed in the native Indian costume). Mr. and Mrs. Ingram sang a song in Spanish.

Rev. Guy McHenry, representing South America, opened his remarks by holding up the Bible and de-

claring it was God's message for the world. He spoke of the fact that modernism was having its effect even in South America, but they had found that the preaching of the gospel was the power of God unto salvation even to the native of South America. He told us that they had every modern convenience but not the gospel. He spoke of the great work that was being done by our Nazarene missionaries, Rev. and Mrs. Winans, among the head-hunters of South America.

Mrs. Lela Hatfield, of Eastern India, brought greetings from that country, telling of the recent conversion of two men from the priest caste.

Rev. P. L. Beals, of Western India, remarked that "If you want to know what responsibility feels like, just put yourself in the place of one who is trying to represent seven hundred and twenty-five thousand people in five minutes." He spoke of the new Reynolds Hospital that is to be built soon in Western India. One part of this hospital is to be a memorial to Mrs. Perry, mother of Mrs. Tracy.

An impressive part of the service took place when a number of the Western India missionaries on the platform dressed in the costumes representing the different castes, stood together and brief explanations were made of their costumes.

Rev. John J. Diaz of Brava, Cape Verde Islands, sang a song in his own language—Portuguese. In part he said, he was glad he was here and as he had always been particular about his food he was delighted to learn this morning as he listened to the constitution of the Church of the Nazarene that the Nazarenes have a good, home-cooked constitution. He told of his conversion from Catholicism and how God had sent him back to his own people and how the door had been opened for him to preach the gospel in Cape Verde Islands. At the close of his address he presented Dr. and Mrs. Reynolds with a gift from the Nazarenes of Cape Verde Islands.

Mrs. Naomi Kauffman, from Jerusalem, told with interest the opening of the work in Jerusalem. She spoke of the difficult task of securing a permit from the governor of Jerusalem to open up a mission. She told of Dr. Reynolds and Brother Krikorian, how they late in the night had picked their way down through the dark, narrow streets and out across the brook into the Garden of Gethsemane and there spent the night in prayer that God would touch the governor's heart and open a way for them to meet the demand made upon them to do orphanage work\* and secure this permit. On returning the next day, no orphan children had arrived but the permit was freely given. God again had heard and marvelously answered prayer.

Dr. C. E. Morales, a native of Mexico, spoke of the work that is being done in his native country, saying that the doors are open for the Church of the Nazarene and the gospel that it preaches. He spoke of some of the difficulties they had encountered, owing to the political changes in his country. He closed with a

plea for the prayers of the Nazarenes everywhere for Mexico.

Mrs. Santos Elizondo, also a native of Mexico, spoke through her interpreter, Mrs. E. Y. Davis, and in part said, "In 1905 the Lord saved me while I was ill in the county hospital in Los Angeles, Calif. The Lord turned my face back toward El Paso, Texas. For three months I wandered around among the Mexican churches of El Paso, looking for that spiritual blessing which I had found in the Nazarene Church in Los Angeles, Calif., until one night I dreamed that a voice was saying to me, 'If you want to feel what you felt in Los Angeles, you will have to start a church in El Paso, Texas.' And the thought of me, a Mexican woman, starting a church—impossible—but when I looked to the Lord I saw all things were possible to them that love the Lord. The night that the Lord opened work in El Paso the Lord looked upon me and I had to obey Him. I hunted for the darkest corner and there were people. I shut my eyes and began to pray. In that month I began to work. I worked among my family, among my friends and neighbors, and in a short time I had gathered together a band of twenty-five people. I told Sister McReynolds and we organized a church. I was greatly persecuted, not by sinners, but by other pastors, but God blessed my soul and my people and the church is still going. In 1907 the Lord sent Brother Athans to take charge of work and I went across the river to open another church. In all these years the Lord has wonderfully blessed. In 1926 a letter came to me from the Governor and said, 'You must present yourself to the state and register as a woman of the gospel.' My soul was in anguish. I felt that truly the enemy had won out and I prayed all night long. Then the Lord sent a man to me, not a Christian, a Roman Catholic, a banker, who had been my constant helper in all these difficult times. He has been the man who has helped me with the Governor and has helped me to comply with all the laws of the Governor, and today I find myself in complete liberty to preach the gospel.

"The door to Mexico is wide open. Our need is upon you. It is before you blessed people. The Church of the Nazarene has a wide open door. The Church of the Nazarene stands out foremost among all the churches of that city. The mayor of the city sends to me all men and women who are in need. They say there is a woman in that church called the Nazarene and if you go down there you will get the help you need. We have a church. I lost nearly all my members during the year we had to be closed, but now we have a membership of eighty-seven. We have Sunday school, Young People's Society, Junior Society and Woman's Society of fifty-five. We have an orphanage of forty-three, and the Lord has helped me to raise nearly two thousand dollars, and we had a personal message from the President saying, 'We must

help you.' This woman standing before you is taking care of the only orphanage. This orphanage is the only one connected with a church to be left in the whole republic. That is a remarkable thing. The reason is this: They have tried time and time again to take it away, and each time they say, 'You cannot do without that woman, we have no place to put them.' The Catholics were making a terrible fight and finally this came from the President's office: 'We have investigated the work; there is no place for them to go; and we have investigated the law, and we find that the law says, 'That no man shall have an orphanage in connection with the church,' but you are a woman so go to it'."

Dr. Reynolds remarked at this time, "We are endeavoring to show you that this is a Nazarene movement and it is moving in every country where God has helped us to get started."

Mrs. W. A. Eckel and Mrs. M. L. Staples sang a duet in Japanese.

Mrs. Eckel explained the Japanese costume which she was wearing, with her husband later covering her with a Japanese bridal robe.

Rev. Hiroshi Kitagawa, a native of Japan, remarked that twenty-two years ago he came to this country with one purpose and that to make money. God in His great mercy sent Mrs. Staples to his place who preached Christ to him. After giving his heart to God, the call was upon him to return to his own land and tell them the glad story. "Fifteen years ago you Nazarenes sent me back to my own people. In that time thousands of people have come to our altar and over one thousand were baptized. Six years ago we organized our Japan District. We are a little young but God is blessing us. We are looking forward to a great revival."

Rev. W. A. Eckel, from Japan, gave a brief report of his work.

Brother and Sister Kiehn from China and Brother and Sister Schmelzenbach from Africa were introduced.

#### EVENING SERVICE

The song service was led by Prof. B. D. Sutton. After prayer the Vaughan Radio Quartet favored the assembly with two selections. Rev. T. M. Anderson was the preacher of the evening, using for a text Col. 1:27 "Christ in you, the hope of glory." In part, he said, "God does nothing without a purpose; God has never left man and turned him over to the devil. When we are saved, our horizon is lengthened. Some people's hope or zeal stops with the dinner table or political honor, but the real hope of the Christian and the Church of Jesus Christ is Christ in you, the hope of glory."

The service closed with seekers at the altar.

#### EVENING SERVICE, MONDAY, JUNE 18

Rev. H. B. Wallin led the saints in singing. Mrs. Dorris DeLong sang, "His Eye Is on the Sparrow."

After prayer led by Rev. H. B. Wallin, the Vaughan Radio Quartet rendered another special song.

Rev. L. A. Reed, pastor of Long Beach, Calif., preached on 1 Cor. 1:17, "Lest the cross of Christ should be made of none effect." With many illustrations and Bible proof he showed how it was possible to treat it so. But with our proper attitude in the same we could exalt the cross and be saved, sanctified and kept.

The service closed with a number of seekers forward for prayer.

#### EVENING SERVICE, TUESDAY, JUNE 19

The song service was led by Prof. Harold Gretzinger. Prayer was offered by Rev. Bona Fleming. A special song was sung by G. V. Williamson and Willard Davis and also by the Vaughan Radio Quartet. Request for prayer having been made, Rev. Stella B. Crooks led in fervent prayer for the same.

Rev. Raymond Browning was the preacher. His text was found in Heb. 12:1, 2. With great emphasis he showed that it was not only necessary to get rid of the sins but also the weights. A number responded to the altar call and came forward at the close.

#### EVENING SERVICE, WEDNESDAY, JUNE 20

L. C. Messer led the people in song. Rev. C. B. Jernigan, Superintendent of the Tennessee District, led in prayer. The Spirit of God was manifest and shouts of victory were heard as Burl Sparks sang, "The Savior for Me." A cornet solo was played by Victor Moore. The Edwards Ladies' Quartet sang to the delight of all, "The Wondrous Cross."

Rev. H. V. Miller, Superintendent of the New England District, was the preacher of the evening. His text was taken from Rom. 6:1 and his theme "God's Disposition of Sin." In his sermon, he said, "Every-one has found in him after his conversion that which affected him, in practice if not otherwise. When the sin question is settled it is the big question. There are three schools of thought of the sin question. Suppression, counteraction and eradication. There are many Greek words that might have been used in connection with the Bible way of settling this question but only the strongest words are used in man's deliverance from sin."

Conviction was on the people and at the close of the service, several hands were raised for prayer.

#### THURSDAY EVENING, JUNE 21, 1928

On account of the business sessions continuing in the evening, the evening evangelistic service was held in the First Congregational church. R. A. Shank led the singing. The Vaughan Radio Quartet sang "Happy Day," and "The Grand Home-coming Week."

After prayer, Brother and Sister Shank sang, "My Burden of Sin Is Gone."

Dr. C. H. Babcock was the preacher of the evening. His text was found in Acts 26:19. With great power he preached on Paul's great conversion and call to the ministry. A spirit of conviction was on and at the close a number of souls were forward.



## FRIDAY EVENING, JUNE 22, 1928

Friday evening the evangelistic service was held in the auditorium of the Chamber of Commerce. Song service was in charge of Haldor Lillenas.

After prayer, Brother and Sister Lillenas brought a message in song.

Dr. Howard Jerrett, pastor of Detroit, was the preacher. He took for his text the 23rd Psalm. With great interest he gave his experience as a preacher for years without even being converted and how God at last brought him under conviction and saved his soul. A great spirit was on the meeting and the service closed with a number of seekers.

## SATURDAY EVENING, JUNE 23, 1928

Again the service was held in the Chamber of Commerce rooms. Burl Sparks led the song.

After a season of praying Burl Sparks favored the people with a special song.

A special number was rendered by the Arizona Quartet.

Rev. B. F. Neely was the preacher of the evening. His text was taken from Luke 8:18, "Take heed therefore how ye hear." Again the Lord blessed both people and preacher.

## MORNING SERVICE, JUNE 24, 1928

The first service of the day began at 10 a. m. with a great song service led by Haldor Lillenas.

Prayer was offered by S. H. Owens, District Superintendent of the Eastern Oklahoma District.

Dr. J. B. Chapman presided over the great Home Missionary Rally, introducing each speaker.

Rev. George Beirnes, District Superintendent of the Manitoba-Saskatchewan District, made a few remarks about the great need in the great Northwest.

Rev. E. O. Chalfant, District Superintendent of the Chicago Central District, gave statistics showing the great number of nonchurch-goers in our nation. He also gave a stirring report of some of the things that had been accomplished on his district.

Rev. C. B. Jernigan, District Superintendent of the Tennessee District, spoke on the possibilities of home missionary work in the Southeast.

God's glory was on the people while Brother and Sister Lillenas sang, "Angel Band."

Brother Bud Robinson was introduced as the best loved Nazarene of our movement. In part he said, "We had better plan to do something big and fail to do a part of it than to plan nothing and do it all. We can't outrun the devil but we can outpray him. A good soldier never complains that he has to fight for his country but puts on his khaki and a belt of cartridges around his waist and throws a rifle over his shoulder and goes out, not asking, 'How many do I have to fight,' but says, 'Where are they at?'"

Rev. A. B. Riggs, of the New England District, for a few minutes exhorted the people to get a passion on them for souls.

Dr. R. T. Williams, General Superintendent, gave

the closing address, stating that he had only two great interests, first, that he might be able to see God high and lifted up, and second, he was interested in humanity. He closed with a strong plea for funds to purchase tents for home missionary work. A number of pledges were made.

## SUNDAY AFTERNOON

The second great Foreign Missionary Rally was opened with a song service led by Kenneth Wells. Dr. H. Orton Wiley led in prayer.

Mrs. C. H. Morris, the great blind hymn writer, was introduced and on request sang one of her compositions.

The report of the Committee on Memoirs was read, at the close the congregation stood in silent prayer.

Dr. J. G. Morrison introduced all the missionaries that were on the platform. Rev. and Mrs. Wm. Esselstyn and Miss Fairy Chism, outgoing missionaries to Africa, spoke briefly of their call to that land.

L. C. Messer sang, "Across the Great Divide."

Mrs. Elizondo spoke through her interpreter, Mrs. E. Y. Davis, of the work God had helped her to do on the border of Mexico.

J. E. Moore sang, "Thy Will in Me."

Rev. Peter Kiehn, from China, spoke on present conditions in that land and of the great revival they had seen while working there.

With great feeling Mrs. Reba Parks Miller of Eastern Nazarene College sang, "Dark Africa."

Rev. H. F. Schmelzenbach, who has spent twenty-one years in Africa, with great eagerness told of conditions, successes and needs of that land. As he closed he asked all the missionaries to kneel while Mrs. Brindley and Mrs. Benedum sang, "Is It Nothing to You?"

Kenneth and Eunice Wells sang, "Christ Is Not a Disappointment."

## SUNDAY EVENING

The song service was in charge of Kenneth Wells. Miss Lula Barnard, of Lowell, Mass., sang a special song.

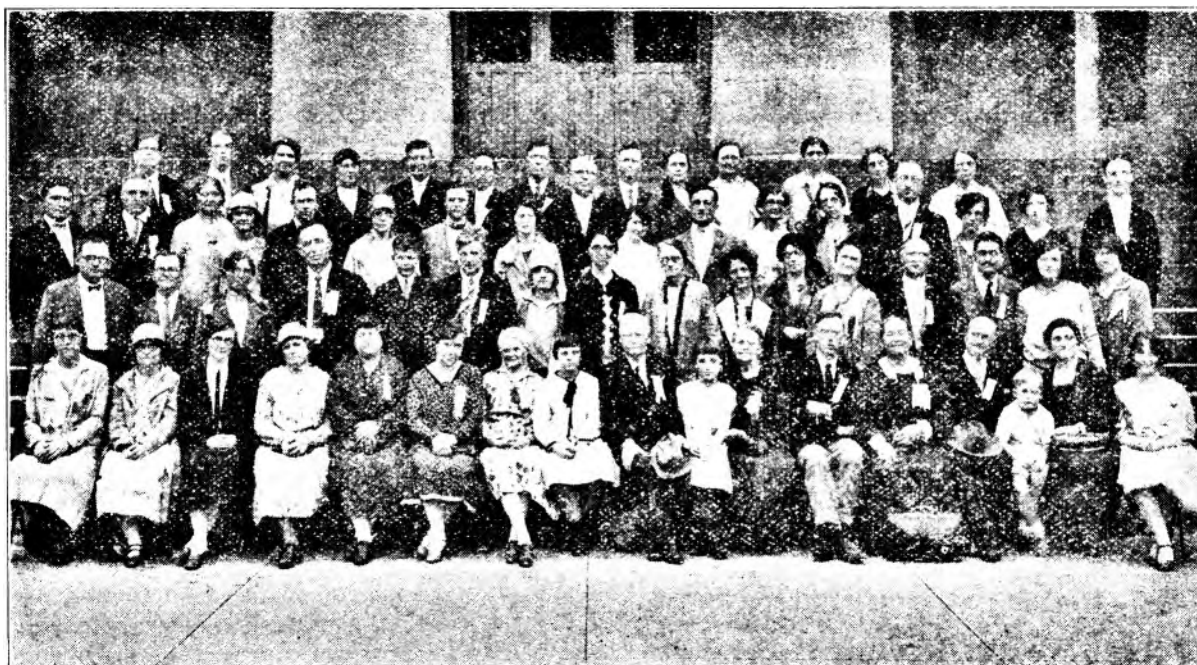
Miss Ethel Halterman, from Chicago, Ill., also brought a special number.

Rev. C. B. Jernigan led in prayer.

Kenneth and Eunice Wells sang "Calvary."

Dr. C. E. Hardy, pastor of First church, Los Angeles, Calif., brought the message from Gen. 3:15. He showed how, if life were to be propagated, there must be a sacrifice of life, and that the main danger we faced was to fail to make a sacrifice for Christ but settle down in ease.

How may one know when he has grieved away the Holy Spirit? asks one. But we prefer to think of the other side of it: as long as a person feels the heavenward pull, there is hope. For God would not mock His creature by convicting whom He would not save—His very goodness forbids that. Indifference, not spiritual distress, is the brand of hopelessness.



## Missionaries Present In General Assembly

**O**UR missionary representatives formed one of the most interesting delegations in the General Assembly.

Never has any assembly witnessed so large and representative a delegation from foreign lands. Everyone was anxious to meet these heroic, consecrated workers, about whom we have been reading for many years, and hear their inspiring addresses on the work of our church in their respective fields.

From Africa, Rev. H. F. Schmelzenbach was of special interest, as it is twenty-two years since he sailed to Africa. Also from Africa Miss Maude Cretors and Miss Leona Bellew, and outgoing to Africa Rev. and Mrs. Wm. Esselstyn and Miss Fairy Chism.

Hiroshi Kitagawa, our Japanese Superintendent, was a constant benediction in the assembly. Also from Japan that gifted young couple, Rev. and Mrs. W. A. Eckel, and Mrs. Minnie Staples, evangelist of the Japanese District, and on furlough from Japan Rev. and Mrs. Paul Thatcher and Miss Bertie Karns.

Peter Kiehn was a source of information right from the war zone of China, also from China Mrs. Peter Kiehn, Dr. C. E. West, Rev. and Mrs. A. J. Smith, Miss Hester Hayne, Rev. C. J. Kinne, who has so successfully promoted the building of our large hospital in China; and on furlough from China Miss Glennie Simms and Miss Ida Vieg.

India was represented by Rev. and Mrs. P. L. Beals, also returned on furlough, Rev. and Mrs. K. H. Jackson, Rev. and Mrs. L. S. Tracy, Miss Agnes Gardner, Miss Jessie Basford, Miss Eltie Muse, Miss Bessie Seay, Miss Eva Carpenter, Miss Ruth Williams and Mrs. Lela Hatfield.

From Mexico, Rev. Santos Elizondo, Dr. C. E. Morales and Rev. C. H. Miller.

From Palestine, Mrs. A. H. Kauffman, from Peru and South America, Rev. and Mrs. Guy McHenry, Rev. Ira True and Miss Augie Holland.

Central America was represented by Rev. and Mrs. R. Ingram and Miss Neva Lane. Alaska was represented by Rev. and Mrs. F. R. Mathews.

Rev. John J. Diaz from Brava, Cape Verde Islands, was an interesting representative.

Special missionary services of wonderful interest were conducted each Sunday afternoon of the assembly, as well as in the services in connection with the pre-assembly Woman's Missionary Society Convention. In these services Dr. Reynolds presided and introduced the speakers. Fifty-one missionaries, seated on the large platform dressed in native costumes, presented a colorful, fascinating array of as true gifted and devoted missionaries as are employed by any denomination.

Rev. H. F. Schmelzenbach thrilled his audience with his passionate appeal for Africa. He longed to return soon to his neglected people.

Dr. C. E. Morales' spirited, eloquent relation of the Mexican situation, Brother P. L. Beals' serious story of a fine service in India, Hiroshi Kitagawa's tender prayer for Japan, Rev. and Mrs. R. Ingram's song in Spanish, Brother Kiehn's latest word from China, were incidents in the services never to be forgotten.

The contact with this loyal band of missionaries and the inspiration of their messages was a source of great blessing to all of the delegates and visitors of the assembly.

## THE W. M. S. GENERAL CONVENTION

First Church of the Nazarene, Columbus, Ohio, was the meeting place of the First General Convention of the Woman's Missionary Society, June 10, 1928.

The opening session was honored with the presence of General Superintendent Reynolds, to whom our beloved President, Sister Fitkin, graciously accorded the chair.

This was the largest gathering together in the interest of Foreign Missions in the history of our church. Each district of the homeland as well as each foreign district was represented, together with almost 100 per cent attendance of district presidents. Two score or more of foreign missionaries now on furlough represented different fields of work.

God was gloriously present in each service, as reports were read, appeals made, and prayers offered. Truly it was a time of great rejoicing. Advances have been made along many lines—in organization, in membership, in finance, in vision, in sacrifice, in zeal, in unity of purpose, and, best of all, in a better understanding of the God-given task out before us.

Following are some of the achievements of the last quadrennium: Every district organized; thirty-two missionaries supported; one hundred forty workers, students and orphans supported; \$245,417.72 raised for missions, an increase of \$194,607.24 for the last quadrennium.

Sister Reynolds, the General Secretary for the Prayer and Fasting League, reported \$20,000 of this amount. Much of what has been accomplished is due to the untiring efforts of our faithful President who has travelled sixty thousand miles the last quadrennium, and together with her husband, donated the liberal sum of \$30,000 for missionary purposes.

Banners were awarded the following districts:

New York in finances	\$36,000
Southern California in finances	35,600
Pittsburgh in members and societies.	
Indianapolis in standard societies.	
New York in calendars sold and life members.	
Southern California in boxes.	
New England in Prayer and Fasting League and Indian Head penny fund.	
Nebraska in study.	
Ohio in life membership.	
Central Northwest in Junior Societies.	
Nebraska	100% organized
Northern California	" "
Barbados	" "
Mexico	" "

Representatives from different fields brought stirring messages.

Rev. A. J. Smith told of the wonderful visitation of the Holy Spirit and great revival in China. Brother Beals spoke of the open door in India. Sister Kauffman told of the work in Jerusalem. Brother Eckel spoke on the needs of Japan. Brother Ingram repre-

sented Central America. Dr. Morales and Sister Santos Elizondo represented Mexico, Rev. Kitagawa, Japan; Sister Schmelzenbach gave an encouraging report of the W. M. S. of Africa, and Brother Schmelzenbach stirred our hearts with the devotion he expressed for the dark African, and the loving obedience to his divine call.

After a stirring address by Brother Guy C. McHenry on the needs of Peru, a contribution of \$1,000 was made for the church that was recently destroyed by earthquake.

Sister Fitkin gave a graphic description of her visit to Africa which was just the insight needed to stir hearts to greater sacrifice for the dark continent.

The Woman's Missionary Society Convention of 1928 will long be remembered by those who were privileged to attend. We are looking toward a greater future for the W. M. S. Truly God has blessed us in a most wonderful and marvelous way and we believe the "end is not yet." We have caught a still greater vision of possibilities ahead. We see yet, "much land to be possessed, but we are well able."

## THE GENERAL BOARD OF EDUCATION

*To the Seventh General Assembly, Church of the Nazarene Greetings:*

The past quadrennium is one marked by great advances in the educational work of the Church of the Nazarene, for which we desire to express our gratitude to God for His guiding hand in leading us on to greater things, and His loving favor which has made such advances possible.

As is well known, the General Board of Education was continued as a separate and distinct Board by the Sixth General Assembly, but no provision was made for funds and this department of our work has been greatly handicapped by this lack of finances. The Board has had something less than \$200 with which to carry on its work during the past quadrennium. Some provision will doubtless be made by this General Assembly for this important department of church work.

The work of education is fundamental to every interest of the church. From it every interest profits. Our great number of applicants for foreign missionary work is due primarily to the attention given to foreign missions by our schools and colleges. The great number of pastors, evangelists and other home workers likewise is due to the emphasis placed upon the needs of our churches by the educational institutions of the church. The fact that there are no doctrinal differences among us, or that we are not rent and torn by discussions of modernism and fundamentalism is due to the fact that our colleges are true to the fundamental tenets of our church.

Educational work is one of laying foundations and waiting over a period of years for the beautiful superstructure; it is one of sowing, sometimes in tears, but in after years, one of rich fruitage. The college

graduate may be well prepared from the standpoint of learning, but it takes the years to bring him to any position of prominence and power in the church. The work begun by our schools and colleges in the early days of our movement, is only now coming to its fruition. The large number of young men and young women, occupying positions of responsibility in this Seventh General Assembly is evidence that the foundations were well laid in the years that are past and gone.

There has been developing through the years also, a fine courtesy among our colleges in their relationship to each other. This friendly relationship has been beautifully exemplified at this General Assembly by the college reunions which have been held by the various institutions. Bethany-Peniel, Olivet, Eastern Nazarene, Trevecca and Pasadena colleges have held such reunions and these gatherings have been largely attended. The pleasure of again meeting former students and friends, members of the faculties, boards of trustees, together with the delegations from the various educational zones, has been one of the delightful privileges of this great assembly. That such large numbers can be gathered, many of them at great distance from their colleges, is another evidence of the great numbers of young people that turn directly to the work of the church.

#### ATTENDANCE

The statistics on attendance show that there are now in the schools and colleges of the Church of the Nazarene, about 1,700 students. The statistics further show, that the registration in the college departments has steadily increased year by year, while that in our high schools and academies has steadily declined. A number of our institutions have discontinued their grammar school departments.

#### FINANCIAL REPORT

The present quadrennium was set apart by the last General Assembly for the advancement of the educational interests of the church. The management of our schools and colleges have availed themselves of this action in order to liquidate indebtedness against the various institutions. Great progress has been made and the reports of these debt-liquidating campaigns are peculiarly gratifying.

1. Pasadena College has just completed a campaign, and now has its indebtedness fully covered in cash and subscriptions amounting to \$80,000 with more than one-half of this amount paid in cash and pledges. This amount covers the original indebtedness and the accrued indebtedness to date.

2. Bethany-Peniel College covered its indebtedness early in the quadrennium, and since that time has erected several new buildings and is now comfortably housed. At the present time effort is being very successfully put forth to build a permanent endowment fund.

3. Northwest Nazarene College was successful in its campaign and now has its indebtedness covered in cash and subscriptions.

4. Trevecca College has erected two new brick buildings during the quadrennium, increasing their property valuation by about \$55,000. They now lack only \$10,000 of having their indebtedness entirely paid.

5. Eastern Nazarene College also covered its indebtedness early in the quadrennium in subscriptions, much of which has now been paid. In order to meet pressing needs, new buildings have been erected during the quadrennium and this has increased their indebtedness, but the management has the matter adequately financed and payments are being made regularly.

6. Olivet College had an indebtedness of over \$202,000 at the last General Assembly, but during the quadrennium this has been reduced to the amount of \$25,000, a gain of \$177,000. Olivet College also has an excellent plant for educational work.

7. Bresee College in 1923 had property valued at \$12,000 with an indebtedness of \$3,000. It now has property valued at \$85,000 with an indebtedness of \$15,000. A new brick building, trimmed in limestone, has recently been built and the finances are being cared for regularly.

8. Central Nazarene Academy has reduced its indebtedness during the quadrennium from \$7,268.27 to \$3,400.

9. The Calgary School of Evangelism was conducted for a few years on the institute plan but has recently purchased property valued at \$2,500 against which there is an indebtedness of \$500.

10. There is also a small training school in the British Isles District at Motherwell, Scotland.

#### PROPERTY VALUATIONS

Some of our institutions have had new appraisals of property used for educational purposes and have deducted a considerable amount for depreciation. However, over and above this, the reports show a substantial increase. The reports forwarded to the Secretary show the following:

	1923-24	1927-28	GAIN
Valuation of			
Property . .	\$808,638.25	\$1,149,483.76	\$340,845.51
Indebtedness	442,725.04	307,507.38	135,217.66

In addition to this, the debt-liquidating campaigns already mentioned will soon very materially lessen the amount of debt shown in the report. The schools and colleges have therefore increased their property valuations and at the same time, reduced their indebtedness over \$135,000 during the quadrennium. About one-tenth of the property owned by the Church of the Nazarene has been accumulated through its educational institutions.

#### CURRENT EXPENSES

It is a well known fact that educational institutions cannot operate without endowment or other means of support beyond and above the revenues received from current tuitions and fees. The trustees of our colleges must soon give their attention to the securing

of proper endowment if our schools and colleges are to be given the proper support.

The work of our institutions in so successfully operating within their current budgets shows excellent management on the part of the college authorities. The per capita receipts for current expenses given by the churches is approximately \$1.00 per member per year during the quadrennium. Practically all of our schools and colleges have operated without a deficit in current expenses for the full quadrennium. Some showed deficits during the first two years but have succeeded in balancing budgets during the last two years.

Some consideration should be given by this assembly to the financial needs of our educational institutions, and we earnestly hope that some plan for building this department into the church more fully will be found.

#### STANDARDIZATION

As early as possible, all of our colleges should place themselves on such a basis as will permit membership in the American or other college associations. Our lack at present is the need of buildings, equipment and endowment. We should however, constantly strive toward the high goal out before us, and advance as rapidly as may be deemed wise. The young people of the Church of the Nazarene deserve the best.

It has been the happy privilege of the President of the General Education Board to visit all of the schools except the one in Scotland. The Secretary also has visited the school in Canada and all the other schools.

The President of the Board, Dr. J. B. Chapman has visited all of the schools and colleges in the United States and Canada. The Secretary of the Board has visited the same schools with the exception of Central Nazarene Academy and Eastern Nazarene College. We have received the heartiest co-operation from the presidents of our colleges and secondary schools, and have tried to render any assistance possible. We believe that the outlook for our educational work is brighter than ever before, and that the renewed interest in this department of education will bear rich fruitage in the training of our young people in large numbers to send forth into the service of the Master.

#### THE GENERAL BOARD OF EDUCATION

### MUTUAL BENEFIT SOCIETY

*To the Special Meeting of the Members of the Mutual Benefit Society in Session at Columbus, Ohio:*

The occasion of this special meeting makes it particularly fitting that we present this report at the end of the twelve years' history of the Mutual Benefit Society. The largest gathering of members heretofore was held at Kansas City, Missouri, in February, 1921.

The effort to provide an organization through which members of the Church of the Nazarene might come

to the help of one another in one of the darkest, most dreaded experiences of life, has produced results along beneficent lines far exceeding our fondest anticipations.

The Society had its beginning in membership when, on January 1, 1916, Rev. A. H. Kauffman, then of Grand Rapids, Michigan, signed his own name upon the roll. In a few months others rallied to the standard and soon the good work of paying benefits was begun. The Ministers' Mutual Aid Society was launched first. By September, 1916, there were four hundred members enrolled. The enrollment steadily increased until the Society was able to collect the maximum benefit of \$1,000, which occurred in the spring of 1921, and has met every claim promptly at the maximum figure up to the present time.

The movement among the laymen of the church began at the Michigan District Assembly in September, 1916, by organizing the Laymen's Mutual Aid Society as a separate project but under the same management as the Ministers' Mutual Aid Society. The membership grew until in the spring of 1920 the Society was able to pay the maximum benefit of \$1,000 and has met every claim promptly at the maximum figure except such as were paid at one-half the maximum sum when deaths were caused while engaged in extra hazardous occupations.

In 1919 memorials were presented to the General Assembly petitioning that the General Assembly take over the work and provide for its management. The General Assembly voted to accept the responsibility and elected a board of five members and gave them the supervision of the Mutual Aid work. That board organized, adopted a Constitution and By-laws and sought to strengthen and enlarge the possibilities of service. In the spring of 1920 the General Board of Mutual Benefit voted to move the office of the Society to Kansas City, Missouri, in order that it might be associated and allied with the other general interests of the church. When this move became effective Rev. E. J. Fleming was elected Secretary-Treasurer upon the resignation of Rev. A. H. Kauffman.

The General Board of Mutual Benefit soon decided that it was necessary to have a more compact organization, and in July, 1920, united the two existing Societies into the Mutual Benefit Society with a Class "A" membership for ministers and a Class "B" membership for laymen. It also provided that a local Board of Directors have immediate superintendence of the work and chose six members of the Society residing in Kansas City who, with two resident members of the General Board of Mutual Benefit and one non-resident member of that General Board, constituted the local Board of nine Directors. The General Board of Mutual Benefit met annually and formulated all policies of operation, while the local Board of Directors had immediate superintendence of the details of management.

In 1923 the General Board of Mutual Benefit advised the General Assembly that the local Board of

Directors would be all that would be necessary to care for the work and the General Assembly did not continue the General Board of Mutual Benefit, advising that since the local Board of Directors had managed successfully it would turn the entire project over to the local Board of Directors.

#### GROWTH

The annual reports published in the Mutual Benefit Advocate have kept the members and friends informed as to the development of the Society's membership. We add the following tables to show the development of this work:

#### MEMBERSHIP RECORD

Number members in Class A,		
January 1, 1923 .....	1,190	
Number members in Class B,		
January 1, 1923 .....	2,113	
Number members in Class C,		
January 1, 1923 .....	263	
Total members January 1, 1923...	3,566	
Number members in Class A,		Gain
December 31, 1927 .....	1,728	538
Number members in Class B,		
December 31, 1927 .....	3,666	1,553
Number members in Class C,		
December 31, 1927 .....	718	455
Total Gain .....	2,546	

There has been a net increase in the five years in all classes. Class A increased 45 per cent; Class B, 73.4 per cent; and Class C, 173 per cent.

#### TWELVE YEARS' RECORD

##### Benefits Paid

Year	A	B	C
1916-1920	\$23,188.00	\$ 23,379.00	.....
1921	6,974.50	14,000.00	170.50
1922	7,016.50	20,500.00	400.00
1923	11,700.00	14,000.00	2,847.40
1924	13,000.00	17,000.00	4,830.04
1925	9,000.00	28,000.00	2,995.00
1926	17,000.00	28,000.00	6,245.00
1927	5,000.00	25,500.00	8,444.55
Total	\$92,879.00	\$175,379.00	\$25,932.49
Grand Total Benefits Paid .....			\$294,190.49

#### CONCLUSION

We can look back upon the past history of this Society and its direct benefits to those who have enjoyed its kind benefactions as exhibiting a bright spot in the work of Christian benevolence.

We would state that at the time this report is submitted, over \$300,000 has been collected and disbursed for benefits alone. This money has gone to pay funeral and last sickness expenses; in many cases guaranteeing a better care of the sick and dying member than would have been possible without membership in the Society; it has helped to purchase houses

for widows and their fatherless children, fed and clothed them until they have been able to secure some means of livelihood; it has helped to care for orphaned sons and daughters when all parental care had been swept away by the ruthless hand of death. Its mission has been one only of blessing. To give this work its proper place in our Christian plan should occupy a large place in our careful consideration that we may perpetuate the good work and hand it down to the future sound in principle, sane in policy and safe in operation.

E. J. FLEMING, *Secretary-Treasurer.*

#### SUNDAY SCHOOL LESSON

(Continued from page 33)

"above the brightness of the sun." It was the radiance of divine glory. Such a light was seen on the Mount of Transfiguration, and only divine glory could so suddenly gleam forth above the brightness of the sun. Christ was standing by the side of Saul on that memorable day. All of God's great manifestations are in the "light" and they are insufferably bright, for others saw the light and feared. Down through the long vista of years this strange phenomenon of light would be discussed by every coming generation, as long as time would endure, a light that shone above the brightness of the sun at the zenith of its strength. There is no light clearer and stronger, excepting Deity, who is arrayed in "light as with a garment" and in whom, John tells us, is "no darkness at all."

Saul knew that he was face to face with the infinite God. One could not be enveloped in such a weight of glory, and hear an unseen personality speak, without knowing that these were indications of the presence of Jehovah. And whatever the nature of this visitation, it was for himself alone, since his was the name spoken. What must have been the feelings of this violently mad Pharisee, when he found that the hated Jew of Nazareth was God, is hard to depict. But, to say the least, the revelation must have been startling in the extreme to one so thoroughly acquainted with divine law as was Saul.

What pain and soul agony, what guilt of conscience accompanied this revelation. Conviction, with all its attendant fearful ordeals, seized hold of him and brought him down in the dust of the public highway leading to Damascus and just outside that city. It is this same revelation to the consciousness of men today that brings on the Pauline type of pungent conviction. Men sin easily because they do not know Jesus, they scorn and persecute the saints because they do not know whom they are persecuting. Stephen's dying prayer was for his murderers and Jesus prayed, "Father forgive them for they know not what they do," as He hung on the cross. How men need today such a revelation of light to break their proud hearts and stubborn wills, and bring them down in repentance and humility before the presence of the God whom they are dishonoring by their attitude toward Him and His cause. Then they too will cry out as did Saul, "What shall I do?"

We are impressed with the truth we gather in the closing verses of this lesson: the beautiful combination of divine and human agencies in the accomplishment of God's plan to redeem men. We will always find in a thorough work of conversion some devout Ananias entrusted by God with messages of hope and comfort for the guilty, sin-laden soul.

We note that Ananias had a good record. He was an esteemed Damascus and a law-abiding citizen, but he belonged to the crowd Saul was after and doubtless would have suffered with the rest. But a pathetic object was Saul as he came into Damascus led by the hand, blinded by the glory that excelleth all earthly glory, of which he had hitherto been so proud, and receiving at the word of one of that hated "Way" his physical eyesight, and humbly complying with the orders given for his future service.



## General Nazarene Young People's Society

By D. S. Corlett

**W**E, the Nazarene Young People's Society, the youngest general department of the Church of the Nazarene are indeed grateful to God for His blessings and guidance during the last four and one-half years of our work. At the Sixth General Assembly we were brought into existence, and for the first time this great department of the church received general recognition. We were thrust out with a great task before us, much like a ship to sail an uncharted sea. We found ourselves confronted with one of the greatest opportunities in the Church of the Nazarene, an open field of possibilities, an undeveloped territory, but one filled with greatest importance in its relation to the church. No general program had been instituted. No financial provision had been made.

The first few years following the last General Assembly the General Executive Committee endeavored to carry on its work with all of the members of the committee pursuing their individual work. Plans were suggested, topics were provided, and the organization carried forward by the members of the committee sacrificing their personal pleasures and interests in their local works, but without financial remuneration. It became apparent that if the Executive Committee was to carry on the program necessary to meet the demands placed upon them by the different departments of the N. Y. P. S. work someone must give of his efforts and time more fully to this great undertaking. Accordingly after conferring with the General Superintendents and the General Board, the members of the Executive Committee meeting in Portland, Oregon, April 16, 1925, requested Rev. D. Shelby Corlett to resign his pastorate and enter the field to promote the interests of the General Nazarene Young People's Society, as General Secretary.

The General Secretary of the N. Y. P. S. has given his time since then largely to the carrying on of this great work and God has blessed his efforts. He has been in attendance in the majority of the District Assemblies and District Conventions of the denomination, giving inspirational addresses and seeking to provide methods for the best interests of the work of both district and local N. Y. P. S.

### MEMBERSHIP

At the close of the year 1923 there were 12,768 members in the local Nazarene Young People's Societies through the denomination. Since that time there has been a steady increase in our numbers until at the present time we have a membership of 25,821, showing an increase of 13,053. The largest gains were made during the years in which the General Committee was most active through the efforts of its General Secretary. We rejoice in this wonderful army of 25,821 young Nazarenes that God has given us. They compare favorably in appearance and intellectuality

with any general group of young people from any denomination, and we believe exceed them in spirituality and aggressive evangelism.

### N. Y. P. S. JOURNAL

There was no medium through which we might furnish our local societies with the inspiration and materials necessary for use in their various activities. Accordingly, after consultation with the officials of the Nazarene Publishing House, the General Committee launched the N. Y. P. S. Journal in January, 1926. The first year this publication was issued quarterly, but meeting with such a hearty response from the local societies, and because of a demand for materials for Junior N. Y. P. S. programs it was increased to a monthly publication in January, 1927. The N. Y. P. S. Journal now has a regular subscription list of about 4,500 and has shown a neat profit each year. We commend it for use in the local societies of our church.

### JUNIOR N. Y. P. S.

The General Executive Committee was not functioning long before the demand for Junior N. Y. P. S. organizations was seen, among the younger members of our church. In January, 1927, we began issuing topics and materials for use in Junior N. Y. P. S. programs. There being an apparent conflict between the work of the N. Y. P. S. and that of the W. M. S. with the Juniors, a correlated program was instituted in which provision was made for the W. M. S. to provide for and conduct the missionary service of the Junior N. Y. P. S. the first Sunday of each month. This plan has been working very successfully for the last eighteen months. We are not in position to know the exact number of Junior Societies or members at the present time, but reports indicate they are increasing. We believe the Junior field should receive more attention, for here lies a field of limitless possibilities.

### FINANCIAL

No financial program was provided for the carrying on of the work of the General Executive Committee at the last General Assembly or Convention. After conference with the General Superintendents the General Executive Committee appealed to the young people of the church to support their own general work to the amount of 40c per member each year. We have received a quite generous support in response to the different appeals which have been sent the local societies, but not all districts or societies responded. The greatest problem to overcome during the last few years has been the financial problem. We are indeed indebted to the Nazarene Publishing House which so kindly has handled our funds for us the last three years, and has enabled us to successfully push the program of the General N. Y. P. S. The total amount of money raised includes those dues sent from the different local societies, donations from individuals, a share of N. Y.

P. S. Journal profits, and offerings given the General Secretary during his work in the field in rallies, conventions, revivals or campmeetings.

**SUMMARY OF GENERAL N. Y. P. S. TREASURER'S REPORT**  
From September 17, 1923 to June 1, 1928

*Receipts*

1923 .....	\$ 98.86
1924 .....	151.23
1925 .....	752.52
1926 .....	2,368.81
1927 .....	3,076.27
1928 .....	785.16
Total Receipts .....	\$7,232.85

*Disbursements*

1923 .....	\$ 31.61
1924 .....	162.52
1925 .....	799.13
1926 .....	1,588.86
1927 .....	3,977.55
1928 .....	414.37
Total Disbursements .....	\$6,974.04
Balance on Hand June 1, 1928 .....	\$258.81

*Summary of Disbursements*

Office and Publicity Expense ...	\$ 571.89
Secretary, Salary and Expense..	5,757.61
(Employed period of 36 months)	
Executive Committee Expense ..	234.50
Miscellaneous .....	410.04
Total Disbursements .....	\$6,974.04

**FUTURE**

We believe there is a bright future for the work of the General Nazarene Young People's Society. At the recent General Convention plans were laid for a more advanced work along many lines. A better Junior and Intermediate program will be instituted to reach this great class of young people within our own ranks, and better qualify them for future leadership. A general missionary objective has been suggested, which we believe will be carried through, with our young people supporting some great branch of the foreign missionary work. Higher standards for efficiency have been set which will enable our present well organized societies to do more efficient work. We are urging our young people to deeper spirituality and devotion to God. We rejoice in the fact that there is very little of the spirit of worldliness among us, and exhort our young people to keep themselves free from the many perils to youth so prevalent in this day. God has been with us and has given us a marked degree of victory and success. We are trusting that He shall make the coming four years the greatest quadrennium our church has ever seen, not only in our young people's work, but in all branches of the church.

**Nazarene Young People's Society Convention**

The Second General Convention of the Nazarene Young People's Society which convened June 11, in the Warren Avenue Church of the Nazarene at Col-

umbus has gone down as an outstanding event in the life of the organization. The auditorium of the church was filled, with many standing, eagerly expecting God to open the windows of heaven upon the greatest gathering of Nazarene young people ever held.

The evening services were especially owned of God. Monday evening, the opening service, was the service which set the keynote for the convention. Addresses of welcome were given by Rev. E. L. Elford, pastor of the local church in which the convention was held, and Rev. Charles A. Gibson, the aggressive District Superintendent of the Ohio District. Rev. Donnell J. Smith, our General N. Y. P. S. President, responded by giving as his thought for the convention that of the deepening of our spiritual life and devotion to God. Rev. D. Shelby Corlett, the General Secretary, further responded, showing the achievements of the last four years, and giving as essentials for further success three necessary things: a greater need of God, or the need of a greater sense of God; the need of greater vision to see the opportunities and possibilities lying so near our door; and the need of a greater spirit of denominational loyalty. The Tuesday evening service was the outstanding service of the convention. Rev. Basil W. Miller of Pittsburgh, Pa., the first speaker, gave a masterful sermon on "The Man With the Drawn Sword." This was followed by a sermon from Rev. L. A. Reed from Long Beach, Calif., on "Partakers of His Holiness." Upwards of a score of people filled the altar at the close of this service, many of whom professed to be saved, reclaimed or sanctified. The singing in these services is worthy of special note. With such leaders of song as Profs. J. E. Moore and C. C. Rinebarger and a host of several hundred Spirit-filled young people one would expect that the congregational singing would be unsurpassed by any group of similar number, and they surely came up to the fullest expectation.

The business sessions of the convention were marked with the presence of God. There were thirty-six districts represented, with a total number of fifty-four delegates. Reports for the last four years' work indicated an increase in the membership of the N. Y. P. S. of over one hundred per cent, now numbering 25,821 members, as compared to 12,768 four and one-half years ago. The N. Y. P. S. Journal, which was instituted during the last quadrennium, was enthusiastically endorsed by the convention as the official paper for the N. Y. P. S. We now have a subscription list of 4,500 for the Journal, which each year has shown a neat profit. It was stated that the East Liverpool, Ohio, society, said to be the largest in the denomination, are using the Journal extensively and consider it a great factor in the work of their society. Goals were presented for the coming quadrennium, among which was a Standard of Excellence, Study Course in practical Christianity, increased efficiency in the work of the local societies, and a missionary objective. No missionary objective was offi-

cially adopted but among those suggested was the building and maintaining of a school and church in Jerusalem, and later building a church in Peru; or the support of the native workers on the fields represented by our church, or the building and maintaining of schools and educational work in our mission fields. The Executive Board was instructed to adopt what to them would seem best after consulting with the Foreign Missionary Department of the General Board.

Seven persons were elected to serve as a General Executive Board for the coming quadrennium: Rev. Donnell J. Smith, President; Rev. D. Shelby Corlett, Secretary; Rev. Jarrette E. Aycock, Mr. Harry M. Messenger, Rev. L. A. Reed, Rev. W. W. Hess, and Prof. M. A. Wilson. A recommendation was adopted which requested the General Treasurer of the church to handle the funds of the General N. Y. P. S. and serve as their Treasurer. The growth of the society during the last few years made possible the reducing general dues or apportionment. A recommendation to ask each local society to pay the amount equal to twenty-five cents per member for the General N. Y. P. S. work was adopted. The convention requested the General Executive Board to appoint a Field Secretary, whose name will probably be announced by the close of the General Assembly.

The convention was signally owned of God and blessed beyond any ordinary manner. The different business meetings were interspersed with special songs from many of our young people from the different sections of our country, which brought shouts of joy and praise from those present. The spirit characterized by the convention caused one of our general leaders to say, "I'm in favor of postponing the General Assembly and letting our young people continue with such a convention as this." It was quite apparent that some who came to the convention somewhat prejudiced soon felt their prejudice melting away and they entered heartily into the spirit of the convention. It was, we believe, a seal and endorsement from our great Lord and Savior upon the work of the Nazarene young people and the wisdom shown by the Sixth General Assembly in permitting them to be organized into a General N. Y. P. S. organization.

We still insist that we have the greatest group of young people on earth. Truly, they are not the largest. But place them with any general group of any church and they compare favorably in appearance, in intellectuality, and behavior, but in spiritual life and power they surpass, we believe, any of these general groups. They are comparatively free from worldliness in dress or behavior, they know how to pray the glory down, know how to and enjoy singing in the Spirit, and above all have a deep determination to stand for the old-time religion and live the old-time gospel, holding to and standing for the principles of holiness as laid down by our founders. The future looks bright for our church. This army of young people with the anointing of God is bound to succeed.

## Department of Bible Studies

### The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

#### Lesson Twenty-two

#### PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

##### 1. *The Day by Day Scripture Reading for Week Twenty-two*

First day, Ezra 9, 10. Second day, Neh. 1-4.  
Third day, Neh. 5-7. Fourth day, 8-10.  
Fifth day, Neh. 11-13. Sixth day, Esther 1-5.  
Seventh day, Esther 6-10.

##### 2. *A Choice Morsel from the Week's Bread-Basket.* *"I sat down and wept, and mourned certain days"* (Neh. 1:4).

This is a statement of what Nehemiah did when he heard of the distress at Jerusalem. But this is not all he did, for the verse continues, "and fasted, and prayed before the God of heaven." If we are in distress let us pray. Sin may cut deep, angry gashes in our moral nature, and suffering may smooth some of them out again. "Before I was afflicted I went astray," says the psalmist. Charles Kingsley says, "The worst calamity which could befall any human being would be this, to have his way from the cradle to the grave. . . . That man's soul would be in as great danger as if he were committing great crimes." Our tears may become magnifying glasses through which we may see the greatness of God's dealings with us. Sadness and sorrow are the common lot of man here below. But God gives grace to overcome. Why, sorrow is the universal cry. Get away from it if you can. But it is suffering and distress that bring us the best things of life. An old legend says that a monk long ago found the crown of thorns which had encircled the Savior's brow. He laid it before the altar in the chapel where his flock could look upon this sacred relic, so rugged, so cruel, with its awful stains of blood. Early Easter morning he hurried to the chapel to remove it that it might not mar the occasion celebrated. When he opened the door he found a wonderful perfume filling the room, and the morning sunlight shining through the window upon the crown of thorns, and it had become a living crown, the thorns had burst into roses of the rarest loveliness and the sweetest fragrance.

#### PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

##### Study Twenty-two, John 18.

##### 1. *Build Your Own Commentary.*

Compare the sin of Judas with that of Peter. "Judas . . . stood with them" (v. 5). "Peter stood with them" (v. 18). "Judas . . . betrayed" (v. 2).

"Peter . . . denied" (v. 25). Of Judas we read, "Fell to the ground" (v. 6). Of Peter we read, "put up thy sword" (v. 11).

Make a character study of Peter from his history in this chapter. "Peter having a sword drew it" (v. 10). "Peter followed" (v. 15). "Peter stood . . . with-out" (v. 16). "Peter stood with them" (v. 18). "Peter stood and warmed himself" (v. 25). "He denied" (v. 25). He denied the second time (v. 27).

Notice what they did to Jesus in this chapter. They "took Jesus, and bound him" (v. 12). "And led him away" (v. 13). They struck him (v. 22).

Connect "Art thou the King" (v. 33), with "I am a king" (v. 37).

What four questions does Pilate ask in this chapter? Find others in the next chapter. Study them.

## 2. *The Study. The Son of God in the Garden of Gethsemane.*

It was in the Garden of Eden that Satan first overcame man, and it was in the Garden of Gethsemane that Jesus, the Son of God overcome Satan. The garden scenes of the Bible are delightful studies. Do not neglect them. There are a number of points in this chapter that show our Lord to be divine.

His prayer in the Garden of Gethsemane shows divine unity with the will and plan of God.

His experience with the mob which came to arrest Him shows His divine power. Judas came with five hundred Roman cohorts to betray and arrest Him. But no number of men that he might bring out against the Son of God could cope with His divine power. Even though it was full moon they came with lanterns and torches, fearing that Jesus might hide away in some shadow or dark cavern or secluded spot in the Kidron valley. They could have done nothing unless He permitted them. As they came out to meet Him and He spoke to them, they fell as dead men, and He could have kept them under his all powerful control if He had wished to do so.

He shows His divine love by healing the ear of His enemy after Peter had cut it off.

He shows divine submissiveness by permitting them to take Him.

He shows divine compassion and forgiveness when He looked upon Peter who had denied Him.

He shows divine wisdom in His answers to Pilate. You may draw the following truth from the answer Jesus gives Pilate to the questions he asked in this lesson. 1. What Jesus is. "Art thou the King of the Jews?" 2. What Jesus does. "What hast thou done?" 3. What Jesus teaches. "What is truth?"

## PART THREE. A MOMENT'S MEDITATION OF CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

### *He Is Called Jesus*

Before His birth the angel said, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). The word *Jesus* means Savior. And Savior is one of the best titles that Jesus is known

by to express His real character. We should thank God that we have a Savior who possesses all the perfections of the Deity. He is a Savior to whom nothing is too hard. All power is held in His hands. He is not merely a divine Savior, for He would be too far from man to help him. He is not merely a human Savior for then He would not have power enough to help us. He is a human-divine Savior and able to help us.

## TELEGRAMS

### LURBOCK, TEXAS

Great victory, blessing and glory upon church. Church extended unanimous recall to us for year 1929 to be their pastor with vacation next month. Estimated cost of new church basement is \$10,000, which is almost completed. Corner stone to be laid next Sunday. Outlook splendid for a great church and future.—S. H. Erwin, Pastor.

### SAN ANGELO, TEXAS

Have month of July open, can give to any church needing song evangelist for revival. Write me general delivery, Dallas, Texas.—C. V. Spell.

### CORSICANA, TEXAS

Closed revival with victory. Rev. Ivan L. Flynn of Sherman, Texas, evangelist. Brother Flynn is truly a man of God. Just moved in new parsonage. Pledges taken close of meeting for new church. Hope to have building up by assembly.—Mrs. Ellen Cellan, Pastor.

### MONONGAHELA, PA.

Born at Uniontown, Pa., one Nazarene church. Seventy-six seekers in the campaign, thirty-two members taken in. W. F. Miller, evangelist, Isabelle Myler, song leader. D. C. Mitchell appointed pastor.—Secretary.

### COLORADO SPRINGS, COLO.

Colorado-Wyoming Assembly convenes July 11 to 15 in Methodist church, La Junta, with General Superintendent Chapman presiding. Great missionary rally Tuesday night, the tenth. All pastors and people observe Friday the sixth for prayer and fasting for a great outpouring of the Holy Ghost, and come believing God for the unusual.—C. W. Davis.

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# Summary of Report of the General Board and Its Departments

By the Editor

**T**HE Sixth General Assembly of the Church of the Nazarene which met in Kansas City, Mo., in September and October, 1923, in an endeavor to prevent overlapping of effort and to accomplish a reduction in the general overhead expense of operating the work of the church, took steps to incorporate under one board, known as the General Board, the work that had previously been directed by the General Board of Foreign Missions, the General Board of Home Missions and Evangelism, the General Board of Church Extension, the General Board of Publication, and the General Board of Ministerial Relief.

The Sixth General Assembly elected the General Board, and at the close of the Assembly this board organized and in due time assumed the liabilities and took over the assets formerly held by the various boards which it was elected to replace and this General Board has functioned throughout the quadrennium.

But in the organization of the General Board the work was divided into departments. These departments agree in a general way with the boards which had functioned previous to the Sixth General Assembly and it is therefore more convenient to give this summary by departments.

There are a few accomplishments, however, which seem rather to belong to the General Board as a whole than to any departments of it. Among these are the survey of the general finances of the church, the adoption and making practical of the budget plan in the disbursement of the finances of the church, and the erection of the General Headquarters Building at 2923 Troost Ave., Kansas City, Mo.

In surveying the general finances the General Board succeeded in finding the exact standing of the church on all matters pertaining to assets and liabilities and to make valuable suggestions for the betterment of conditions regarding such matters.

In making the budget plan of expenditure practical the General Board has laid the foundation for a safe and sane growth in the future, since it has become apparent that the church was jeopardized in involving itself in such huge liabilities as the program requires without more certainty as to its regular income and more general policy as to the percentage of enlargement allowable within a given time.

But perhaps the erection of the General Headquarters building is the outstanding accomplishment of the General Board for the quadrennium which has just closed. For many years the building at 2109 Troost Avenue had been inadequate for the housing of the Nazarene Publishing House, and the conveniences at 2905 Troost Avenue were not ample for the general offices of the denomination. So the General Board was spurred on by the realization of a great and pressing need. And the building at 2923 Troost Avenue is a credit to the church and is adapted as a central unit to which additions may be made as the enlargement of the program of the church shall require.

The three accomplishments mentioned entitle the General Board to the thanks of the church for its quadrennium of commendable service. The General Assembly heard the full report of the General Board, but we are giving our readers a digest sufficient to contain the principal points of interest.

## Department of Foreign Missions

The report of the Department of Foreign Missions showed that the church paid \$897,463.85 for the purpose of sending the gospel to the "regions beyond." During the quadrennium which ended with the General Assembly of 1923, the church gave \$864,538.15 for this purpose. So that this last period, although it included the period known as the "retrenchment

period," provided more money for the cause than the previous period.

It is also encouraging to note the upward trend of missionary giving, beginning with 1926. The year 1927 came back into the list of heaviest giving to the cause of foreign missions that our church possesses, \$195,073.69 being the figures for that year. It is also encouraging that a larger percentage of money raised went to the field than in the previous period; for while there was only about thirty-three thousand dollars more raised in gross during the quadrennium just closed than in the one immediately preceding, more than fifty thousand more reached the field than during the former period.

The report shows that there were 86 missionaries on the field in 1923 and 27 at home on furlough. At the time of reporting to the General Assembly for 1928 there were 56 on the field and twenty or more on furlough. The report says that there are twenty or more former missionaries now at home who are equipped with the language of the people to whom they were formerly sent and that these are needed on the field at once to assist in manning the stations we are now operating and to make possible the furloughs of some whose leave is past due. There are also over two hundred applicants "on the waiting list" for foreign service and many of these should be sent soon in order that they may have at least some training under missionaries of experience before the latter must come home on furlough.

During the quadrennium special revivals have been experienced in our missions in China, Africa and Latin America. Under the direction of Rev. J. I. Hill, our work in the British West Indies has greatly prospered until we now have more than four hundred members in our churches there. Our work in Jerusalem has made good progress. Guatemala Nazarenes are forging ahead, Peru needs reinforcements and all our fields are crying for expansion. The department mentions the need of provision for sick and wornout missionaries and also the need of providing proper "rest homes" for the missionary and his family during the first few months after his return to this country. Also it is pointed out that there is a special demand for the translation of holiness books into the languages of the people where our missions are located and for the publication of such books.

The general atmosphere of the report of the Department of Foreign Missions is optimistic and while no figures are suggested, it is clear that the men who are closest to this work believe that we can and will make larger appropriations for the foreign work during the new quadrennium.

Special mention is given of the splendid showing made by the members of the Woman's Missionary Society who raised \$237,896.43 for the cause of foreign missions during the quadrennium.

## Department of Home Missions

Early in the quadrennium the Department of Home Missions adopted the policy of giving assistance to weaker districts which had already been organized. This help consisted primarily of appropriations of from twenty-five to fifty dollars a month, according to the apparent need, toward the support of the District Superintendents. The following districts were given this form of assistance during the quadrennium: Alberta, Manitoba-Saskatchewan, Montana, Western Colorado-Utah, Mississippi, Louisiana, Georgia, Florida, New Mexico, Arizona, North Dakota, Scandinavian and Southwest (Mexican).

Besides the aid given to the weaker districts in the support of their District Superintendents, assistance was given home

mission workers in their efforts to promote the work of our church in British Columbia; Salt Lake City, Utah; Birmingham, Alabama; and Toronto, Ontario.

Appropriations have been made year by year to furnish tents for Mississippi, Georgia, the Carolinas and other places. These tents have been used under the direction of the District Superintendents. Perhaps the work in the Carolinas, where the efforts have been abetted by the Indiana District, as well as by the Department of Home Missions, is the most outstanding accomplishment in the field of General Home Missions for the quadrennium. The work there has been developed so far as to make possible the organization of a regular district and seems far enough on its way to make good promise of permanent success in that splendid territory.

The quadrennium closed with a strong sentiment throughout the church in favor of a definite and far-reaching home mission policy and in favor of a special concentration of effort in this field for the quadrennium which is just now opening.

#### Department of Church Extension

The primary design of Church Extension is to assist in the erection and purchasing of church buildings and parsonages. This assistance is expected to be given to churches already organized, and in our church this assistance has usually, if not always, been extended in the form of loans at a low interest rate.

The preliminary work of Church Extension was done by the General Assembly of 1911 and in the eight years which followed. In reporting to the General Assembly of 1919, the General Board of Church Extension recorded the fact that it had two years of real activity and that it had collected more than \$4,000 in cash and about \$5,000 worth of property, and that it had made four loans. The first for \$300 to the church at Coleman, Texas; the second for \$500 to the church at Martinsburg, W. Va.; the third of \$500 to the church at Caldwell, Idaho; and the fourth of \$300 to Rarden, Ohio.

To the General Assembly of 1923 the General Board of Church Extension reported that during the four years, since 1919, seventy-one loans had been made, seventy-one congregations had been assisted, and \$43,091 had been invested.

Since the organization of the General Board immediately following the Sixth General Assembly, Church Extension has operated as a department of the General Board, but the policy has been much the same as that previously followed by the General Board of Church Extension, and the report shows that twenty-eight loans to churches were made during the quadrennium and that the total amount of these loans was \$32,965.

The Department of Church Extension has also developed a method of architectural service which is available to churches contemplating the erection of church edifices or parsonages. This service is especially adapted to churches and is offered at a nominal cost on a "missionary," rather than upon a commercial basis.

The Department of Church Extension has rendered valuable service in such legal matters as pertain to real estate titles, the incorporation of local churches, contracts, etc. And it concludes its report by suggesting that the church make available a sum of at least \$200,000 during the coming quadrennium for the enlargement and promotion of the work of Church Extension.

#### Department of Publication

During the quadrennium a constant stream of literature has been pouring forth from the Nazarene Publishing House. From the founding of the Publishing House in 1912 to June 30, 1923 a total of 20,070,129 copies of Nazarene periodicals has been produced and distributed. Then from July 1, 1923 to December 31, 1927, 24,415,412 copies were produced and distributed. In other words, during the quadrennium just closed the Nazarene Publishing House produced and distributed

more copies of its periodicals than it had done in the more than eleven years immediately preceding. The *HERALD OF HOLINESS*, the official organ of the church, has held up to a high level on its subscription list. The average weekly circulation for the whole quadrennium was 21,100. The *Preacher's Magazine*, a monthly publication of interest to ministers, has been published since Jan. 1, 1926. The *Other Sheep*, the missionary publication of the church, has had an average monthly circulation of 18,600. The *N. Y. P. S. Journal*, which has been published since Jan. 1, 1927, has maintained a monthly circulation of 4,500. The balance of the enormous circulation has been reached by the fifteen Sunday school periodicals.

The financial showing of the Publishing House is quite as remarkable as the circulation of the periodicals. The gross sales for the quadrennium total \$903,901.81, against \$545,882.39 for the previous quadrennium, and the net increase in the worth of the Publishing House has been \$160,497.14. The merchandise sales of the Publishing House increased 54 per cent over the previous quadrennium. The gross sales for the previous quadrennium in this department totaled \$200,002.47, and for the quadrennium just closed \$307,987.37. The Publishing House also did \$87,356.93 worth of job printing during the quadrennium. And the total net worth of the Publishing House on December 31, 1927 was \$237,247.13.

Mr. M. Lunn is General Manager of the Publishing House and in his report he gives much credit to the loyal co-operation of the forty-two employees of the House and to our preachers and people in general who have given their influence and business to the House in unstinted liberality.

#### Department of Ministerial Relief

The General Assembly of 1919, in response to petitions from several districts urging that something be done to care for the aged ministers of the church, elected five persons to constitute a Board of Ministerial Relief. Rev. E. J. Fleming was chosen as Secretary-Treasurer of this board, and by the end of the quadrennium \$11,995.27 had been collected and \$7,239.53 expended, and thirty-one persons had been assisted.

Since 1923 Ministerial Relief has functioned as a department of the General Board and the report to the Seventh General Assembly shows that during the eight years, since 1920, \$41,321.39 was received and that the number of persons given relief was in 1920, sixteen; in 1921, eighteen; in 1922, sixteen; in 1923, 20; in 1924, thirty-six; in 1925, thirty-nine; in 1926, forty-three; and in 1927, forty.

And beginning with 1922 the Department of Ministerial Relief has been surveying the field covered by the ministry of the Church of the Nazarene to determine what would be necessary to enable the church to care for its disabled and aged ministers in a real Christian manner. This survey has included the services of experts in this particular line of work from other churches as well as from the Church of the Nazarene, and although not yet complete it has proceeded far enough to make it evident that it is highly possible and altogether desirable for the Church of the Nazarene to have a Reserve Service Pension Plan for the care of its disabled and aged ministers.

#### General Sunday School Committee

The General Sunday School Committee which was elected by the Sixth General Assembly functioned independently of the General Board during the quadrennium and submitted a splendid report to the General Assembly. The report shows that on December 31, 1922 the Sunday schools of the Church of the Nazarene had 80,801 members enrolled and on December 31, 1927, 144,229 members enrolled. This represents an increase of 63,428, which is 12,685 average gain per year. During the previous quadrennium the average yearly increase was 8,750.

The report shows that there was an increase in the circulation of the Sunday school helps edited by Dr. E. P. Ellyson and his staff and published by the Nazarene Publishing House



of more than a million and a half copies over the previous quadrennium. The total number of these lesson helps circulated during the present quadrennium was 4,627,900.

From data obtained from recent surveys, the General Sunday School Committee draws the following conclusions:

1. That our Sunday schools are becoming better organized than ever before and that the number of schools that are departmentizing is increasing.

2. That there is increasing interest in more efficient administration, but that this is still the weakest point in connection with our Sunday school work.

3. That many of our church buildings are not suited to Sunday school work and that heroic efforts are being made to overcome the handicap of poor equipment.

4. That although we have 20,000 babies on the cradle roll and 4,500 members in the home department, still there are very many of our Sunday schools which have not undertaken work in either of these departments.

5. That there is a growing interest in the curricula of the Sunday school and an apparent desire for the adoption of something like the group graded system.

6. That the Sunday school is a strong evangelizing agency in our church. This is indicated by the fact that during 1927, 4,733 were reported as converted through the Sunday school and 5,070 as having joined the church through the Sunday school.

7. That the Sunday school has been an efficient means of disseminating foreign missionary information, stirring up missionary zeal and obtaining missionary offerings—\$54,848 was given to foreign missions through our Sunday schools during 1927.

The report shows conclusively that our church is becoming a "Sunday school church" to a remarkable extent and that our people realize that the Sunday school is one of the most efficient branches of the church in promoting the work of the kingdom of God.

#### General N. Y. P. S. Committee

The First General Convention of the Nazarene Young People's Society met just preceding the Sixth General Assembly, and in connection with their plans for the ensuing quadrennium, they elected a General Executive Committee. This committee was quite active during the four years and made a good record for itself.

The work of organizing new societies was encouraged right along and at the close of the quadrennium it was found that 25,000 members had been enrolled in the local N. Y. P. S. of the church.

Rev. D. S. Corlett, the General Secretary of the N. Y. P. S., was engaged in field work for a considerable portion of the period and visited practically every section of the United States in connection with his duties.

Mention has already been made in the report of the Department of Publication of the N. Y. P. S. Journal which was printed as a quarterly for a considerable time and was changed to a monthly on January 1, 1927. This Journal with an average subscription list of 4,500 was a very great factor in the promotion of the young people's work.

In our summary of the General N. Y. P. S. convention which convened just previous to the Seventh General Assembly at Columbus, Ohio, we are giving some of the most important news regarding the plans and purposes of the society.

#### The General W. M. S.

In the report of the Department of Foreign Missions mention has been made of the splendid service rendered by the members of the Woman's Missionary Society in the providing of funds for the foreign work, and as we are giving a summary report of the doings of the convention held at Columbus, Ohio, just preceding the Seventh General Assembly,

we refer the reader to that part of the paper for a somewhat detailed statement of the work already accomplished by this arm of the service and for some description of their plans for the future.

## WORLD WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

Ostrich feathers have gone out of date. The South African industry once commercially prosperous is now on a rapid decline. The ostrich feather trade is on the verge of extinction. Between 400 and 500 birds are being slaughtered daily in the Oudishoorn District of Cape Colony. Seven regular slaughtering places have been established. Where there were once 200,000 to 250,000 ostriches, there are now probably not more than 45,000. The slump in the world's feather market has robbed the birds of their value and now the long continued drought has made them a luxury that owners cannot afford.

Recent figures showed the present number of unemployed in Great Britain to be 908,000, the first time the figure has been less than 1,000,000 since the general strike. There was a decrease of 23,000 from the number at the same time last year. Improvement was most noticeable in the iron and steel industries. There was still depression in the coal mining industry.

Health is the indispensable foundation for the satisfaction of life. Everything of domestic joy or occupational success has to be built on bodily wholesomeness and vitality. Health is essential to the enjoyment all through life of sports and active bodily exercise. It is also necessary to continuous capacity for hard work; and it is only through active play and hard work that anybody can make sure of the durable satisfactions of life. To promote health in the individual, the family and the community should be the aim of every good citizen.

It required 32,800 auto busses to carry United States school children back and forth from home to school during 1926.

East Africa is completing a main highway which is 908 miles long from Nairobi to Lake Nyasa. The route has been passable for several years and modern surfacing is now being completed over many sections.

Henry Ford has obtained for his motor company a rubber concession of between 3 and 4 million acres in the Amazon valley in Brazil. The terms of the concession bind Mr. Ford to plant a certain acreage in rubber each year. The Ford Industrial Expansion Company has been formed with a capital of \$1,000,000 to handle the development.

That he is the oldest chorister in Wales, and probably in Great Britain, is the claim of E. Colby Evans, a former mayor of Carmarthen, Wales. For 72 years he has lived in the same parish, and during the entire time he has been a member of the choir of St. Davids Parish church, which he joined when 8 years old.

That the "surplus" of women over men in Ireland is increasing was brought out in the House of Commons recently. In the past 12 months the increase was 6,000. Following are figures for the past two years: 1926—males, 18,698,000; females, 20,369,000. 1927—males, 18,673,000; females, 20,440,000.

Busses have been chosen as the sole transportation medium in Canberra, the city which Australia has created as a federal capital.

**GENERAL ASSEMBLY MEMBERSHIP****GENERAL SUPERINTENDENTS**

Rev. H. F. Reynolds

Rev. J. W. Goodwin

Rev. R. T. Williams

**GENERAL SECRETARY**

Rev. E. J. Fleming

**GENERAL TREASURER**

M. S. Lunn

**MISSIONARY DISTRICTS****ARGENTINA:**

Delegate, Rev. C. H. Miller

Alternate, Mrs. Guy C. McHenry

**AFRICA:**

Delegate, Rev. H. F. Schmelzenbach

Alternate, Mrs. H. F. Schmelzenbach

**CHINA:**

Delegate, Rev. Peter Kiehn

Alternate, Rev. A. J. Smith

**CENTRAL AMERICA:**

Delegate, Rev. Robert Ingram

Alternate, Miss Neva Lane

**BRAVA:**

Delegate, Rev. John J. Diaz

Alternate, Subject to appointment of General Superintendent having jurisdiction.

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Delegate, Miss Lou Jane Hatch

Alternate, Miss Ruth Williams

**WESTERN INDIA:**

Delegate, Rev. Prescott Beals

Alternate, Miss Eva Carpenter

**JAPAN:**

Delegate, Rev. Hiroshi Kitagawa

Alternate, Mrs. M. L. Staples

**PALESTINE AND SYRIA:**

Delegate, Mrs. A. H. Kauffman

Alternate, Subject to appointment of General Superintendent having jurisdiction.

**PERU:**

Delegate, Rev. Ira L. True

Alternate, Miss Augie Holland

**MEXICO:**

Delegate, Rev. C. E. Morales

**TRINIDAD, B. W. I.:**

Subject to appointment of General Superintendent having jurisdiction.

**BARBADOS, B. W. I.:**

Subject to appointment of General Superintendent having jurisdiction.

**NORTHERN MEXICO:**

Delegate, Mrs. Santos Elizondo

Alternate, Mrs. E. Y. Davis

**ALABAMA—****Ministerial—**

H. H. Hooker

C. C. Butler

J. A. Manasco

C. J. Frost

**Ministerial Alternates—**

R. S. Rushing

H. A. Forester

Mrs. M. J. Hooker

J. M. Martin

**Lay—**

T. A. McDaniel

J. L. Stuckey

J. B. Randolph

J. L. Gray

**Lay Alternates—**

W. W. Lee

W. G. Jackson

W. L. Thompson

F. J. Cooner

**ALBERTA—****Ministerial—**

C. E. Thomson

E. S. Mathews

**Ministerial Alternates—**

Thos. Bell

Roy E. Smee

**Lay—**

Mrs. L. J. McKay

T. Metcalf

**Lay Alternates—**

Alan Spreeman

Mrs. S. E. Mathews

**ARIZONA—****Ministerial—**

C. E. Toney

E. G. Roberts

**Ministerial Alternates—**

L. M. Payne

P. R. Jarrell

**Lay—**

O. F. Smith

Dr. Imogene Anderson

**Lay Alternates—**

J. W. Forney

Homer Williams

**ARKANSAS—****Ministerial—**

John W. Oliver

M. E. Borders

Lee Hill

L. Lee Gaines

D. C. Reynolds

**Ministerial Alternates—**

C. C. Cluck

J. W. Henry

A. H. Lambert

J. B. O'Neal

C. W. Johnson

**Lay—**

Mrs. Anna L. Oliver

J. A. Reed

Sam Westmoreland

J. W. Berry

Arthur Smith

**Lay Alternates—**

Mrs. H. E. Farabee

Luther Gray

John Gray

Ernest Jobe

C. E. Hardcastle

**BRITISH ISLES—****Ministerial—**

Rev. Geo. Sharpe

Rev. R. Purvis

**Ministerial Alternates—**

Rev. K. McRitchie

Rev. Mrs. J. B. Sharpe

**Lay—**

Mrs. R. Purvis

Mr. W. Robertson

**Lay Alternates—**

Mr. F. Macleod

Mrs. W. Robertson

**CAROLINA—****Ministerial—**

Chas. M. Harrison

O. L. Maish

**Ministerial Alternates—**

M. S. Cook

W. F. Farmer

**Lay—**

Mrs. Chas. M. Harrison

Mrs. W. C. Cline

**Lay Alternates—**

Gladys A. Hadley

Mrs. L. B. Mathews

**CENTRAL NORTHWEST—****Ministerial—**

E. E. Wordsworth

J. W. Henry

W. D. Shelor

W. I. Gough

Ernest Coryell

**Ministerial Alternates—**

Ben Mathisen

H. T. Davis

R. A. Cunningham

J. C. Schaap

Julius Miller

**Lay—**

Nellie M. Hoffman

Etta Larsen

W. C. Nolte

Lilly Nyhus

F. E. Dieters

**Lay Alternates—**

Bertha Mae Wordsworth

H. A. Westmark

Mrs. G. B. Livingston

S. S. Bright

Reno Mittlestadt

**CHICAGO CENTRAL—****Ministerial—**

E. O. Chalfant

T. W. Willingham

W. G. Schurman

M. P. Grose

H. B. Garvin

G. Edward Gallup

F. M. Messenger

Laurence H. Howe

J. E. Williams

**Ministerial Alternates—**

Ralph Bauerle

Edna Wells Hoke

Martha Howe

W. S. Purinton

L. G. Milby

Harry Morrow

C. H. Strong

H. B. Jensen

Stella B. Crooks

**Lay—**

Fred Hilker

David Anderson

Mrs. E. O. Chalfant

Harry M. Messenger

Dr. Edwin Burke

Mrs. W. G. Schurman

Carl S. McClain

R. C. Rousbey  
Mrs. David Anderson

*Lay Alternates—*

J. A. Hirsbrunner  
Mrs. M. F. Grose  
W. R. Hansche  
B. V. Shaw  
O. E. Floyd  
Elmer Little  
Harold Gretzinger  
W. A. Bast  
Ira Leonard

## COLORADO-WYOMING—

*Ministerial—*

C. W. Davis  
D. I. Vanderpool  
Rev. Florence Davis  
M. C. Campbell  
Z. H. Baxter

*Ministerial Alternates—*

L. E. Grattan  
J. N. Tinsley  
T. P. Dunn  
Thos. Hayes  
L. E. Gossett

*Lay—*

R. N. Burger  
Fred Voake  
V. H. Knight  
C. S. Hudson  
Oren Maple

*Lay Alternates—*

Wm. Brownell  
N. M. Lewis  
J. D. Bean  
Geo. Ponsford  
Chas. Milander

## DALLAS—

*Ministerial—*

F. E. Wiese  
J. E. Moore  
J. T. Upchurch  
S. M. King  
J. W. Bost

*Ministerial Alternates—*

W. D. McGraw  
W. B. Walker  
S. W. Hampton  
R. M. Parks  
D. S. Corlett

*Lay—*

Mrs. F. E. Wiese  
Dr. J. W. Benton  
Mrs. Naomi Bost  
W. D. McGraw, Jr.  
Mrs. J. W. Benton

*Lay Alternates—*

Miss Mildred McClelland  
G. E. Obsfeldt  
M. A. Simmons  
Mrs. Allie Hutchison  
P. F. Dozier

## EASTERN OKLAHOMA—

*Ministerial—*

S. H. Owens  
J. E. Aycock  
Lum Jones  
G. H. Harmon  
R. E. McCain  
F. R. McConnell

*Ministerial Alternates—*

F. R. Morgan

Mark Whitney  
Mrs. Julia Standridge

W. H. Barlow

Mrs. Dell Aycock

J. C. Hafley

*Lay—*

B. J. Wilkins  
Mrs. S. H. Owens  
L. C. Messer  
Mrs. Lum Jones  
Mrs. G. H. Harmon  
Roscoe Carroll

*Lay Alternates—*

G. M. Holmes  
Guy Radebaugh  
Mrs. J. C. Hafley  
Mrs. Lena Adams  
Mrs. F. R. McConnell  
M. L. Taylor

## FLORIDA—

*Ministerial—*

Howard Eckel  
C. R. Chilton

*Ministerial Alternates—*

W. E. Melton  
J. L. Roby

*Lay—*

R. J. Eby  
Mrs. C. W. Keeler

*Lay Alternates—*

J. E. Campbell  
T. W. Crowe

## GEORGIA—

*Ministerial—*

Oscar Hudson  
A. B. Anderson

*Ministerial Alternates—*

Olive A. Rife  
L. S. Huff

*Lay—*

Everett Knox  
Susie Ward

*Lay Alternates—*

T. J. Shingler  
Mrs. M. M. Minter

## HAMLIN—

*Ministerial—*

H. C. Cagle  
B. F. Neely  
J. P. Roberts  
Mary Lee Cagle  
W. H. Phillips

*Ministerial Alternates—*

J. T. Stanfield  
A. K. Scott  
J. P. Ingle  
P. L. Pierce  
Lee L. Hamric

*Lay—*

C. S. Gregory  
Elmore Dodson  
J. L. Knight  
Martin Westbrook  
Mrs. Beulah Knight

*Lay Alternates—*

Geo. Cunstable  
C. A. Gibson  
Clyde Rhodes  
M. B. Arterburn  
M. A. Mathews

## IDAHO-OREGON—

*Ministerial—*

A. E. Sanner  
J. G. Morrison  
Thos. E. Mangum  
Russell V. DeLong

*Ministerial Alternates—*

Fairy S. Chism  
D. M. Winchester  
A. C. Tunnell  
J. C. Anderson

*Lay—*

Mrs. A. E. Sanner  
Lida S. Chism  
Mrs. A. C. Tunnell  
Eugene Emerson

## Alberta School of Evangelism Red Deer

### Ninth Year

1928-29 Term of Five Months  
Beginning Nov. 1st.

#### Officers:

President, Rev. Chas. E. Thomson  
Secretary of School Board, Rev. E. S. Matthews  
Dean of Men, Rev. Jas. Spittal  
Dean of Women, Miss Mary Walsh

#### Syllabus of Studies

Bible, Theology, Homiletics, Church History, Practical Christian Work, Sunday School Teacher Training, Missions, Deaconess Work, English, Typewriting, Children's Work, etc., etc.

Fees: Board, Room and Tuition, \$20 per month inclusive.

*Lay Alternates—*

Mrs. Coral O. Young  
E. H. Hite  
Mrs. Russell V. DeLong  
Mrs. J. E. Kiemel

## INDIANAPOLIS—

*Ministerial—*

C. J. Quinn  
Minnie Quinn  
J. M. Wines  
Mattie Wines  
C. W. Ruth  
C. E. Pendry  
Howard Paschal

*Ministerial Alternates—*

J. W. Blansett  
L. O. Green  
Ira R. Akers  
Grover B. Wright  
Carrie Barbier  
Ralph Hertenstein  
Jesse Towns

*Lay—*

Amos C. Griffin  
Robert Myers  
Mrs. Nora Pendry  
Mrs. Martha J. Griffin  
Mrs. J. W. Blansett  
Floyd W. Reed  
Grover Van Duyen

*Lay Alternates—*

E. W. Grubbs  
Frank Rosburg  
Katherine Ward  
Mrs. J. H. Jones  
Mrs. A. M. Starkey  
Mrs. Zylphia Hertenstein  
May Clark

## IOWA—

*Ministerial—*

D. W. Dobson  
E. R. Borton  
L. W. Dodson  
Amy Dobson

*Ministerial Alternates—*

Horace Ireland  
O. L. Mossman  
M. J. Jones  
Mrs. Myra Crozier

*Lay—*

Mrs. E. R. Borton  
R. T. Kissel  
D. Ray Campbell  
Alfred Strong

*Lay Alternates—*

M. L. Doebler  
W. A. Graves  
Thos. M. Graves  
Leslie Von Seggon

## KANSAS—

*Ministerial—*

A. F. Balsmeier  
R. R. Richey  
H. S. Hester  
A. L. Hipple  
Wm. Lambert

*Ministerial Alternates—*

B. F. Griffith  
E. W. Kiemel  
R. E. Dunham  
Elmer Poole  
W. R. Cain

*Lay—*

F. E. Lang  
S. T. Ludwig  
Sam Snowbarger  
E. S. Pickens  
W. S. Ball

*Lay Alternates—*

E. P. Robertson  
C. E. Brink  
Elizabeth Hodges  
L. Allen Cook  
C. D. Cornwell

## KANSAS CITY—

*Ministerial—*

N. B. Herrell  
J. B. Chapman  
E. P. Ellyson  
Ira F. Stevens  
Geo. S. Owen

*Ministerial Alternates—*

E. R. Shook  
F. C. Savage  
W. A. Menneke  
Mrs. N. B. Herrell  
Mrs. C. M. Flower

*Lay—*

W. T. Roney  
C. W. Jones  
Mrs. Ira Stevens  
Miss Lue Miller  
Mrs. J. S. Blystone

*Lay Alternates—*

Mrs. Geo. S. Owen  
B. W. Dwight

## H. A. Doyle

Mrs. W. A. Menneke

Mrs. W. B. Needles

## KENTUCKY—

*Ministerial—*

L. T. Wells  
W. T. Mason  
W. E. Albea  
W. W. Hanks

*Ministerial Alternates—*

Glenn E. Miller  
Elwood Taylor  
R. J. Kiefer  
Joe M. Tyson

*Lay—*

Mrs. L. T. Wells  
M. B. Tolls  
Mrs. W. E. Albea  
W. M. Grizzell

*Lay Alternates—*

Mrs. Joe M. Tyson  
J. M. Wilson  
Mrs. J. O. McCammon  
C. W. Davis

## LOUISIANA—

*Ministerial—*

G. M. Akin  
W. M. Nelson

*Ministerial Alternates—*

H. T. Isgitt  
W. E. Burnett

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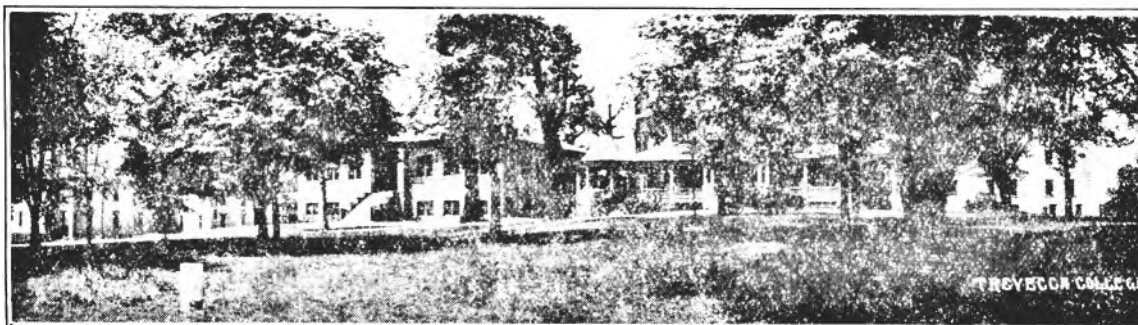
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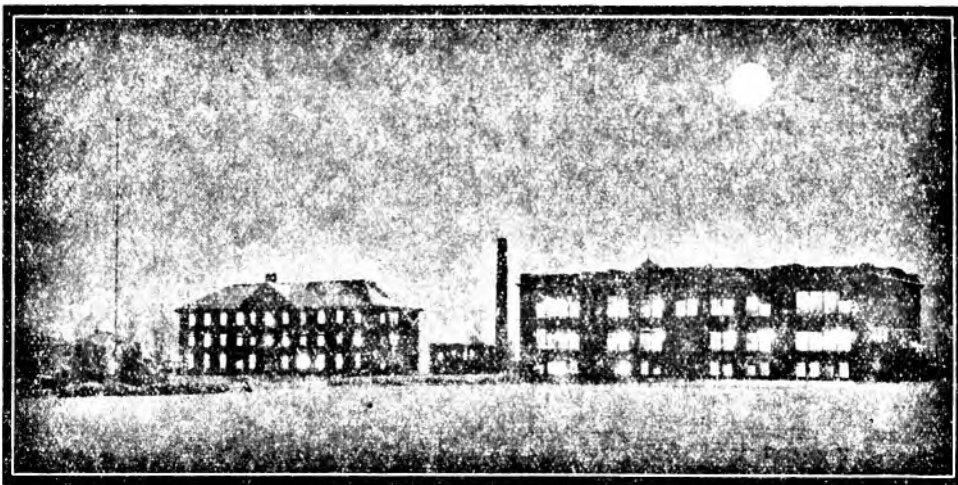
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What is to follow is not an apology for the doctrine of holiness nor for those who claim such experience. No apology is necessary. The doctrines of the Bible need no defense.

There is a deep conviction in the heart of the writer that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writings on this subject. That is why we have ventured to publish this book.

If we can cheer some honest, conscientious person in his fight to give to his neighbors and friends an ethical life that will harmonize with that glorious divine image he has within his soul, our effort will be well worth while.

It is always a consolation to know that God looketh upon the heart, the motives, rather than upon the outward appearance. This however does not justify anyone in being careless of his ethics. We need wisdom or ethical knowledge, which will form right relationships—relationships that are profitable and pleasing.

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This little book is an endeavor to express in a small way the heart-throb and passion of the writer's soul to thus achieve, and encourage others in their sincere effort to do likewise.

R. T. Williams.

## CONTENTS

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- II Objections to Sanctification Considered
- III Grounds of Objections to Sanctification Examined Further
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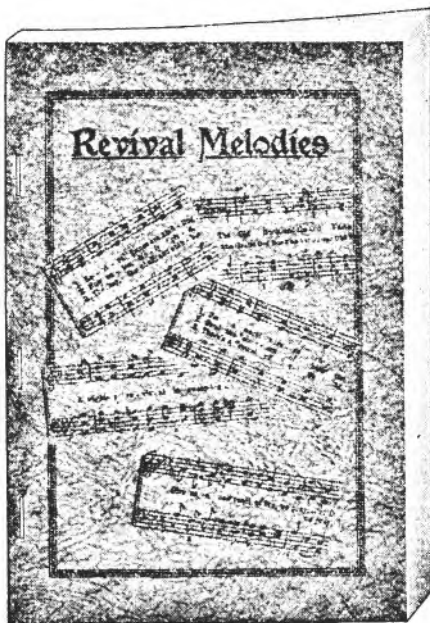
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it, the practising thereof. Without the latter the former is impotent and useless. Dr. Goodwin's thoroughness as a student and his aptness for clear and independent thinking guarantee the correctness of his theories. And most important of all, his godly walk, his practise of the presence of God, his first-hand knowledge of the hidden mysteries of the deep things of God, have made him, to a remarkable degree, competent to write a volume and to speak with authority on the subject of prayer.

Here are some of the Chapter Titles: Living Before the Lord, Waiting in His presence, Secret of Holy Communion, Clouds that Intervene, Praying Through to Victory, Faith or Spiritual Sight in Prayer, Principles that Govern Faith, Prayer and Faith for Divine Healing, Gathered Facts and Testimony to Healing, The Possibilities of Prayer.

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# The Church of the Nazarene

*(Continued from first inside cover page)*

Church of the Nazarene has raised and expended for the extension of the kingdom of God more than twenty-eight million dollars.

The Herald of Holiness, the official paper of the church, has had an average weekly circulation of more than twenty thousand for more than four years, more than three and three quarter million copies of Sunday school helps are circulated every year and books and tracts running up into the hundreds of thousands are sent forth every twelve months.

The Church of the Nazarene has schools for the education and training of its youth located at Wollaston, Mass.; Olivet, Ill.; Nashville, Tenn.; Hamlin, Texas; Bethany, Oklahoma; Hutchinson, Kansas; Pasadena, California; Nampa, Idaho; and Red Deer, Alberta.

The General Assembly is the law-making body of the church and it meets once in four years. The meeting at Columbus, Ohio, June 13-26, 1928 was the Seventh General Assembly of the church. But this represents only twenty-one years of time, since the first General Assembly was held in 1907. This is accounted for by the fact that formerly the General Assembly met oftener than once in four years—the four-year plan being adopted in 1911.

The new gain in membership for the Church of the Nazarene during the year 1927 was 4,789, which places this church in the list of the fastest growing denominations for that year.

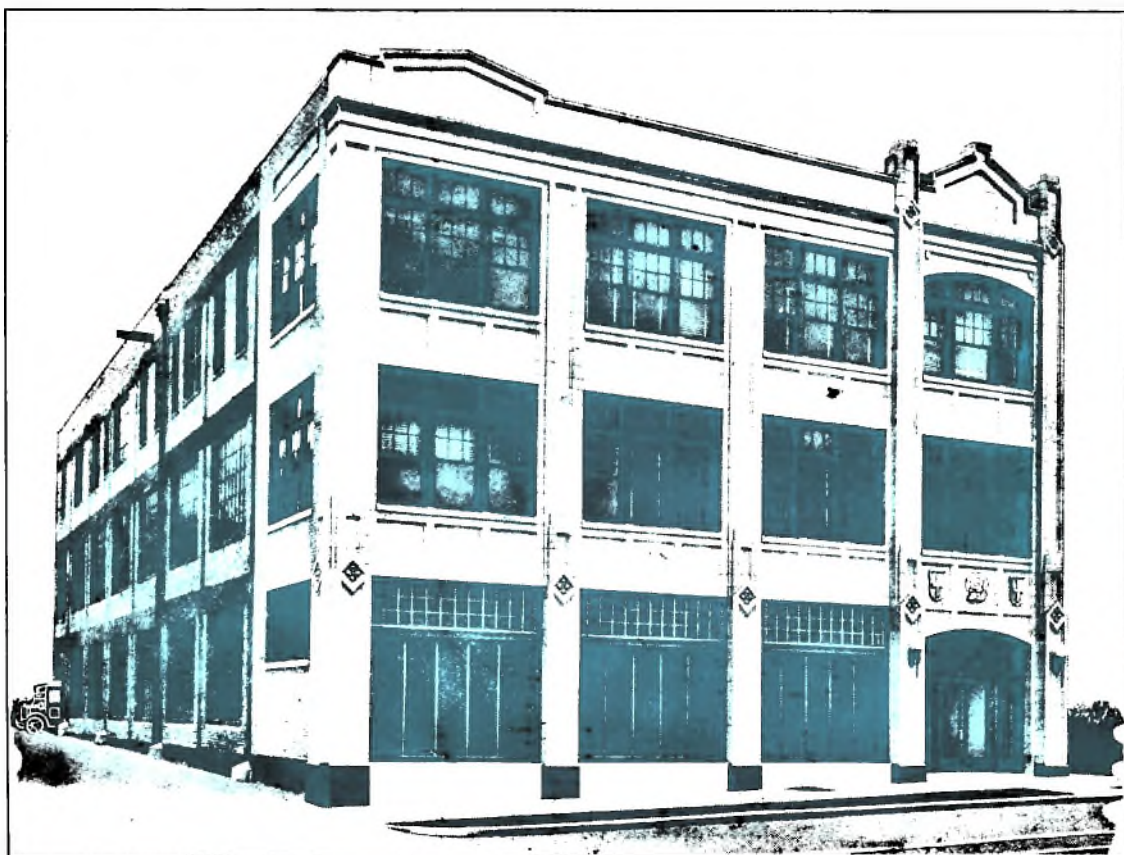
There can be no doubt but that the splendid growth of the Church of the Nazarene is largely accounted for by the fact that from its beginning it has laid special emphasis upon evangelism. The earnest desire of its leaders and people always has been to promote a genuine, Pentecostal revival everywhere. The effort is to lead penitent sinners into a clear knowledge of sins forgiven and believers into the full assurance of entire sanctification. The founding of institutions and the building of edifices has only the one purpose and that is the promotion of a soul saving revival. And God has honored this vision and blessed this effort.

The ideal of the Church of the Nazarene is to be truly an "Old time religion" church. This ideal holds with regards to the fundamentals of faith, the foundations of practice and the essential methods of propaganda. To all these principles the recent General Assembly at Columbus, Ohio, gave new and enthusiastic endorsement. Twenty years of growth, development, and progress are but the preface to the book which the Church of the Nazarene is called to write. The story is not told simply by numbers and figures relating to finances. Quality, rather than quantity is the watchword. The task is to preserve the force as well as to possess the field. The church must keep pure as well as aggressive, and this the leaders and people as represented in the recent General Assembly are fully set to do. So that the prospect of writing twenty more years of worthy history is bright indeed.

The Church of the Nazarene has stations and missionaries and native workers in ten general foreign missionary fields, and the plans adopted by the recent General Assembly call for the steady and regular enlargement of the program for taking the gospel to those who have not yet heard it.



## Headquarters Building of the Church of the Nazarene



**T**HE Third General Assembly of the Church of the Nazarene which met in Nashville, Tennessee, in 1911, arranged to found a Publishing House, and the committee, led by Rev. C. J. Kinne, selected Kansas City, Mo., as the best location. Temporary quarters were secured at 2109 Troost Ave., and later all the General Offices of the church were moved to Kansas City. Soon the temporary quarters were inadequate and in March, 1926, the first unit of the new headquarters at 2923 Troost Ave., was completed and occupied.

The building has a sixty-foot frontage on Troost Ave., is 140 feet long and three stories high. It is built of brick and concrete, is of fire-proof construction and modern in every particular. The first floor is occupied by the Publishing House office and shipping department. The second floor is occupied by the editorial and production departments. The third floor is occupied by the General Offices of the church, together with library and assembly room.

The business of the Publishing House has continued to grow in the new quarters and it is evident that within a very few years the two extra stories will need to be added to the present building and later the additional unit for which the original plans call will be built.