

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

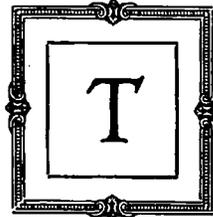
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EDITORIAL

An Epochal General Assembly



THE Fifth General Assembly has passed into history. Retrospecting, we may correctly say, that this session just passed, has been an epochal General Assembly. This is a fact, from every viewpoint we may review the Assembly.

Comparing it with past sessions the Assembly just closed showed a marked improvement in its personnel, the intelligence, and the spirituality and loyalty of the membership, as well as the evangelistic spirit, and the fire from above, evinced by the preaching in the Assembly, and the walk and conversation and the deliberations of this elect body of men and women.

An advance step was taken in the change of the name of the Church to "The Church of the Nazarene."

There was a general demand for a change of name, but as a rule, merely for the sake of abbreviating the name. In no sense or particular or degree do we abate one jot or tittle of our claim to be called and recognized and distinguished as pentecostal in a pre-eminent sense. As a Church we have always been and are still, and are determined always to be tremendously pentecostal. It is our sole and joyful mission to spread the pentecostal fire as far as be in our power, till Jesus comes.

We must not fail to mention as a most noteworthy fact the humble and Christ-like spirit of the body. As we expected and predicted, the members were true and brave in battling for measures they desired to see adopted, but they were as courteous and brave and Christian in defeat as in victory. They could contend earnestly but they

could surrender gracefully when overcome by a majority vote. We saw no evidence of a single brother carrying away a sting or grouch over losing a contest over some question. This was not only commendable but was sublime, and something we never witnessed except in a Holiness Assembly.

Thank God that the holiness which we profess and teach, can sustain and shine in us on such occasions leading us to believe and vote as we choose and cheerfully allow others to do the same, and can also save us from the least semblance of acrimony or unfairness in debate, and from the rankling within us when defeated of bitterness or resentment.

The great blessing we all believe in, profess and teach is wonderful in fitting into life's needs and emergencies and testings, thus thoroughly furnishing us unto every good work. O, that we may ever maintain and manifest this truth in the same degree and spirit and thus adorn the doctrine and demonstrate that it is of God.

This is written before many proposed changes were made by the Assembly. However, to a close student of ecclesiastical matters, it is perfectly safe to say that the changes likely to be made will redound to the good, and the extension of the influence and usefulness of our Christ in the world.

There was manifest a spirit of aggressiveness tempered with proper conservatism in the body. We heard not a note of radicalism or disloyalty, but throughout the body there was a yearning for the things that would tend to increase our evangelistic fire and success and extend the work of the Church.

The most noteworthy feature contribut-

ing to make this an epochal General Assembly was the raising of over ONE HUNDRED THOUSAND DOLLARS for the work of Home Missions, and the raising of over one hundred thousand dollars for church extension. This action stamped the Assembly as epochal and dates a new era in our history. It was a grasping and a gripping of the very heart of real progress and extension of our work in the homeland as a necessary goal of world-wide evangelization.

Now let the leaders and organizers wisely enter needy fields and project churches and missions until we have covered the field and the Church of the Nazarene is planted in every state and city and town of our country. Then naturally and all the more rapidly we will cross all seas and continents with the glad message of full salvation until the Great Commission has been fulfilled and the world has had a chance to accept the Great Head of our Church—the Lowly Nazarene.

Struck the Very Heart of Christ

LATER. We thought we had passed the climax of achievements already as outlined in the above. But we missed it. Last night the Assembly passed the supreme test. They showed their loyalty in their love for those they had not seen. Foreign missions affords the highest of all tests of true fealty to our Lord who gave Himself for the WORLD.

Last night the Assembly struck the center of the heart of Christ in raising one million dollars for the spread of the gospel among the unevangelized millions of heathens for whom our Lord poured out His heart's blood. We have only space to say, Glory to God the Father, to Jesus Christ the Son and to the Holy Ghost the Comforter!

A Merited Indorsement

LATER STILL. The re-election of General Superintendents H. F. Reynolds, J. W. Goodwin, and R. T. Williams was a merited indorsement of faithful, loyal, painstaking servants of the church. These dear brothers have labored diligently and been alert and tireless year in and year out in the arduous labors of this high office. Their uniform courtesy, fairness, and kindness in their presidency and general administration have won for them the esteem and confidence of the entire church. Let the church continue to follow them daily with their prayers and love and sympathy during the coming quadrennium. Remember that the next four years will devolve upon them labors even more abundant than the last four years and they will need all the more all we can do to hold up their hands in every possible way.

Bible Reading

BRITISH authority, supposed to be an expert in such matters, and who is described as "a high authority on religious influences and teaching," gives us some startling figures in Bible reading. In studying how widely the Bible is read by the people in Great Britain he furnishes some startling information, according to the *Literary Digest*.

The population of the British Kingdom is forty-five million, yet the computation of our authority places the number of "intelligent" readers of the Bible among this forty-five million people at only one thousand three hundred and fifty.

The author excludes from his list those who hear only parts of the Bible read to them on Sunday from the pulpit or elsewhere. Then, smatterers in reading—such as now and then read a book or a chapter or a portion of a chapter from some cause—are also excluded. Narrowing the list down to such only as may be considered regular or consecutive Bible readers, "intelligent" readers, as he calls them, he finds only the small number of 1,350 out of forty-five millions.

We know not by what means the author reached his conclusion, and we sincerely wish we could refute his figures by facts; but we can not do so. Our experience and observation lead us to fear that he is sadly near the awful truth in the matter.

Granting the correctness of the figures, the first stubborn fact confronting us is: that we have no right or reason to suppose that America is any better off than Great Britain in the business of Bible reading. We are renowned as a nation for

our commercialism, our materialism, and for higher criticism among our so-called scholarly classes.

In view of these conditions we fear an equally black indictment could be brought against us in America as against Great Britain. This being true, what can we hope for the future of our nation or for the future of the Church? What of the future of our church homes which supply so few Bible readers? What dishonor this puts upon the Word of God and upon God himself? How this emphasizes and verifies the truth of God's own declaration that, "My people perish for the lack of knowledge."

These figures indicate a most appalling heedlessness and thoughtlessness on the part of people to God's appeals and promises and threatenings. It shows a state of contempt for God's authority, and despite to His mercy and goodness in giving us His will in His inspired Word. It augurs sadly for the outcome of our boasted Christian civilization.

God have mercy upon us as a nation and turn our hearts and minds back to divine things! May He stir the conscience of the world on the claims and authority and inspiration of the Bible and the woes threatened against those who neglect or deny or disregard its holy teachings and its divine claims!!

Correction

IN our issue of September 17th appeared, under the title, "Too Sad for Utterance," an editorial protest against the reported position of G. Campbell Morgan that those soldiers of the Allies who died in the recent great war are saved because of their devotion to the cause of human freedom.

Dr. Morgan, we are glad to say, has come out in a denial of this report. *The Herald and Presbyter*, and a great many other papers, commented on this position of Dr. Morgan in the same way the HERALD of HOLINESS did. We very gladly print the Doctor's denial. In a personal note to the *Herald and Presbyter* Dr. Morgan says:

My attention has been called to a leading article in your issue of August 27th, entitled "Saluting the Promises," and referring to a sermon of mine under that title.

It has been an invariable rule of mine never to reply to newspaper attacks upon me, and I am not breaking that rule in thus writing to you, for your article is not an attack, and is couched in terms of courtesy and consideration.

I write because I am in absolute and unequivocal agreement with you when you say that the view attributed to me is "pernicious and dangerous." I have in my public ministry during the tragic five years of war again and again vehemently combated the delusive and false teaching that any man found salvation through the sacrifice of himself upon the field of battle. Never by any sentence that I have uttered have I even approximated to so "pernicious and dangerous" a heresy.

I can not help feeling that your comments must have resulted from reading excerpts from my sermon. The sermon was delivered at Highbury Quadrant Church in London, in connection with a memorial service for eighty of our men and boys, members of the church and its mission stations, who had fallen. Everything said was said concerning them, and others like them, who lived by faith in the Son of God who loved them and gave Himself for them. The text itself should be enough to prove this. If men did not die in the faith, they did not die saluting the promises. I am not in the habit of wresting the Scriptures in order to make them conform to some fantasy of my own mind.

I am sure you will desire to overtake so far as you are able the injustice done me by this unintentional, but none the less definite, misinterpretation of my position.

Faithfully yours,
G. CAMPBELL MORGAN.

ARGUING WITH UNBELIEVERS about holiness is like arguing with a blind man about colors. Blindness shuts out the colors from the blind and unbelief does the same calamitous thing for human beings. If men do not want to believe they will never be persuaded, however much arguing you do.

Congratulations to General Superintendents Reynolds, Goodwin, and Williams on their success in guiding us as an Assembly through the wilderness of labyrinthian bogs and quagmires which from time to time befall us! They were patient, tender, and careful in their administration as chairmen. God bless these dear men of God!

BRIEFLY paraphrased the prophet's prayer was, "Avouch thyself to be God; credentialize thy servant and his work; awe with conviction the people to whom thou hast sent him."

Evil days came to the Israelites after the death of Solomon. The country was rent by political divisions and civil wars. Ten tribes revolted from Rehoboam and enrolled under the banner of Jeroboam—a brave man who had been exiled to the court of Shishak, king of Egypt, for feared conspiracy against the king. The two kingdoms had incessant war for several reigns and were followed by all the horrors and evils attendant upon long wars. Finally Judah passes almost out of sight and Israel absorbs attention. From Jeroboam to Ahab is sixty-six years and this period marked a wonderful degeneracy in the people. In this period there were six kings, three of whom were assassinated. There was a succession of usurpers who destroyed all the members of the preceding royal family. They were all idolaters—bloodthirsty and violent men who had been raised to the throne by the army. Omri was the solitary one marked by any signal ability. He was, however, a greater politician than statesman. He married his son Ahab, the heir-apparent to the throne, to the daughter of the Tyrian king, Jezebel, who became the most infamous woman who ever participated in the kingdom of any people or country.

On the accession of Ahab to the throne, 989 years before Christ, Israel, as might have been expected, had fallen very low in idolatry. This was the inevitable fruit of the reign of so many idolatrous kings for sixty-six years. Such was the force and results of the kingly examples for sixty years. Jeroboam had set up golden calves. Ahab had built a temple to Baal, the sun-god, the chief divinity of the Phoenicians, and erected an altar thereon for pagan sacrifices, thus abjuring Jehovah as the only true God. The established or state religion was now idolatry in its worst form. Ahab was not personally so bad as his wife. But the ascendancy of his wicked wife over him has rendered her infamous and Ahab was infamous really by his craven subserviency to her diabolism. Jezebel feasted at her table four hundred priests of Baal as debased as the priests of Romanism. Worse indeed, in some respects, for they erected into a religion the basest vices and celebrated lust and carnality of the lowest forms as religious virtues.

Besides this four hundred whom she feasted at her own table Jezebel supported four hundred and fifty more at Samaria. Thus the queen had taken literally under her own personal and special favor and patronage the whole system of this debauched Phoenician religion based on carnal lust and fleshliness. The few remaining prophets of Jehovah who maintained allegiance to God had hidden themselves in caves and dens from the fury and murderous vengeance of the queen and her tools.

This fearful apostasy of Israel which had been progressing now for sixty years had reached a point where there was an imperious necessity for divine intervention. A crisis had been reached. God steps upon the scene and puts forth His hand and sends a man to inaugurate a reform. Elijah is the man whom God called and commissioned to go forth to this dangerous situation and proclaim His message to the wicked king and queen. Like an apparition Elijah, without preannouncement or notice, bursts forth dramatically upon the royal presence and utters the solemn words of God.

Elijah is the most rugged and picturesque man of all history. There is a profound

The Challenge of the Nazarenes

[The opening sermon preached at the Fifth General Assembly of the Pentecostal Church of the Nazarenes at Kansas City September 25, 1919. by

REV. B. F. HAYNES, D.D.,

and published by a unanimous request of the General Assembly.]

TEXT: "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again" (1 KINGS 18:36, 37).

weirdness, solemnity, and pathos in this Silent Man of the Mountains. Solitariness, and sadness, and solemnity seem interwoven in his whole nature, habits, and life. He seems to have been very largely made by his physical surroundings. And is not this generally very largely the case with most of us?

Let us look for a moment at the physical features of the place perhaps of his nativity, and certainly the place wherein he abode and had his training. This was amid the solitudes of Mount Carmel.

MT. CARMEL

This mountain is situated in the southern part of Palestine, and is a nearly continuous ridge or range of mountains some twelve miles in length. It runs up as a wall on its heights, some two hundred feet high between the fertile maritime plain of Sharon on the south, and the more inland expanse of the plain of Esdraelon on the north. Thus the altar place was visible on the southern side from the whole plain and from all the surrounding heights so that even those left behind and who had not ascended Carmel would have still been able to witness at no great distance the fire from heaven that descended on the altar. Its northeastern side is washed by the brook Kishon, while the entire ridge of mountains runs out with a bold bluff almost into the very waves of the Mediterranean Sea.

The structure of Carmel is of a soft limestone, with nodules and veins of flint. It abounds in caves, there being about two thousand of them. The altitude varies from six hundred to eighteen hundred feet, and the shrubby and flowery growth have formed the subject of many delightful descriptions by travelers. Some have said they had never seen any flowers in any parts of Palestine which they did not find likewise on this mountain.

Carmel has been the site for many monasteries where monks have sequestered themselves in the vain hope of earning the favor

of heaven by their cloistered lives of separation from a world which stood in all too much need of the open sympathy and brotherly touch of all who knew and loved the Lord.

In the year 1799 Napoleon made one of these monasteries a hospital for the sick and wounded of his great armies. There is a tradition that Elijah and Elisha both resided here amid the trees and rocks and caves of lonely Carmel, but of this there is no absolutely reliable data on which to base belief, especially as to Elisha. Certain it is that Elijah knew its fastnesses well and often resorted thither in his weird and lonely life, if he did not permanently reside here. As to Elijah such a place suited his nature and disposition. There was a correspondence between his wild and mystic life, his rugged, impulsive, and impetuous nature, and the picturesque and solitary scenery and grandeur of the rocks and caves of these lonely heights of Carmel. His nature and career was made up of peaks and torrents of achievement, of rocks and ledges of difficulty and danger, of valleys and plains of trials, depression, and gloom. As storms swept the sides of this lonely mountain, so storms swept across the strenuous nature of this man of God and tested and tried his soul.

As this sacred mountain stood in its silence grand and gloomy—a sentinel for God and God's people—so Elijah stood solitary and grand as a witness for God against the hundreds of false prophets and the wicked Ahab and Jezebel, on Carmel's acclivities that fateful day when the awful test was made between God and Baal—between true and false religion.

I think Elijah had, before this great trial between God and Baal, a momentous season of communion with God in one of those many caves near the scene of the trial, and in one of which he made his home, when God gave him specific command, minute instructions, and a gracious promise as to the outcome. And he went forth thus, nerved with certitude divine.

The times demanded a signal vindication of the true God as against Baal. Depths of depravity into which religion had descended are not to be described in a mixed audience.

Religion was debased to a carnival of brute lust. Carved images coarsely suggestive of the lowest depths of human lustful passion were worshiped, and fanned into fury and flame the carnal animal nature of men and women, whose fallen nature rendered them needless of the sanctions and ceremonies of religion to foster unlicensed indulgence. Hence the challenge made by the prophet of God for a test between the true religion and the grotesque caricatures of religion.

Ahab accepts the challenge of Elijah to such a test and couriers run throughout the kingdom summoning Ahab's prophets and the people of Israel to the selected spot.

I see them ascending the mountain on the eastern slope. Some of the prophets of the humbler class on foot trudge their way up the rugged incline with the hosts of Israel following. The prophets have mixed emotions of mirth and anger at this violent fanatic of the mountains who for three and a half years had been sought in vain throughout all nations by emissaries from King Ahab.

Camels and burros carried others of the more distinguished prophets slowly up the long ascent. The voice of the prophets, now in ribald songs of joy over anticipated triumph of Baal, and anon with echoes of hate and contempt for the troubler of Israel, made the hillsides resound far and wide.

It was a long procession. "All Israel" was included in the challenge of Elijah as well as

the 850 false prophets. These, together with the uninvented curious and idle followers who always accompany such pageants made up the memorable and noisy procession.

In the great throng was included as usual, if we modernize the scene, no small delegation of the "small boy." I seem to hear one of these exclaim lustily to another, "Hello, Smutt! What you doin' up here with your peanut basket?" Smutt replied, as he pushed his dilapidated gogart with its cargo of cakes and pies, "Oh, I'm here to settle this squabble between our king and that old shaggy guy that's about to parch up this country with his ruinous drought." "Say, Red-top, have you seen that old hairy guy?—he sure looks like an old idiot—poor specimen to cut up such a row for years hereabouts."

"SEEN him—you bet I have. Say, he's no runt, either, pal. Did you see the eye in that noggin of his? My, if it don't look clean through a fellow to the very back of the kitchen—and how that look ties a fellow to the spot. You just can't move. Didn't you notice it?"

"Naw, I wasn't fool enough to want to git close enough to him to see his eye." "Well, I did, and my life on it he's got an eye, don't you forget it, and sure's you live he's got something up his sleeve. There'll be something doin', and a hot time on this old hill before night, and that old hairy guy'll come out on top—if you don't mind out." And these two merchant princes trudged their way onward to the very center of the great attraction. That eastern slope of Carmel was alive with multiplied thousands eagerly going to witness the unprecedented pageant.

All is excitement and noise and high expectation.

Last, in the long and tumultuous procession, we see the royal group. Richly caparisoned advance guards precede his majesty mounted on beasts with equipage of brass and gold brightly shining in the sunlight. A gorgeously uniformed music-band followed closely these royal guards, in whose rear came the splendid chariot bearing King Ahab. In his breast burned the deepest revenge and indignation against this rude and brutal troubler of the peace of Israel, but he was timid and cowed by the long stress and suffering in his realm. Music by divers kinds of bands enlivened the long procession throughout.

They reach the spot and are adjusted to their positions on Carmel's heights under the overhanging boughs.

Elijah ascends the mount. His home was amid the crags and caves of its lonely peaks—fit for this rugged, picturesque man of the mountains. Suddenly he emerges from the surrounding trees, and, addressing the hosts of Israel as if the acknowledged leader, exclaims, "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word." There stood Elijah with his girdle of skin, with his mantle of sheepskin, with his long, thick, shaggy hair which hung down his back and with black fiery eyes, surmounted by heavy overhanging eyebrows. He had no culture and has not left us a line of written prophecy or of literature of any kind. He now directs that bullocks be selected, one for them and one for him; that their bullock be cut in pieces and laid on wood on the altar, with no fire under, and that they first call on the name of their gods and he, on the name of the Lord, and the God that answered by fire be proclaimed God.

To this, all the people answered and said: "It is well spoken." This showed the sincerity of their delusion.

The false prophets did as agreed and called

on Baal from morning until noon: O Baal, hear us." But there was no voice nor any that answered. And they leaped upon the altar.

At noon Elijah mocked them, saying, "Cry aloud: for he is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

Sarcasm is not the highest weapon, but is a perfectly legitimate weapon in exposing the absurdity of idolatry. As one says, "A man throttling a serpent may be excused using anything that comes handy for the purpose." The false prophets cried aloud and cut themselves after their manner with knives and lancets until the blood gushed out upon them.

They thus continued vainly appealing to their god until the evening sacrifice, but there was neither voice nor any to answer nor any that regarded.

Then Elijah called all the people to come near to him and he repaired the altar. Taking twelve stones, representing the twelve tribes of Israel, he builded an altar unto the Lord. He made a trench around the altar and placed the wood upon the altar. Cutting the bullock in pieces he placed the pieces on the

MARK 16:15, "And he said unto them, Go ye into all the world, and preach the gospel to every creature."

ACTS 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

wood on the altar and ordered twelve barrels of water poured on the sacrifice and on the wood, which saturated these and the altar and filled the trench.

Then Elijah said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Avouch Thyself to be God. Credentialize Thy servant. Awe with conviction these deluded hosts!

Then the fire of the Lord fell and consumed the burnt sacrifice—and the wood—AND the stones—AND the dust—AND licked up the water that was in the trench. Just like God!

Then all the people, seeing this marvelous vindication, fell on their faces and said: "The Lord, HE IS GOD. THE LORD, HE IS GOD."

LESSONS

This wonderful history furnishes some lessons for us as a church and for God's people in this age. We need to make the same challenge we find here, to produce the same conviction which resulted from the challenged test, and thereby achieve the same conquest granted Elijah. And thank God this is our privilege!

The age in which we live is typed largely by the same degeneracy, by an influx of divers cults and false religions; by the same unbelief in the true God and the same irrever-

ence for things sacred. Our idolatry, though less obscene, is almost as widespread and as real and as deadly as the Phoenician idolatry by which Ahab's wicked Tyrian bride had caused Israel to sin. Our idols are MONEY, FASHION, AND LUST—Debasing, Deadly, Diabolic.

Thank God, THE remedy is revealed to us in this striking history. That remedy is in FIRE. *Fire divine—Fire from heaven—Fire sent of God!*

Let us glance a moment at Elijah challenged to a test by fire. This is our challenge today. Confronting the numberless and growing false religions which flaunt themselves before the public with their meretricious and tempting appeals to the physical, the fleshly, the spectacular, let our challenge ever be,

Let the God who answers by fire, be God!

Not wealth, not social standing, not numbers, not human applause, not the patronage of the prominent or the intellectual or the leaders in business and society—must determine the truth or falsity of religion. None of these are to attest Deity or divineness or accredit churches or men to a lost world. Let the God who can send fire out of heaven and burn up things—*let Him be God!*

Let the God who can send the fire and burn up and burn out sin and make good men out of bad men—*Let Him be God!*

Let the God who hears and answers prayer and comes to the broken heart and turns out despair and fills with hope and peace and triumph and glory—*LET HIM BE GOD!*

Not the god that links together men and women by social or literary or fishy bonds and aids in erecting costly edifices for the garbling of Holy Scripture, and the veneration of the printed nonsense of mixed paganism and blasphemy and obsolete Hindoo philosophy—not he—but the God who pours contempt on the boasted civilization of this world and with whom the wisdom of this world is foolishness, and—

Who teaches us to look not at the things seen but at things unseen which alone are eternal.

Who deals with the heart—healing all its breaks, soothing its sorrows, meeting and satisfying wholly its loftiest and its deepest out-reachings—*LET HIM BE GOD!*

The God who, by His supernatural regenerative and sanctifying influence on men and women, and consequent reformatory influence on human society, uplifts men and nations, ameliorates and adjusts social conditions, and accelerates the happiness of peoples until the King returns to reign in righteousness, peace, and glory forever—

The God who breaks through the heavens, and comes on down through the incrustations of unbelief, idolatry, lust, and sin and human degradation and finds individuals here and there, sin-sick and penitent, and by the fire of the Holy Ghost burns up guilt and burns out inbred sin and inspires and fills and fires and empowers them like Elijah to stand for truth and proclaim the name and the message of High Heaven—

LET HIM BE GOD!

Not the great Ecclesiasticisms, with bulky memberships and huge wealth and sparkling rubrics and tall steeples and learned higher critical pulpits—nay, nay—

But, "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word"—Let the God of this company—however small in numbers, or humble in name, or claim or character—*LET HIM BE GOD!*

Oh, brethren, it is the fire that must decide after all. Pray for the fire. Wait for the fire.

(Continued on page 16)

Church Extension Goes Over the Top!

By Rev. Joseph N. Speakes

THE General Assembly has been wise and did big things—surpassing anything in our history. In fact this has been a history-making time. Whatever may come to pass in the future this great Assembly will hold a large place in our history as a church. It has been the beginning of greater things. But no greater and wiser move was made than the undertaking to raise a large sum for church extension. Every forward movement made this business the more indispensable. The feeling is universal that we must have a great extension enterprise and at the earliest possible moment. This was enthusiastically manifested in the church extension anniversary held on Wednesday, October 1st. While the offering was not so large as those given for home and for foreign missions, yet there seemed the same glowing, hilarious, happy spirit that characterized all the offerings in the Assembly. More than \$72,000 was subscribed to be paid in the next four years. The plan is to push the work of securing funds until the amount is at least a quarter of a million of dollars. That sum can be and we believe will be in hand before another General Assembly four years hence. The last two years and especially the great offerings of this Assembly convince us that there is nothing too big or too hard for these Nazarenes to do. They are called to do the big thing, and they are working at their job!

The anniversary was conducted by the General Secretary, who spoke of the benefits of the enterprise and showed its successful operation in other denominations. He was followed by short but stirring address by the President, Rev. W. E. Riley, of New York city. Rev. L. Milton Williams was then called to the platform to conduct the offering. In a few well chosen remarks he presented the need. General Superintendent Williams assisted and the people responded readily and gave largely. Individual gifts ran from \$40 to \$5,000, and District offerings from \$500 to \$3,000.

The plan for payment is to cover a period of four years, paying 25 per cent each year. This will give the board of church extension a fine working capital and enable them to do no little business.

The struggle has been hard and discouraging, but at no time have we felt like giving up. We knew the cause was vital and needed and was bound to win sooner or later. The board has planned, prayed, and worked with the confident hope that the day was not far away when real success would crown their effort. And there is perhaps no set of men in our church more gratified than the Board of Church Extension. They have not been given as large offerings for their work as has other boards, but that they were given as much as they were is a matter for much thankfulness. The work is entirely a new departure with us and had to work its way up and win by everlastingly sticking to its job.

Report of Offering DISTRICTS

South'n California.....\$3,000	Arkansas.....\$1,000
Eastern Oklahoma.....2,000	Little Rock.....1,000
Tennessee.....2,000	Missouri.....1,000
Chicago Central.....2,000	Alberta.....2,000
Manitoba-Sask.....2,000	Louisiana.....1,000
Alabama.....1,000	Northwest.....1,000
New York.....1,000	San Francisco.....1,000
Washington-Phila.....1,000	Pittsburgh.....1,000
Iowa.....2,000	Michigan.....1,000
New England.....1,000	Kansas.....1,000
Nebraska.....1,000	South Dakota.....1,000
Ohio.....1,000	Mississippi.....1,000
Idaho-Oregon.....1,000	Hamilia.....1,000
Dakota-Montana.....1,000	North Pacific.....1,000
Indiana.....1,000	Florida.....1,000
Dallas.....1,000	New Mexico.....500
San Antonio.....1,000	

Our Motto:

A church for every congregation and a parsonage for every pastor!

Our church extension business will soon be established in our church headquarters, and the General Secretary give his entire time to this work. A department of church architecture will be started, and all our churches that are contemplating erecting churches or parsonages are invited to write us freely. Catalogs of church plans will be furnished free.

(SOUTHERN CALIFORNIA HAD ALREADY PLEDGED \$3,000 TO THE BRESEE MEMORIAL FUND, MAKING THEIR OFFERING \$6,000.)

PERSONAL GIFTS

G. B. Collins.....\$5,000	H. M. Thompson.....\$ 100
J. K. Mayberry.....3,000	D. L. Keller.....100
J. M. Nichols (memor.).....2,000	Tim H. Moore.....100
M. L. and Mrs. Doeblir.....2,000	Mrs. W. B. Arnold.....100
E. O. Chalfant and Mother.....1,000	W. E. Arnold.....100
R. B. Mithum.....1,000	Walter Arnold, Jr.....100
Mrs. Jno. T. Benson.....1,000	Orval J. Nease.....100
A. H. Wilson.....1,000	Amos Long.....100
L. E. Goode.....1,000	Mrs. Bessie Williams.....100
J. W. Thompson.....1,000	W. J. Adams.....100
J. W. Rider.....1,000	Corra M. Hudson.....100
Mrs. Mary Gray.....1,000	E. A. Lanner.....100
Theodore and Mrs. Ludwig.....1,000	Virdie Sallee in memory of Miss Dilbeck.....100
Gerard Rutledge.....500	Frank N. Reiser.....100
F. A. Hudson.....100	P. G. Murray.....50
J. B. O'Neal.....100	Mrs. M. B. Mar shall.....50
L. N. Cox.....100	Mrs. O. L. W. Brown.....50
W. O. Nease.....100	Leona Gardner.....50
Lola Hurst.....100	Mrs. Ella Eastman.....50
A. H. Knuffman.....100	George Sharpe.....40
C. H. Strong.....100	Earl C. Pounds.....40
F. G. Strickler.....100	
Mrs. Howard Echel.....100	

CONDITIONAL

South'n California.....\$1,000	H. F. Reynolds.....\$1,000
W. R. Hanson.....1,000	

CHURCHES

Everett, Mass.....\$100	Columbus.....\$100
Newton, Kas.....100	Wichita, Kas.....100

Church Extension in Other Denominations

CHURCH extension work is not an untried thing—some ill-digested plan that may or may not be a success. It has been fully and long tested and has proven its worth. Many of the older and larger denominations have been using this method of fur-

ENLARGE the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and makes the desolate cities to be inhabited" (Isa. 54: 2, 3).

thering their work for a great number of years. None have ever given it up when once tried. It comes to stay. No other means has ever yet been devised that has proved the success in establishing churches as this.

What it has done in other denominations it can be made to do for us. The M. E. Church, South, has 17,267 church buildings and 10,096 of them were built by their church extension business. Out of their 5,923 parsonages, 2,822 were built by church extension money.

Their society began operation in 1882 and has invested to date a total of \$6,250,695.76. By our method the same amount of money will aid 25,000 churches every five years.

In the Methodist Episcopal church, which began their extension work in 1864, there has been expended over \$10,000,000, and more than 15,000 churches have been aided. Our plan with this amount would give substantial aid to 40,000 churches every five years. These churches have both the gift and loan plans, we the loan only.

The Christian church has made 2,000 loans in the history of this society! They have one fund (a memorial) that has been used to the extent of over \$30,000 and aided more than seventy-five churches.

Their secretary, Rev. G. W. Muckley, writes us, "Our board is certainly a real asset to the church. We have helped to erect 2,000 church buildings and these gave to their local expenses last year \$2,749,059 and for missions and benevolences \$562,214. There are 309,882 members in these churches and 259,227 Sunday school children."

Dr. A. C. Siddell, general secretary of the United Brethren church, says, "It would have been utterly impossible for our church to get to its present standing without the work of church extension. We have in our denomination 3,345 church houses and church erection has aided in building 689, or one out of five. The value of our church houses is \$14,505,329, and the value of the churches aided by church extension is \$4,431,630 or just about one-third the total value of our churches. The United Brethren church is getting back about \$14 worth of property for every dollar they contributed to church extension and they still have the same money to go out again to produce a like amount in the years just ahead."

Rev. W. L. McDowell, of the church extension board of the Methodist Episcopal church, gives the following glowing report: "Certainly we regard our work of church extension a very great asset to our church. Our church has no more efficient aid in its development. The history, well written, reads like a romance. We recall a thriving young city in the northwest where twenty-five years ago there was a community composed of about a dozen families. Among them was organized a Methodist Episcopal church, with about thirty members and about the same number of Sunday school scholars. The board of church extension gave them \$250 to aid them in building a church. Today in that town we have about \$100,000 worth of church property, more than 1,100 members, and more than 1,400 children in the Sunday school. We have only the one church, the literal and lineal successor to the one the board of church extension started more than twenty-five years ago, with its gift of \$250. Incidents like these can be multiplied out of our history almost indefinitely."

Dr. H. A. Boaz, of the M. E. Church, South, says, "Church extension has been one of the great arms of the church for many years past."

THE second week of the Assembly opened with an evident purpose of the delegates to work hard and do the work well. Our people will not stand for shoddy in anything, much less in the work they believe they are doing for Christ and His kingdom. It has been a tremendous sacrifice for these delegates, representing as they do important interests at home to stay and devote three weeks to this business of the church, *but they are staying through, for the sake of Christ and His cause.*

The evangelistic services at night continued to be occasions of power and salvation. The large church was generally filled to overflowing. Rev. A. F. Whitcomb, Rev. A. G. Jeffries, Rev. Mrs. D. L. Wallace, Rev. H. D. Brown, Rev. Martha Curry, Evangelist C. E. Roberts, and Rev. E. E. Angell were the preachers.

Aside from the great amounts pledged for the various departments of church work, the most important act of the Assembly was the changing of the church name. Thirty-six memorials came up to the Assembly asking for a shortening of the church name, and thirty asking for the "Church of the Nazarene," which was with great unanimity and enthusiasm adopted by the Assembly. Some of the reasons for this body taking on the name of the Church of the Nazarene were admirably set forth by Rev. William E. Fisher, the local pastor.

Our Young People's Societies were given further official recognition by the Assembly adopting a memorial which provides that the presidents of such societies shall be ex-officio members of their various District Assemblies. The Assembly was strong for the young people, the hope of our church.

There was quite a general demand from the churches that in the calling of the pastors the nomination to the congregation should be made by a majority of the church board, rather than by a two-thirds majority as previously. This provision was agreed to.

The veto power was left in the hands of the District Superintendents with privilege of appeal from him to the General Superintendents.

If one had the command of language of Dr. Haynes, and the facile use of adjectives of E. A. Girvin, he might undertake a description of the missionary rally Thursday night which ran with unabated, white-hot interest until midnight.

The profoundly reverent exclamation of Dr. Williams, at the opening, "God is here," found recognition in every heart. He was there. Almost could we see the Thorn-crowned turning expectantly to us and with nail-torn hands beckoning us on to the ends of the earth. *We dared not refuse.* The Church of the Nazarene arose as one man, with a cry which was a sacred vow, "Where He leads me I will follow," and brought the great love offering of a million dollars for the darkened lands to lay at His feet. The benediction is ours, "Lo I am with you." We could easily fill this page with a thrilling recital of remarkable incidents of this service, epochal in the history of the holiness movement, but we may not undertake such in this place. We must, however, refer to the scene when our beloved Dr. Reynolds actually sold the clothes off his back and the shoes from his feet for missions. From the sale of articles he had gathered in foreign lands Dr. Reynolds realized nearly \$20,000, which he presented to the cause of missions.

The Assembly, in view of our rapidly growing interests on the foreign fields, and the ex-

The Fifth General Assembly

As seen by
Chas. Allen McConnell
Assembly Reporter

pressed purpose of the Assembly in providing the great million dollar fund, to enlarge our tents and strengthen our stakes, created the office of General Missionary Superintendent, who shall have residence upon the foreign field. This Superintendent will be appointed by the General Missionary Board, to which he is amenable.

The financial report of E. G. Anderson, treasurer of the General Missionary Board, was a revelation. A growing clearness of vision, a strengthening of purpose on the part of Nazarenes to fulfill their mission to the whole world, and a businesslike management of the finances by the board was shown that caused the heart of every hearer of the report to rejoice that he was a part of this great movement. Counting in salaries, cost of collection, office expenses, and propaganda, the administration expenses barely exceed 6 per cent. A magnificent showing.

The church raised for the various funds of foreign missions, during the last four years, \$430,634. In these offerings Kansas was the banner district with over \$22,000.

The matter of the evangelization of the large centers of foreign populations in this country is receiving serious attention. In the San Francisco district are strong missions among the Japanese and Chinese, and in southern California a most prosperous work among the Mexicans as well as Japanese. These truly foreign works are supported and are under the supervision of the districts, but they are assuming such proportions that the general church must soon extend its support to them. The Assembly properly concluded that this work did not come under the scope of the foreign missionary board, and referred it to the new Board of Home Missions.

As the outgoing missionaries were called to the platform in the great missionary rally, the conclusion was forced upon us that the very best and strongest of our young people were hearing the call of God to the foreign field. This is as it should be. The bravest and ablest are always picked by the Commander to fill the place of direct need and greatest sacrifice. God bless our young missionaries. Honored with a place among the martyrs.

The Educational Interests of the church were represented at a rally Sunday afternoon. Each of the schools was given "two minutes" to introduce themselves, and then came an address by Dr. J. B. Chapman, which drove home the conclusion that there was an absolute necessity for our Nazarene schools if we would succeed as a church called out by God. The Assembly responded by pledging \$27,000 to the Board of Education to enable them to start the work of putting our schools upon a sound and stable foundation.

The report of Dr. H. O. Wiley for the Board of Education brought out the facts that we had eleven Nazarene colleges and seminaries; for which an half million dollars had been raised during the last four years. These schools were declared to be centers of holy fire. The value of our school property was placed at \$990,000. It was recommended that no new educational institutions be established among us during the next four years.

The great gift of the Assembly last week of \$100,000 resulted in the election of a Board of Home Missions who will proceed at once with this work. We understand that it is the purpose of this board to fully cover the field as soon as possible, opening new places, and strengthening feeble work already begun.

Again this week was the Assembly thrilled as during the report of Rev. George Sharpe, of the British Isles, he gave us a picture of his war-torn land. Half of the membership of some of his churches lie buried in Mesopotamia, Syria, France, and Flanders fields. The British Isles did not come within the scope of the benefit from the great \$100,000 offering raised for home missions by this Assembly, but we did not propose to leave Brother Sharpe and his people out. So the Assembly arose and made his work a love offering of \$5,000 for the coming quadrennium.

It may have seemed at times to Rev. J. N. Speakes, its General Secretary, that the Board of Church Extension might be a foundling or an unwelcome child. But this Assembly set his mind at rest when it took the child in its arms and wrapped it about with a \$74,000 dress. The Church of the Nazarene is not a wandering tramp. It has come to stay until Jesus comes. It has heard the command, "Rise up and build." And our churches will come out from the back alleys and garbage dumps of the cities, and get down in the center of things where folks can know of the *beauty* of holiness. A strong board was elected to carry on this work.

We have never known a more wonderful fulfillment of the promise, "Give, and it shall be given unto you," than in our dealings with the Canadian Districts. Four years ago our General Missionary Board made an appropriation to open up and establish our Nazarene work in western Canada. This work was in good hands and thrived marvelously through the devotion of these northern folks. Notwithstanding the sacrifices called for by the great war, they put back into the foreign missionary work, during the four years, \$8,111. And to evidence their vision and their loyalty to the Nazarene and His church, the delegates from these two Canadian Districts pledged for the coming quadrennium, for home and foreign missions, the magnificent sum of \$34,000.

A healthy state of the church was indicated in its interest as shown by the number of memorials sent up. Our people are not content to keep still and hope for the best, but have a way of calling for what they want. This is as it should be. Little new work was undertaken that was not asked for through memorials from the different District Assemblies, or from individual members of the church. Whenever our folks want anything they can always get a hearing from the law-making body by memorializing the General Assembly, and if they want it enough for enough of them to want it, a law will be drawn up and presented to the Assembly covering

the matter. And the chances are that the law will be enacted.

Sunday morning was given to a memorial service in honor of our departed General Officers, Dr. P. F. Bresee, Dr. E. F. Walker, Rev. W. C. Wilson, and F. H. Mendel. While our hearts could not escape the sadness of our knowledge of loss, yet the service took on more largely the note of praise and thanksgiving to God for the lives of these great men. It was a profoundly impressive service.

We are one. The spirit of the Assembly, reflecting as it does the spirit of the entire church, shown in the hearty re-election of our three General Superintendents brought out the fact of blessed unity among us. Our people have confidence in our God-given leaders. The friends of Dr. J. B. Chapman will be glad to know that he was given a handsome vote, next to that received by those elected, and had the Assembly been called upon to choose a fourth, it was freely predicted that Dr. Chapman would have been the one. He is able, and is worthy of any honor our church would bestow upon him.

In accord with the mighty impulse given all departments of our church work by this Assembly it was voted to enlarge our publi-

cation headquarters sufficiently to give adequate room for its own development, and to properly house all the other general boards. A committee to be composed of the General Superintendents, the Board of Publication, and a representative from each of the general boards was given power to decide upon location, raise the funds, and build such a plant.

The Board of Publication, who with the General Superintendent and a representative from each of the boards, will set on foot and we hope conclude this great enterprise during this quadrennium, are J. F. Sanders, C. J. Kinne, Dr. Lance Wallace, John T. Benson, W. M. Creel, William E. Fisher, and J. B. Chapman.

The Troost avenue Methodist Episcopal Church, South, very generously granted the Assembly the use of its spacious church with its various rooms for committee work.

One of the sad things of this earthly existence is that misunderstandings seem to be inevitable, and that friendships, and God's work itself, suffers often when explanations would clear the skies, and restore confidence. One of the good results of this Assembly, as perhaps is the case with all great assemblies where honest hearts meet, is the filling in of

broken links, and a revelation of righteous purposes heretofore hidden. This gathering of God's true children has been a great clearing house for misunderstandings.

It can be no exaggeration to say that the heart of every Nazarene thrilled with pride as he viewed the Assembly number of the HERALD OF HOLINESS. The arrangement of that genius of the typographical art, Managing Editor C. A. Kinder.

In 1919 the Church of the Nazarene had 999 churches. Let us give a "three times three."

The announcement to the Assembly of the death of Dr. C. J. Fowler, though not unexpected, brought sorrow to our hearts. Though not of us, he was ours. Rev. John Short and Rev. A. B. Riggs were appointed to represent the Assembly at the funeral.

The daily papers of Kansas City were generous to the Assembly with space to give notice of our work. They were cordial to our Assembly representative and furnished reporters as requested. Our church has come to that stage where a great city like Kansas City takes notice when the Nazarenes come to town.

The Great Rally in the Interests of the Educational Work!

THE educational work of the church made rapid progress during the last quadrennium. We are on the eve of a new day. The Educational Rally held on Sunday afternoon was characterized by the same loyalty to the work of God and the same enthusiasm as in other departments of our work.

Without funds for the necessary meetings of the General Board of Education, foundations have been laid which have resulted in promoting a spirit of co-operation and fellowship among our institutions, and have placed the obligation of support upon our people.

This has been done by a division of territory—drawing flexible boundary lines to indicate broadly the territory to which each of our institutions are to look for support. The official organ of the church, the HERALD OF HOLINESS is open to all of the schools and colleges in order to present the different phases of the work as well as to bring the needs of our several institutions before the public at large. This serves to promote a friendly emulation which will prevent the schools from sinking to a mechanical routine without life and without progress.

The Church of the Nazarene now has six colleges, and two more are to be established in the near future—the institution at Hutchinson, Kas., advanced to this status, and an entirely new institution organized in the western provinces of Canada as soon as that District deems it advisable. In addition to these colleges there are three junior colleges and one academy.

The Educational Rally was marked by earnestness and enthusiasm. Rev. DeLance Wallace, the chairman of the General Board of Education, presided. Several new songs were sung by the choir and congregation, led by Professor London, of Bethany, Okla., among them being "Building a College Alone for Jesus," and "Over the Top," written by Rev. N. B. Herrell. The presidents of the various schools and colleges were introduced and made short addresses in the interest of their institutions. Those introduced were as follows: Rev. C. B. Widmeyer, Fred J. Shields, A. O.

By H. ORTON WILEY,
Secretary, General Board of Education

Henricks, H. Orton Wiley, C. A. McConnell, representing Peniel College in the absence of the president; R. E. Dunham, J. E. Moore, J. C. Henson, Stephen S. White, H. M. Chambers, and J. E. L. Moore.

The secretary of the Board of Education made a few remarks in regard to the work of the General Board and was followed by Rev. James B. Chapman, D.D., who delivered an address on Education which was clear, logical, interesting, and inspiring. After this excellent address, Rev. L. Milton Williams, one of the noted evangelists of the Church of the Nazarene and a member of the Board of Education, spoke earnestly and pointedly of the needs of the Board of Education along financial lines in order to put a representative in the field to assist our institutions in advancing their work. Twenty-five thousand dollars was set as the mark for operating expenses during the next few years, and in a few minutes over \$27,500 was subscribed. To God we ascribe all the glory for leading us on and inspiring our people with a vision of the importance of this great work in our church.

Recommendations of the General Board of Education

After careful and prayerful consideration, and after due consultation with representatives from all of our educational institutions we are glad to report that we have been able to adjust all matters with the utmost good feeling on the part of all of our schools and colleges, and apparently to the satisfaction of all. Accordingly we make the following recommendations which we desire to have referred to the Committee on Education:

1. In order to properly care for the educa-

tional work at present belonging to our denomination, we recommend that no new institutions be organized in the United States during the next quadrennium, and that our people devote themselves to the work of equipping and endowing our present schools and colleges.

2. We recommend the adoption of fixed standards for the classification of our educational institutions; and we further recommend that the constituency of our several institutions be accorded the privilege of advancing the grades of their several schools and colleges according to these standards as rapidly as they shall deem wise or as circumstances may warrant. When any institution desires to change from a lower to a higher rating, or vice versa, it shall make application to the General Board of Education, which shall investigate the matter and classify the institution in accordance with the standards adopted by this General Assembly; and no institution shall announce itself as offering work in advance of the rating given it by the General Board of Education; and only those institutions recognized by this board shall be extended the privilege of reporting in our official church organ, the HERALD OF HOLINESS.

3. We recommend that the "Standards for Accrediting Schools and Colleges" which were adapted from the report of the U. S. Commissioner of Education and adopted by our last General Assembly, be adopted by this General Assembly as the standards for the present quadrennium; and that in addition thereto the following, i. e., that no institution shall be classified as a college until it shall be able to show property valuation or other assets to the extent of \$100,000.

4. We recommend that the states of Kansas and Nebraska be set off as a college district to be known as the Midwest District, and that this District affiliate with the Southwest District for all students beyond the rating taken by the territory in question; and we further recommend that the General Board of Education give special attention to assisting the Midwest District to reach college standards.
(Concluded on page 9)

I HAVE been asked to write about "The Women of the Fifth General Assembly." There are many of them. From North and South, East and West—holy women of the Pentecostal Church of the Nazarene have come up to this epochal church Assembly representing as wide and diverse activities as do our men. There are pastors and evangelists, licensed preachers and deaconesses, missionaries and teachers from our educational institutions, wives of our General and District Superintendents—women with holy hearts, self-sacrificing spirits, shining faces, tearful testimonies, and a vision born of God, for this great work—filling their souls. One of the remarkable developments of the holiness movement has been the bringing to the front the womanhood of the various denominations of this and other lands.

Beginning with Susannah Wesley—who gathered the common people to the number of two hundred into the kitchen of the old Epworth rectory, and, contrary to Episcopal usage, expounded the Scriptures to them, on down to a later generation when Catherine Booth, that marvelous preacher of righteousness whose messages reached tens of thousands of people; God has been calling and anointing women for the work of the ministry and sending them forth throughout the world as mighty heralds of the gospel of His dear Son.

Limited space forbids the mention of all our female constituency of this General Assembly, but we have gathered a few facts from representative women from different parts of the country which will, we think, cover the ground desired by our managing editor.

First, we mention Rev. Mary Lee Cagle, wife of the District Superintendent of our New Mexico District. Born on a farm in the state of Alabama, converted at the age of fifteen at an old-fashioned Methodist altar, sanctified wholly at the age of twenty-five, she struggled against the call of God to preach, from childhood until thirty years of age, when at the bedside of her dying husband, Rev. R. L. Harris, she said an eternal "yes" to God, and has been constantly engaged in the work of preaching ever since. She was ordained at Milan, Tenn., in 1895 in the Holiness Church of Christ. Sister Cagle and Sister Sheeks were the only ordained women among our southern contingency when they united with the Pentecostal Church of the Nazarene. Sister Cagle in the early days of her ministry was a real pioneer of holiness in the state of Texas. She preached in school houses, court houses, and under brush arbors—rode in springless wagons and on horseback, suffered all the privations of pioneer life, and preached holiness until the glory fell. She saw hundreds, yes, thousands of souls gloriously converted and wholly sanctified. Some of the fruit of her labors are found in our Nazarene churches today, standing in the front ranks fighting for our holy cause in the "Lone Star State." One ranchman, who, with his family, drove eight miles to attend the services being conducted by our sister, putting his children on a featherbed in the wagon to keep them warm, for it was in the month of January, was, together with his wife, converted and wholly sanctified and they are today supporting several missionaries on the foreign field. Sister Cagle is state evangelist of New Mexico, and with her husband is pushing the work of our church on that District.

Rev. Mary MacReynolds, superintendent of Mexican work in southern California, was born in the state of Wisconsin, converted in childhood, and sanctified in Los Angeles, Cal., in 1902, and called of God to preach the gospel. In April, 1906, she was ordained by Dr. P. F. Bresee in Los Angeles, and a little later appointed superintendent of Mexican missions by the missionary board. Sister MacReynolds testifies that, impelled by the strong hand of God upon her and with divine love burning in her heart, she began to work among the Spanish speaking people, and by persistent application acquired such knowledge of Spanish as enabled

The Women of the Fifth General Assembly

By REV. MARTHA E. CURRY

her to speak and preach fluently in that language. God honored the preaching of His Word by this holy woman, and soon the first foreign child of the Pentecostal Church of the Nazarene on American soil was born. This church, consisting of twenty-five members, every one of which were saved and sanctified under the ministry of our sister, was but the beginning of a great work among the Mexican people. Hundreds have been saved and sanctified and other churches organized. Many have died triumphantly and others, called of God, are preaching the gospel. Sister MacReynolds has also blazed a way for holiness in old Mexico. One of her converts, Marriano Lechuga, who was elected a congressman in that country, declared in his presentation speech as a member of congress, "I am not ashamed of the gospel of Christ." Another, Mrs. Santos Elizondo, bears testimony of the confidence of high government officials in Juarez. During the revolution in Mexico Sister MacReynolds obtained an interview with Provisional President Madero, who gave her permission to preach and distribute Gospels of St. John among the soldiers, and later was permitted to preach in the Plaza of Juarez in an open air service under government protection. Never before was a woman allowed to preach thus in Mexico. God has honored this woman, her labors have not been in vain in the Lord.

Rev. Martha E. Curry was converted, sanctified wholly, called to preach, and began her public work of the ministry in her native state of Massachusetts. Bred in the conservative atmosphere of New England, she struggled against her call to preach for a whole year, pleading her lack of mental training and the opposition of Methodist preachers (for she was a Methodist) to woman preachers, but finally realizing it was "preach or hell" she obeyed the voice of God.

Her first revival was held in the Methodist church of Ballardvale, Mass., at which meeting the pastor and several members of the official board were wholly sanctified. At this meeting there were forty at the altar in one service, many of them finding God. Encouraged by this "seal" to her ministry, Miss Curry decided to devote all her time to the work of God and for over twenty years has preached the gospel in churches, convention halls, theaters, campmeetings, etc., in many states on both the Atlantic and Pacific coasts and in the middle west. In 1900 she decided that God could help her to conserve the work of holiness better outside the Methodist church, upon which decision she called for and received her letter and has since been identified with holiness churches. At a council of preachers called together by the Wesley Pentecostal church of Lowell, Mass., in 1902 this council, consisting of Revs. John N. Short, John S. Kimber, and John Pennington, Miss Curry was ordained. At the time of the union between the east Pentecostal churches with the Nazarene churches of the west, Miss Curry was the only ordained woman coming from the East.

She has also engaged in pastoral work in Massachusetts, Vermont, Ohio, and California, and is now engaged in evangelistic work.

Rev. M. Emily Ellyson, the wife of one of our former General Superintendents, was born in Canada, converted at the early age of twelve years at a Methodist altar, and sanctified wholly six years later through the reading of the "Christian's Secret of a Happy Life," written by that elect Quaker prophetess, Hannah Whitehall Smith. In her early childhood years God revealed to her that He had a special plan for her life and later called her to the work of the ministry. She received her literary education in Canada, after which she entered the "Friends Bible Institute" of Cleveland, Ohio, for theological training.

Sister Ellyson was pastor of the first Nazarene church organized in the South by Dr. P. F. Bresee, at Peniel, Texas. She was ordained at Pilot Point, Texas, by Dr. Bresee in company with Dr. R. T. Williams and Rev. Alpin Bowes.

Sister Ellyson's labors have been largely with our educational institutions. Before coming to the "Church of the Nazarene" she taught in the theological department of Le Grand Academy of Le Grand, Iowa, which department afterward was moved to Marshalltown, Iowa, and became known as "The Christian Workers' Training School." This school merged into Central Holiness University, located at Oska-loosa, Iowa.

For seven years she was a member of the faculty of Peniel University, Peniel, Texas, teaching in the department of theology. She was also dean of the theological department of our Nazarene University, located at Pasadena, Cal., during a sojourn of two years in that state, and was connected with the department of theology at Olivet University for about the same length of time.

At the present time she is with our Southern college at Nashville, Tenn., known as Trevecca College. God has been pleased to own and bless her labors of love in putting a stamp of holy character upon the students under her instruction.

Rev. Elsie M. Wallace, wife of one of the former Superintendents of the Northwest District, was born in Nebraska and converted in Kansas in 1893 and sanctified wholly three days after her conversion under the preaching of Rev. M. L. Haney. In the year of 1902 she was ordained an elder by Rev. P. F. Bresee, in the city of Spokane, Wash.

Sister Wallace has been especially successful as a pastor and to her faithful ministry is due the organization of the first church of the Nazarene on the Pacific coast north of California. This church was organized in 1902 at Spokane, Wash., as a result of her work in the John 3:16 mission. She served our church in Seattle for a period of four years with marked success, and is at the present time the much loved pastor of our church at Walla Walla, Wash. This church under her ministry, covering a period of nine years, has grown from a membership of sixty to a membership of two hundred and fifty and is a strong united spiritual body.

Mrs. Edith Whitesides was born in Albion, Neb., was converted when a child, reclaimed, and sanctified wholly in April, 1903, under the ministry of C. W. Ruth. Closely following this experience she was elected secretary of the Oregon State Holiness Association, which position she held for eleven years. She was also state president for four years. After working in the holiness movement for several years she felt the need of an organized church and with others sent for Dr. P. F. Bresee, who at their request organized a church of the Nazarene in Portland, Ore., and appointed Mrs. Whitesides deaconess of the church. She is a consecrated deaconess and has served on the advisory board of the District for eight consecutive years, being greatly used of God in pushing holiness in her home city of Portland and throughout the state of Oregon.

Dr. Julia R. Gibson, missionary, Julia R. Gibson was born in Bermuda, converted at Saratoga Springs, N. Y., in 1895, and sanctified

wholly in Grace Pentecostal church, Saratoga Springs, March, 1901, in a revival meeting held by Evangelist Martha E. Curry. She graduated from the Pentecostal Collegiate Institute, North Seltuate, R. I., and following the call of God sailed in the year 1904 for India as a missionary. For six long, she says "beautiful years," this consecrated young woman labored in that land of darkness for Jesus. She toiled, part of the time, in great physical distress, suffering many privations that she might bring the "Light of the world" to the lost of India. Owing to ill health Miss Gibson returned to America in 1910, and desiring to further equip herself for further and more effective missionary work she entered John Hopkins Hospital, took a medical course, and graduated as an M.D. As soon as God opens the way she expects to return to India, erect a hospital, train Christian nurses, and send them out to minister to the spiritual and physical needs of India's lost millions.

Mrs. Susie N. Fitkin was converted in April, 1891, and sanctified wholly in 1896. From the beginning of her Christian experience the cause of foreign missions was laid upon her heart. When a young Christian she felt the definite call to "Go into all the world and preach the gospel to every creature." In spite of an invalidism that physicians considered hopeless, and pronounced fatal, she made every preparation to go to China under the China Inland Mission Board; but could not secure a certificate of health. In answer to prayer—she was miraculously healed, and began to preach the gospel as God opened the way. She did some evangelistic work, and preached as a pastor for awhile; but the early call to missionary work still burned in her heart. And it is as the friend of missions and missionaries that Sister Fitkin has been most active. She was president of the Womans Foreign Missionary

Society of the Pentecostal churches when Rev. H. F. Reynolds was missionary secretary. She is now president of the Women's Auxilliary to our Foreign Missionary work. She has designed a missionary calendar, and by prayer, faith, communications by mail, traveling from church to church, and giving of her means to this branch of God's work, this devoted woman is proving that although residing in the home land, she has the real "call of God" to missionary work upon her heart.

Mrs. Bessie Williams. Sister Williams was born in Texas, converted at the deathbed of her mother at the age of sixteen, reclaimed at the age of eighteen and sanctified wholly one year later. Definitely called of God to preach the gospel, she evangelized for twelve years in the state of Texas seven years of that time, engaging in real pioneer work. She has been a faithful Nazarene, organizing churches wherever possible, securing subscriptions to the Herald of Holiness, and helping to build the work in the San Antonio District. She was ordained at the first assembly of the San Antonio District, held at Ballinger, Texas, 1914, by Dr. H. F. Reynolds. She has worn out two tents in evangelistic work, is asking God to give her another, and by constant evangelizing in season and out of season, is building the works of holiness through the "Church of the Nazarene."

Time and space compel me to stop. I have not mentioned nearly all of them. There is Mrs. Carrie Ann Sloan, Mrs. Stella Crooks, Mrs. Carrie Flower, Mrs. May Taylor Roberts, and a host of others—women who have prayed and wept, traveled and exhorted, preached and sung, and labored together with God in the building up of this, the greatest and mightiest religious movement of the present day. God bless them all, the holy women of our Fifth General Assembly.

tricts of Alabama, Florida, Georgia, Mississippi, Kentucky and Tennessee.

CENTRAL DISTRICT—The states of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Missouri and Iowa.

The territory comprises the Assembly Districts of Chicago Central, Indiana, Ohio, Michigan and Missouri.

SOUTHERN DISTRICT—The states of Arkansas, Louisiana, Oklahoma, Texas, and New Mexico.

The territory comprises the Assembly Districts of Arkansas, Dallas, Hamlin, Little Rock, Louisiana, New Mexico, San Antonio, East and West Oklahoma.

MINWEST DISTRICT—The states of Kansas and Nebraska.

The territory comprises the Assembly Districts of Kansas and Nebraska.

SOUTHWEST DISTRICT—The states of California, Nevada, Utah, Arizona and Colorado.

The territory comprises the Assembly Districts of Southern California, San Francisco, and Colorado District, with the exception of Wyoming.

NORTHWEST DISTRICT—The states of Washington, Oregon, Idaho, Wyoming, Montana, North Dakota, and South Dakota.

The territory comprises the Assembly Districts of North Pacific, Northwest, Idaho-Oregon, Dakota-Montana, South Dakota, and Wyoming from the Colorado District.

WESTERN CANADA—The provinces of British Columbia, Alberta, Saskatchewan, and Manitoba.

The territory comprises the Assembly Districts of Alberta and Manitoba-Saskatchewan.

SECONDARY TERRITORY

JUNIOR COLLEGES—Bethany, Okla. The state of Oklahoma.

Hamlin, Texas, New Mexico, Hamlin and San Antonio Districts.

Missouri Holiness College. The state of Missouri.

ACADEMIES—Vilonia, Ark. The states of Arkansas and Louisiana.

The Great Rally in the Interest of the Educational Work

(Continued from page 7)

5. We recommend that the four western provinces of Canada be formed into a college district to be known as the Canada Educational District; and that until such time as it may be deemed wise by this District to establish a college, that in the matter of students this territory be affiliated with the Northwest District.

6. We recommend that other boundaries remain as they are at present. (See section on Boundaries and Chart.)

7. Inasmuch as certain of our institutions desire the opportunity of developing toward universities; and inasmuch as these institutions believe themselves able by large individual donations and bequests to secure the necessary funds for the prosecution of this work without placing upon other college districts an additional burden, or in anywise infringing upon their rights by making systematic canvass for finances or students, we recommend that they be accorded this privilege; and when they shall have met such standards or conformed to such other regulations as may be determined by this body, they shall be classified as universities on recommendation by the General Board of Education and recognition by the General Assembly.

8. We recommend that the General Assembly authorize the incorporation of the General Board of Education, in order to hold properties and administer funds for the purposes of education; and that this board at the earliest practicable moment undertake the work of raising money for endowment or other aid funds for our institutions, such funds to be administered as the General Board of Education may determine.

9. Believing that all of our Educational Districts should have representation on the Board of Education, we recommend that the number of members on the General Board of Education be increased from seven to ten; and that the Committee on Education be instructed to nominate to this body for election to this board, one member from each of our eight Educational Districts and two members at large.

10. We recommend that if possible conferences be held annually by the presidents of our schools and colleges or such other representatives as they shall choose, in order to harmonize, adjust, and correlate the work of our several institutions and to promote the interests of education in our church through increased co-operation and fellowship.

Educational Boundaries

The following are the boundaries recommended by the General Board of Education. (Chart submitted.)

EASTERN DISTRICT—The states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, the District of Columbia, and that portion of Virginia and West Virginia included in the Washington-Philadelphia District.

The territory comprises the Assembly Districts of New England, New York, Pittsburgh and Washington-Philadelphia.

SOUTHEAST DISTRICT—The states of North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi, Kentucky and Tennessee, and that portion of Virginia and West Virginia included in the Kentucky District.

The territory comprises the Assembly Dis-

The Preliminary Service

On Thursday evening a preliminary service was held, opening with an extended song service, conducted by C. A. Kinder. General Superintendent Reynolds then read for the scriptural lesson what he termed the "Minutes of the First Assembly," the return of Peter and John to their own company, and the filling of all in the house with the Holy Ghost. A large number of delegates and visitors were in attendance upon this opening service, and joined heartily in their approval of the "Minutes of the First Assembly." Following the very helpful and inspiring words of the senior General Superintendent, the body was divided into three parts, each General hearing the "reports" from his section to the Assembly.

Marking this service and the hours before and after, the saints as they came from all points of the compass and from many foreign countries, mingled together in relating their conquests, their overcoming grace, their blessings, their determination to do His whole will, now and for ever. East met West, North met South; Dixie joined with Yankee land; all together lent themselves to the one object—to please Him whose we are and whom we serve. Jesus was over all and in all, causing the delegates and visitors to flow together.

At the very outset the Assembly was not unmindful of its General Officers who have joined that great company waiting at the Eastern Gate. In general conversation the influence of these men of God, their abundant labors, their impress upon past Assemblies was commented upon by every one. Framed por-

traits of the General Superintendents—P. F. Bresee, W. O. Wilson, E. F. Walker—hang upon the wall, looking down from their frames, as, can we say it? do these brethren in spirit from the battlements of heaven, their every desire to see the work of His kingdom extended in the earth. During the session of Friday afternoon telegrams of greeting were sent to Sisters Bresee, Wilson, and Walker, widows of our General Superintendents; and to Sister Mendell, widow of our well-beloved General Secretary, who left us to be with Jesus a year ago. Telegrams were also sent to Brother and Sister C. J. Fowler and to Rev. Bud Robinson in their affliction.

"Where He Leads"

BY C. W. JONES

The head of a great corporation advertised in the daily papers for an office manager, and in response to the advertisement a young man applied for the position. During the interview the applicant said, "Now just what is expected of me in connection with this position?" The answer came kindly but firmly. "I will look after the general plan of operation, but I shall expect you to work out the details."

Beloved, our great Leader has furnished us the plan of salvation and the commission has been given to us. "Go ye into all the world and preach the gospel to every creature," and upon us is placed the burden of working out the details of going, sending, and—what is vastly more important—praying.

A recent correspondent includes the following paragraph in her letter: "The articles written by Dr. Hills in recent issues I have found very helpful, for I was trained to suppress sinful tendencies, and consider sanctification as a growth. No amount of arguing would have changed my opinions either. Friends, I tried it. But suppression would not work in my life—and eradication does. Praise the Lord for the light."

General Officers and Boards, 1919-1923

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The Memorial Service for Our General Officers Translated During the Quadrennium

By HORACE G. COWAN

ON Sunday morning at 10 o'clock a deeply impressive memorial service was held for the three General Superintendents who have passed away during the quadrennium, viz., P. F. Bresee, the revered and beloved founder of the Church of the Nazarene; Dr. E. F. Walker, and Rev. W. C. Wilson, together with Rev. Fred H. Mendell, the General Secretary.

General Superintendent Reynolds was in charge of the service, and Prof. J. E. Moore, of Los Angeles, Cal., led the singing. "Shall we gather at the river?" and "The Home of the soul" were sung, after which Rev. T. H. Agnew, of Olivet, Ill., offered prayer. A verse or two of "Jesus is mine" was sung, then Rev. E. A. Girvin, of Los Angeles, submitted the report of the Memoirs Committee, reading it by sections, which included resolutions of respect and honor for the memories of each one of the four departed servants of the church. Rev. Joseph N. Speakes, of Topeka, Kans., then spoke of Rev. Fred H. Mendell, the former General Secretary, as a man of deep spirituality and an able and efficient workman in God's cause. Brother Speakes was followed by General Superintendent R. T. Williams a former schoolmate of Brother Mendell at Peniel, who spoke of his heroic struggle to fit himself for the work of the ministry by working his way through college, and of his devotion to God and the Church of the Nazarene.

Rev. C. E. Cornell, of Pasadena, Cal., was the first speaker in memory of the late General Superintendent W. C. Wilson, stating that he was a man of the people and loved by all who knew him. Rev. A. O. Henrieks, president of Pasadena University, then spoke of his intimate acquaintance with Brother Wilson, and referred in most touching and appropriate terms of the closing scenes of his life. He was followed by Revs. Haldor and Bertha Lillenas, the son-in-law and daughter of Brother Wilson, who sang his favorite hymn, "Swing Low, Sweet Chariot."

Rev. C. J. Kinne, of Los Angeles, spoke briefly of General Superintendent E. F. Walker, speaking of him as a prince among Bible students and expounders of the Word, and told of his intense devotion to the work to which the church had called him, his zeal for the cause of Christ literally eating him up, as overwork was largely a cause of his death. Dr. B. F. Haynes, the Editor of the HERALD of HOLINESS, next spoke of his intimate association with Dr. Walker, of his spirituality and tenderheartedness, and also mentioned his self-sacrificing spirit in preferring his brethren first. A quartet then rendered Dr. Walker's favorite song, "In the Upper Garden."

The first speaker in memory of General Superintendent P. F. Bresee was Rev. E. A. Girvin, who spoke of his long and intimate acquaintance with the deceased, of his prompt-

ness to grasp the opportunity and establish the work in new fields, and closing with a statement of his ability to bring forth great thoughts with few words. General Superintendent J. W. Goodwin brought the closing address of the morning, in which he spoke of the great work of Dr. Bresee as an organizer and as the founder of the movement for organized holiness which has resulted in the Church of the Nazarene, and concluded with an impassioned plea for an intense vision on the part of the Nazarenes of the great call of this movement to meet present conditions. A song that was written especially for and dedicated to Dr. Bresee, "At the Eastern Gate," was then sung, bringing this part of the service to a close.

It was with the feeling that we are the heirs of a goodly heritage, and that upon us has fallen the responsibility to make good in a great undertaking, namely, to give the gospel of full salvation to a lost world in this generation, that we heard the addresses, united in the prayers, and listened to the songs by which God was glorified for His infinite power to make men winners of immortal souls.

Following the memorial service Rev. H. D. Brown, of Seattle, Wash., announced the hymn, "I love Thy kingdom, Lord," and called upon Dr. J. W. Akers, of Olivet, Ill., to lead in prayer. Brief Scripture selections were then read by several of the elders present, after which Dr. B. F. Haynes led in prayer, and the elders selected for the occasion laid hands solemnly and impressively upon the heads of the three General Superintendents-elect, viz., Revs. H. F. Reynolds, J. W. Goodwin, and R. T. Williams, setting them apart and consecrating them to the great work to which the church has called them.

DO YOU BELIEVE THIS?

The glaring evil in much of the secular printed matter of today makes the religious paper a necessity in every home. The poison of evil in the printed page must have its antidote in the inspiration of the good. The religious newspaper is undeniably a strong force for unalloyed good. Its regular visits to the home are most helpful.

This truth was once impressed upon me in a striking way. I was in the city of Atlanta, Ga., as a visitor, and stopped at the postoffice to inquire for my mail. When I called my name, the gentleman at the window made an inquiry about my parents, and I learned then that he had been a boyhood acquaintance in my old home in Greensboro, Ga. He told me in the course of the conversation that he had always felt very much indebted to our family, because of the fact that my mother had been instrumental in leading him to Christ. He stated that when he was a raw country boy, living in Greene county, he came each week to our home to deliver country produce, and that my mother saved the copies of a religious paper and gave them to this young man each week, and he said that reading the papers led to his conversion and entrance into the church. At the time when I talked to him he was holding a position of high trust and responsibility in the Atlanta postoffice, and was an officer in one of the leading churches of the city.

How desirable it would be to us all if into each one of our homes there might come at stated intervals some clean, noble friend, whose presence would cheer, whose conversation would instruct, and whose ideals would inspire every member of the household; a friend who would advise truly and who would guide well! We may each have such a friend in the visits of the religious journal; and if such papers were in every home, the great truth that "as a man thinks, so is he," and as he reads, so does he think, would vindicate itself in nobler characters and better lives.—Extract from sermon by Rev. JOHN ROACH STRATTON, D.D., in *The Christian Herald*.

Mrs. Libbie Beach Brown, wife of Rev. H. D. Brown, who has been in attendance upon the sessions of the General Assembly, is ill in Kansas City, and is under the care of a trained nurse. Please pray for her speedy recovery to her usual strength and vigor.



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During the Nineteenth Quadrennium!

Introduction by Orton Wiley

Promptly at 8 p. m. the great anniversary of the Foreign Mission work was opened by the singing of "Whosoever Will" by the crowded auditorium and galleries of First church. Seated on the platform were the members of the General Foreign Missionary Board, together with the General Superintendents, the senior Superintendent being in charge of the anniversary. In the choir loft were grouped the outgoing, the returned, and visiting missionaries.

At 8:02, while the great crowd were clapping the chorus of the opening song, the senior General Superintendent, H. F. Reynolds, in full missionary costume, entered, walked upon the platform, the audience at once changing the clapping to vigorous applause, as our much-loved senior officer took his place. At the conclusion of the chorus renewed applause broke forth, the audience rising to its feet to do honor to the missionary-attired presiding officer. Remaining on its feet, the General Secretary of the board, E. G. Anderson, announced, "I love to tell the story," which the congregation sang in full volume, while Sisters S. N. Fitkin, Ada Breese, and J. H. Benson of the Woman's Missionary Society were invited and came to the platform.

Not for display was the presiding officer attired in costume; but as he described one by one the items of attire—the clothing, the slippers, the hose, the helmet, yes, even the Bible in his hand—all of which were made by heathen peoples, it was made quite evident that the effort of missions was not to carry the gospel to inferior people, but to backward peoples, capable of receiving the gospel and profiting therein. Filled with the true missionary zeal which includes everybody everywhere, the Superintendent went on in his earnest exhortation for the advancing of our brothers and sisters over the entire world, at the conclusion of which he introduced the chairman of the evening, General Secretary E. G. Anderson, who called upon General Superintendent Goodwin to lead the audience to the throne in prayer. Earnestly and reverently the Superintendent petitioned the Father of us all—white, black, brown, yellow, and red—to hear our cry, to lead us aright, to give us wisdom, and above all, to warm our hearts in tenderness and love that with Him we should go forth to carry His gospel to the peoples of all lands.

Following the offering and announcements, Sister E. G. Anderson, wife of the General Secretary of the foreign board, delighted the congregation with her singing of "We shall Shine as the Stars of the Morning." As the clear notes and words of the song came to the people a great, joyful hush settled over them as they realized their heritage in Him, and their great privilege in sending the glad tidings to those in darkness.

At this time Brother Anderson spoke of the large number of young men and women who had offered themselves for service in our foreign work, as well as those who had gone to the field, were now there, and of those who had rendered service in various fields and were now home on furlough. Turning to the choir loft, and calling their names, their association with our work, and their present status, the chairman called upon the missionaries to rise in their places; and upon request, as each was introduced, he or she came to the platform. The following came forward:

THE Anniversary of the General Board of Foreign Missions was held on Thursday evening and without doubt will go down in our annals as the greatest missionary meeting in the history of our movement to this time.

The great auditorium was filled until there was scarcely standing room on the main floor and the galleries were filled to their utmost capacity. The choir loft was filled with men and women in the costumes of the countries from which they had come and in which they had performed such faithful service. The very presence of these noble and self-sacrificing men and women was an inspiration to every lover of the gospel of Jesus Christ. On the platform were seated the General Superintendents, the members of the General Board of Foreign Missions, and representatives of the Woman's Aux-

- Sister Agnes Gardner, outgoing missionary to Eastern India.
- Brother and Sister Alvin H. Kauffman, outgoing to Eastern India.
- Sister Gertrude Privat, outgoing missionary to Japan.
- Brother and Sister C. S. Jenkins, outgoing to Africa.
- Sister Bertha Karns, Japan.
- Sister Hossie Seny, outgoing missionary to Western India, in which field she has given service in past years.
- Sister Cora.
- Sister Edna Muse.
- Doctor and Sister Pitts.
- Sister Rebecca Krikorian, outgoing to Jerusalem.
- Brother Samuel C. Krikorian, outgoing to Jerusalem.
- Sister Mary Burch, outgoing missionary to India.
- Sister Julia Gibson, returned missionary from Western India.
- Brother and Sister R. G. Coddling, returned missionary from Western India.
- Brother J. A. Chenualt, returned from Japan.
- Brother and Sister R. S. Anderson, returned from Central America.
- Brother and Sister E. Y. Davis, visiting missionaries from Cuba.
- Sister Leona Gardner, returned missionary from Cuba.
- Sister Holland, South America.
- Dr. V. G. Santa, missionary from Mexico City.
- Brother Spero Athans, District Superintendent, Mexico work.
- Sister Santos Elizondo, missionary from Juarez, Mexico.
- Sister Gulls.
- Sister Sims, returned from China.
- Sister Lena Hargrove, returned missionary from East India.
- Sister Mangum, returned from East India.
- Brother L. S. Tracy, Superintendent Western India District.

Great applause greeted those warriors of foreign fields, and those on their way there, as each came upon the platform. The tide rose higher and higher. The last one, Brother Tracy, in full Indian costume, having taken his place on the platform, the congregation arose, waving handkerchiefs, shouting the praise of our God in salute, not only to those before us assembled, but in adoration of that Name high over all—the name of Jesus.

Brother C. W. Jones then took charge and in succession the missionary hymn to the tune

of "Battle Hymn of the Republic," was sung by different groups in

Marati, Spanish, Armenian, Chinese, Bengali, Greek.

Then by all together the remaining were sung in English. A joyful feature of the chorus of this song was the singing of the word "hallelujah" the same in all tongues. Rev. James H. Bury, Superintendent of the Alberta District, sang the chorus of "Come to Jesus" in the Zulu tongue, having the congregation to join in singing the chorus in his tongue.

At the conclusion of the great platform meeting with the missionaries, the chairman introduced Sister S. N. Fitkin of the Woman's Missionary Society, who spoke very neatly and understandingly as follows:

Report of Woman's Missionary Society

"I appreciate this opportunity of being before you the work of the Woman's Missionary Society and desire to present it under the heading of three P's which I trust will not dry and stale, but fresh, green, and living, if planted in the rich and fertile soil of the General Assembly will bring forth an abundant harvest. The first stands for purpose. Negatively it is not our purpose to become an independent organization but from the society to the General Committee we are filially to the General Foreign Missionary Board. Second, the local society is not to take the place of the church missionary society. We refuse to organize where there is not already a good working church missionary society, but where we find such good healthy missionary churches we ask them

to do something unheard of, something which should send a thrill through the entire world and furnish an inspiration to every true believer in Jesus Christ. The atmosphere became tense, the presence of the Holy Ghost came upon the great congregation, exclamations of approbation and shouts of triumph echoed back and forth, and then came the breathless silence as we waited for the offering to begin—an offering which was about to prove to be unprecedented in the entire holiness movement.

When the opportunity was afforded, in the first few minutes the amount easily reached a quarter of a million dollars in

me to the last P, which represents possibilities. These are limitless. The nineteenth century has been called the 'Woman's Century,' and while the women of the world and a large per cent of the nominal church are using their talents and expending their energies in social and political reforms, shall the daughters of God Almighty, enjoying all the blessings and privileges of Christian civilization, sit with folded hands while our sisters, millions in number, are dishonored, degraded, downtrodden, and despairing, stretching out pleading hands to us, who alone can help them? Have we not heard their cry and shall we not mobilize a mighty army to go to their relief? Our motto, 'She hath done what she could,' calls for action. What did Mary do that our Lord thus commends her and declared her act should be a perpetual memorial? She poured out her love in the precious ointment preparing Jesus for the great sacrificial offering in which He became the propitiation, not for our sins only, but also for the sins of the whole world. And shall we not pour out our love and very life if need be to get the tidings of a Savior to those who have never heard, for He said, 'Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me.'

'Go tell,' the first commission of our risen Lord, was given to a woman and has never been recalled. There is a cry for reinforcements from our little squads out in the front line trenches and a waiting company at home. Shall not the Woman's Missionary Society be the connecting links between them and the General Foreign Missionary Board? During the war there appeared in one of the New York daily papers a picture occupying an entire page representing in the foreground a wounded soldier and the Red Cross giving first aid, and in the background a detachment of American troops forging ahead, determined to rout

subscriptions for the quadrennium, and only a little later the half-million mark was passed. The secretaries worked rapidly and soon the amount had reached \$700,000. It was suggested that the various Districts, if they felt able to do so, might increase their amounts \$1,000. Basically the secretaries continued to write until three minutes before 12 o'clock midnight there remained only \$3,000 of reaching the mark. Hurriedly the subscriptions were taken, and just as we reached the dawn of a new day, prophetic it almost seemed to us, the great congregation burst into a mighty shout, with weeping and shouting so intermingled, and the glory of God so manifested that it seemed heaven had "come down our souls to greet, and glory crowned the mercy seat." We had gone over the top for ONE MILLION DOLLARS for foreign missions!

about this lively, interesting, helpful child. We realize there are already several other children, but Nazarenes prefer children to dogs and I can promise you that this one will prove a blessing to any church that will take her in, for I am personally acquainted with her. Our purpose is, first, to increase missionary interest by systematic mission study; second, to increase the burden and volume of prayer for dark heathen lands and for the missionaries who have gone forth bearing the gospel light; third, to increase the finances so that the General Foreign Missionary Board shall be enabled to extend the work as needed and send out those whom God has called and who are ready and waiting to go.

The second P represents progress. We repeat that we are unable to furnish a complete report, but we are very young; only learning to walk, so trust too much will not be expected. "At the last General Assembly it was unanimously voted to launch this great work a committee appointed by the General Foreign Missionary Board to draft constitution, etc., which was done and several hundred copies sent out and from what we have been able to hear we find over one hundred societies have been organized on sixteen districts, with membership estimated between fifteen hundred and two thousand. Six districts in the east and central have district organizations and local societies are reported from southern California, Missouri, Kansas, Iowa, Michigan, Dakota-Montana, and Canada. The finances have not even been estimated, but the District missionary treasurer of Southern California District declares that the ten societies there have contributed largely and sent out several valuable boxes. One District in the east is supporting two missionaries and another is building a home in Africa for native girls. But this is only a beginning. There is 'much ahead to be possessed' and that brings

the foe at my cost. The soldier raising himself upon his elbow and pointing to the advancing comrades, is saying, "Their spirit is so fine that they are doing things that can't be done, it is true, I say, they are doing things that can't be done." This is the spirit of America! Shall not our women, baptized and led forth by the Holy Spirit, put the foe to rout even in heathen lands and achieve mighty conquests for our King?

"On behalf of Committee," "S. N. FITKIN."

Explaining the nature of our call as a people in His work, the General Secretary in an earnest appeal insisted that our call consisted of preaching full salvation to a lost world—nothing less—not to educate or civilize first; but, above all, to take a full and free gospel to the lost and brutified of the world. He then introduced Rev. L. S. Tracy, lately returned from the superintendency of western India, who spoke as follows:

India is a great country in more than one respect. It is seven times the size of the old American Empire, three times the population of the United States, or one-fifth the population of the whole world, live in India. Truly the term "booming nation" can be properly applied here, for according to the latest census report 215,000,000 precious souls reside in that great land. Piling past a reviewing stand the rate of growth of our mighty world, require thirty years to review the whole population. Density of population is 175 to the square mile, while the United States has twenty-eight.

This great country is divided into fourteen provinces and 675 native states. There are only a comparatively few large cities, as 90 per cent of the total population live in the seven hundred thousand villages. A person visiting our village per day would require 1,918 years to visit all. The immensity of the problem illustrated above is not much to be wondered at, for the population of this great land speak 147 distinct languages, the leading of which in the order of numbers using it is, Hindi, Bengali spoken by almost 45,000,000 and is used in our Eastern States. Languages are Bengali, Hindi, Telugu, and Marathi, which is the language of our Western India work and spoken by over 18,000,000. The two following closest to these are Punjabi and Tamil.

Our District in Western India has a population of almost 700,000, living in 1,476 villages. In this high the Church of the Nazarenes has at this writing seven missionaries and no other church is working in this area. This works out to about 70,000 people for each of our four districts. There are in our district two villages of from two to four thousand people with not a missionary or native Christian worker or, as far as I know, a native Christian in them. All of these are open to us, under the British government we have absolute liberty (along with all other religions) and are free to travel or reside in safety.

At the time the great influenza plague swept over the United States, India also lost six millions of her people. The report of the British government reported that almost whole villages were swept away. I held three Christian funerals in one of our villages in two days, and at one time I had two masses of cases under my cross waiting for graves which could not be dug fast enough. In Bombay the Hindu burning grounds were once-crowded so that corpses had to wait four days for their turn, and the Parsee tower of silence was likewise so full that they also had to wait for their regular turn to give the vultures a chance at them. Truly they had to "stand in line" and take their turn. The condition brought about a long and bitter agitation particularly among the Parsees for a public crematorium, which was the result of the fundamental belief of that religion—the sacredness of fire.

After the "flu" came a scourge of cholera which took off many additional thousands, among whom was our dear Sister Mary E. Perry. She was sent to glory after an illness of twenty-eight hours. On top of this came a severe famine in Central and Western India, which was at its height when the writer left for this country on the 27th of last June. These, in addition to the exhaustions and increased cost of living to a people, 40,000,000 of whom under such circumstances have only one meal a day, will show the need of our prayers and money and men and of the blessed gospel of our Lord Jesus Christ. The Church of the Nazarene is liberally giving all four.

(Continued on next page)



E. D. CORNISH, A.B.
PRESIDENT

Central Nazarene College

Hamlin
Texas

Central Nazarene College is located at Hamlin, Jones County, Texas.

It is surrounded by a rich farming district. Cotton, corn, maize, wheat, watermelons, and almost any other crop does well.

The climate is most delightful, the summers are not extremely warm, and the winters are moderate. The altitude is 1,600 feet above sea level, no malaria or chills to be feared. A woman who came to our community last winter for her health was so delighted that she contemplates returning this year. The equipment is being added that will make this school second to none of its rank in the Southland. With a standard course and state affiliation that we hope to get soon, greater things are ahead for this institution.

Our Faculty has been very carefully selected, and come to us from some of the best colleges in the land. They have not only the mental equipment and training but each one professes the blessing of sanctification.

Our college pastor is one of the most consecrated men in the church. He believes in the old way of holiness and preaches it without any compromise. The Bible has its place in the regular course of study.

Every student studies the Book of all books.

Parents, this is a safe place to educate your children. Send for catalog.

The Southern Educational Campaign!

Dear Brethren:

There is being launched this week a campaign in the Southern Educational District to raise \$150,000 to pay off the debts now resting upon the schools in this educational district, and to equip them for efficient work. We have already had like campaigns in other parts of the country, which have been a great success. Last year Olivet raised over \$100,000 to pay off the debt which had practically bankrupted that institution; our school in the East raised over \$50,000; Pasadena University more than \$100,000, in a great building campaign. These successes sent a thrill throughout the church and have proved to us that success is possible to every institution in the connection if we will only enter the campaigns with a united heart, a united purpose, and a united effort.

Our schools in the South are among the oldest in the denomination and no one will deny that the production from these institutions have had much to do with the advancements made in all departments of our work for a number of years. Peniel College has quite a debt; so has Oklahoma Holiness College; and our school at Vilonia, Ark.; and also Central University at Hamlin, Texas. These debts should be paid; they must be paid; and they will be paid.

The General Board of Education and the Board of General Superintendents have given their hearty indorsement of this campaign now being launched, and have urged the people everywhere within this educational district, and, in fact, our friends everywhere in the church who feel free to help in this worthy undertaking, to give largely to this campaign. Our schools can never be at their best, nor accomplish what the church expects of them, unless we take from them the burdens that are pressing them down, and give them equipment with which to do efficient work for the church-at-large, for the kingdom of God, for the spreading of the gospel of the Son of God throughout the earth.

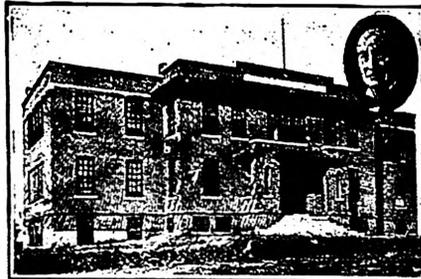
The General Superintendents appeal to every loyal, consecrated, spirit-filled member of the Church of the Nazarene, and of all our friends throughout this section who believe in such educational work as is being done by our holiness schools, to take an active part in this campaign and to pray and give of their means sufficient to go "Over the Top!"

Yours in the Master's service.

BOARD OF GENERAL SUPERINTENDENTS.

Oklahoma Holiness College

Bethany
Oklahoma
Northwest Oklahoma City on
El Reno Interurban line.



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COLLEGE: The College is now in the Eleventh Session. Ranked third last year in enrollment. The Buildings consist of the Administration building (nearing completion), College Auditorium and two large Dormitories. Present opening the best in its history. Ninety per cent of students saved last year. Two Revivals annually.

DEPARTMENTS: Sub-Preparatory, Academic, Normal Training, Theological, Music and Collegiate (two years).

BETHANY: The town of Bethany contains about seventy-five residences, two business houses, Post Office, Barber Shop and Blacksmith Shop. We have Natural Gas and Electricity. The surrounding community is very productive. Truck farming is a specialty. Soft water and mild climate.

TERMS: Expenses for year. Tuition, College \$50.00; Academic, Theological, or Music \$45.00; Sub-Preparatory \$22.50; Board and Room \$162.00.

For Catalogue or information, write

REV. C. B. WIDMEYER, PRESIDENT
Bethany, Okla.

\$1,000,000 PLEDGED FOR OUR FOREIGN WORK

(Continued from page 13)

Dr. V. G. Santin, Brother S. D. Athaus interpreting, made an eloquent appeal, often punctuated by frequent applause and fervent praises to God. He spoke as follows:

Dear beloved brethren: I thank God that the Benjamin of Christian missions in Mexico, could enter this evening in the garden of world-wide missions, pictured in the beautiful group that stood on this platform. I have been delighted with the profuse fragrance of these flowers for it is the essence produced only by pure faith and the true love of God. There I have seen the fulfillment of the promise of my precious Savior, "and I, if I be lifted up, I will draw all men unto Me," and the other promise, not less precious, as I see it on this map of the world: "He shall reign from shore to shore."

Mexico is a beautiful country of fifteen million inhabitants. There are about twenty different evangelical societies doing gospel work there. As I told you before, we, the Nazarenes, are the Benjamin of this group. In my boyhood days I had heard people say there was in existence a church

called the "High Church," and now, in the mature stage of my life's career, the Lord Jesus permitted me to see that church, it is the Church of the Nazarene, high, not in point of intellectuality, as the present world would have it, high, not because of her social standing, not because of her imposing church edifices, not because of her financial wealth, or her dazzling jewelry, no, but high, because she radiated the love of God, high in the highest degree of faith, high in spiritual power and high in her perfect and complete holiness. To be in your midst, I feel that I am in the "upper room." Glory to God. Hallelujah!

You are anxious to know something about Mexico, something with regard to Christian work in my country. You, who through your prayers, love and sacrifices have made it possible for us to push the work of God has called to, wish to know what have been the results of our efforts during the years that have passed.

Soon after Christmas, in the year 1908, our dear Brother C. H. Miller, who is now laboring in the gospel in the Argentine Republic, sowed the seed of truth which the Church of the Nazarene so enthusiastically scatters broadcast, the seed of holiness, which has been blessed of God, hallelujah, and now we have a church in Mexico City of not less than ninety members, with thirty-two on probation and a Sunday school with sixty-five scholars. In addition, we have a free medical dispensary in which not less than ten needy persons receive medical attention and help daily, and if we only had sufficient means, we could care for a larger number of sorely afflicted folks who need our help as well as our sympathy. We have given medical attention and help to at least four thousand persons this year. Of those a number have been converted to God and are now among the most faithful members of our church. Amen.

We are in need of a great many things. Our dear Brother J. D. Scott, who recently made a tour of inspection through our country, will make those needs known to you all through our Missionary Board in a more detailed way. The Lord of the vineyard knows how to supply our needs. I shall, perhaps, not have another opportunity to appear on this platform to speak in the behalf of Mexico, but I am glad that I feel that tonight that a heavy burden that I have been carrying for years, has fallen off my shoulders and I hope that God will now lay this burden upon the shoulders of the entire Church of the Nazarene, the burden of the evangelization of the whole wide world. I sincerely hope that this burden will roll especially on the robust arms of our General Missionary Board, to which Mexico looks for its evangelization. God bless our General Missionary Board. Amen.

The day is soon coming when we shall appear before the white throne of the Great Judge, to give account of the work we have done for the salvation of the world through the blood of His Son. Then the Lord will want you to tell Him how you have used the talents He gave you for the redemption of Mexico.

With the same affectionate embrace that I shall give our dear Brother H. F. Reynolds. I wish to embrace you all. This embrace is the testimony of sincere love, profound gratitude and the expression of the living desire of your church in Mexico City. Please accept their tender greeting. We pray for you and we ask you to pray for us. Pray for me.

Sisters Lelia Hargrove and Myrtle Mangum, on furlough from Eastern India, sang "The Last Mile of the Way." In costumes, with hearts in India with its teeming millions, they large audience in sympathy as the realization of what the last mile will mean, these precious workers in His kingdom stirred the hearts to tears of joy and triumph; yea, of great love to Him who is able to make of every mile a gladsome journey to the eternal city.

Following an earnest exhortation by the General Secretary of the foreign board, he brought the crowd to its feet in great applause as it realized what God hath wrought among us in extending our work in darkened lands. Amid shouts of praise and exclamations of praise to our God he introduced General Superintendent R. T. Williams as the next speaker.

As the junior Superintendent rose to speak he was moved to tears. As he stood silent, the congregation, in fullest sympathy, rose and paid tribute to his silence, as it recalled that the speaker's own sister had gone "the last mile of the way" and on this night was in India. But recovering his composure the Superintendent, in the midst of a solemn hush, under the inspiration of Him who we know was looking with approval of the entire scene, and also inspired by the evident presence of the Holy Spirit in the eager audience, pre-

cluded the magnificent pledge of \$1,000,000 by the stirring appeal as written by Brother H. Orton Wiley, pages 12 and 13 of this issue.

Words can not describe the scene that followed the announcement of the successful subscribing for foreign mission work of over \$1,000,000. Such shouting! Such praising of God! Such clapping of hands! Such holy dancing! Such tears!—but why try to describe the indescribable? to recount the un-recountable? to measure divine emotion with our puny measure? Like the voice of many waters, like the grand chorus of the sky, like the rushing mighty wind—yea, being the midnight hour, we felt, like Paul and Silas in that other midnight hour, that the place wherein we were was shaken. All praise to Him who is worthy of the honor and glory of all men!

Notice!

The subscription price of the Herald of Holiness is changed to \$1.50 a year, owing to a special provision by the General Assembly.

Board of Publication.



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A. O. HENRICKS, M.A., B.D., *President.*

PASADENA, CALIFORNIA.

A Challenge to the Nazarenes

(Continued from page 4)

Pull and pray down the fire and then the people will be bound to fall on their faces and to cry—*The Lord, He is God! The Lord, He is God!*

The fire will burn, destroy, convince, and prove God to be the God whom this degenerate age has forgotten, denied, and insulted and outraged: This is our business—to pull down the fire and skow people that—*"the Lord, he is God!"*

This will beget conviction of the truth of God and the dread fact of sin which lie at the basis of all genuine salvation, all true human happiness here and in the eternal world to come.

After all, this is the conquest God designs

to give and which we need, and for the lack of which the world is dying today—

To get this great and abiding victory we need as Pentecostal Nazarenes to pray the prayer of Elijah—*"Let it be known this day that thou art God"* (the very fact which most of the churches and schools in the world have forgotten).

"And that I am thy servant" (not fanatics, or deluded, or dyspeptics or hair-brained—as so widely esteemed now by this army of forgettors of God).

No higher, surer, more convincing, or more decisive credentials can we have than the fact that *God answers us by fire, and that we have done all these things at his word."*

Here is our supreme credential, brethren—that the fire sent down in answer to prayer burns up human indeliberate and guilt, consum-

ing innate sin, giving peace and victory to the lost and despairing, and spreading hope and happiness and heaven amid the gloom of sin and death and hell.

Elijah—unlearned, unarmed, unattended, a stranger, hated and abhorred by the king and queen and their wicked court and an army of obsequious priests and sycophants—stands, though thus alone and surrounded by those who thirsted for his blood.

Victor, and honored of God and feared by men and more powerful than a general with armies.

Why? Because God was with him and he trusted in the name and the power and the fire of Almighty God.

Elijah's God is the God of the Pentecostal Nazarenes. The fire that fell in Elijah's day in answer to his prayer still falls wherever the prayer of faith ascends. God can still make Carmels gleam and glisten with seraphic fire and with supernatural power if we only trust Him and call on Him in the name of His Son and our Savior—the Lord Jesus Christ, who gave His precious blood to purchase for us the fire from heaven.

Let no brother say he is *"discouraged"* because we are not larger numerically. Elijah might have said the same, for he stood as one man, absolutely alone. Die, brethren, to majorities!

I have had burned out of my vocabulary the word *"discourage."* This fire will do it, brethren, and we need to have it done. Burn out that word and *Hope thou in God.*

Remember always: The "race is not to the swift nor the battle to the strong." "It is not by might, nor by power but by my Spirit saith the Lord."

We CAN do "all things through Christ strengthening us."

Let Elijah's faith and prayer and answer be ours.

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F. H. Kunkel, District Superintendent, Milledgeville, Ga.	
Florida (Miami)	Dec. 3-7
R. F. Shoffer, District Superintendent, Parkville, Fla.	S. M. Stafford, pastor of Miami church.



Eastern Nazarene College

Wollaston, Massachusetts

LOCATION—Beautiful Wollaston Park on the South Shore, fifteen minutes from the heart of Boston. A convenient center for the four Eastern Districts, affording ready access to the advantages of the greatest educational center of the East.

EQUIPMENT—Administration building, boys' and girls' dormitories, excellently furnished and safeguarded by government inspection. Spacious lawns, driveways, gardens, and ancient trees. Pianos, laboratories, and libraries, general and departmental, co-operating with Quincy and Boston public libraries. Gymnasium and tennis courts.

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EVANGELISTS' DATES

(Address given is for mail.)

- M. M. Bussey, Redlands, Calif.
 Cedartown, Ga.....Oct. 2-20
 W. R. Cain:
 Middletown, Ohio.....Oct. 12-Nov. 2
 Lansing, Mich.....Nov. 6-21
 Pnyne, Ohio.....Nov. 28-Dec. 21
 C. C. Cluck, Dodd City, Texas:
 Goddard, Ky.....October 10-19
 Detroit, Tex.....Oct. 24-Nov. 2
 B. D. Sutton and M. S. Cooper, Houston, Miss.:
 Thorn, Miss.....Oct. 1-15
 Camden, N. J.....Oct. 10-Nov. 2
 F. W. Cox, Lisbon, Ohio:
 Akron, Ohio.....Oct. 8-27
 Washington, D. C.....Nov. 9-24
 Rio Grande, N. M.....Nov. 30-Dec. 21
 H. J. Elliott, 918 16th avenue S., Nampa, Idaho:
 St. Paul, Minn.....October
 Yelva, N. D.....November
 Mt. Vernon, S. D.....December
 C. P. Ellis:
 De Nora, Colo.....Oct. 5-Nov. 2
 Beatrice, Neb.....November 5-26
 Theo. Elener and wife, 1428 Pacific St., Brooklyn:
 Worcester, Mass.....Oct. 1-26
 Lowell, Mass.....Oct. 31-Nov. 16
 B. T. Flimery, 1826 Broadway Ave., Everett, Wash.:
 Oregon City, Ore.....Oct. 10-26
 Garfield, Wash.....Nov. 2-16
 Salem, Ore.....Nov. 20-Dec. 7
 Albany, Ore.....Dec. 8-21
 A. H. Johnson, 580 Princeton St., Akron, Ohio:
 Akron, Ohio.....Oct. 8-15
 Monroe, Wash.....Oct. 19-Nov. 9
 Burlington, Wash.....Nov. 12-30
 Lewis and Mathews, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.:
 Calgary, Alta.....Oct. 26-Nov. 9
 C. B. and May Roberts, 2109 Troost Ave., Kansas City, Mo.:
 First Church, Los Angeles, Cal.....Oct. 19-Nov. 2
 First Church, Pasadena, Cal.....Nov. 9-30
 William D. Shelor, Bloomsburg, Pa.:
 Newman Grove, Nebr.....Oct. 5-Nov. 2
 Hastings, Nebr.....November 9-23
 W. E. Shepard, Nampa, Idaho:
 Linn Grove, Ind.....Sept. 26-Oct. 12
 Trappe, Md.....Oct. 17-31
 Cambridge, Md.....Nov. 2-16
 Warren, Pa.....Nov. 28-Dec. 14
 N. E. Tyler, Peniel, Texas:
 Red Rock, Texas.....October 10-26
 A. L. Whitcomb:
 Birmingham, N. Y.....Oct. 12-26
 Lowell, Mass.....Oct. 31-Nov. 16
 Haverhill, Mass.....Nov. 19-Dec. 7
 South Portland, Me.....Dec. 10-21

NOTES AND PERSONALS

RETURNED HOME

We wish to announce to our friends that the Lord has brought us safely across the deep from India to our home in California. On account of crowded space while the General Assembly is in session we will not detail our voyage, but hope to write it up for the Youth's Comrade.—L. S. Tracy.

A new Nazarene preacher arrived at the home

of Brother and Sister Ernest Pucket Wednesday, September 11. Both mother and son are doing well. Congratulations!

The pastor of our church at Savannah, Ga., Dr. N. B. Shade, and his wife were struck by an auto Friday night, September 26th. Mrs. Shade, who was unconscious from the accident, is in the Savannah hospital, but we are unable to state the extent of her injuries. Dr. Shade escaped with a severely injured ankle.

ANNOUNCEMENTS

FARMER WANTED—Peniel Orphan's Home is in need of a strong, healthy man with sense and salvation to take charge of our farm work. Great opportunity. Write or wire. Oscar Hudson, Mgr., Peniel, Texas.

WANTED—Proofreader wanted at once. Man or woman. Nazarene preferred. Address Manager, Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

Special Notice—We desire the names and addresses of all Nazarenes living at Detroit, Mich. Will all who read these lines please send the same to us if you know of any?—Rv. E. E. Mieras, 47 Bagley St., Pontiac, Mich.

Notice to Kentucky District—The District Assembly will convene at Science Hill, Ky., October 15-19. Arrangements are being made to take care of all delegates. If possible, send names of delegates to E. J. Haines, Science Hill, Ky. Trains will be met.—F. V. Taylor, pastor.

Wanted to Exchange—Forty-one books from our Sunday school library. The list will be sent on application. Any Sunday school having books for exchange send list to Myrta Schurman, Secretary, Oxford, Nova Scotia, Canada.

Announcement—Evangelist Harry Joseph Elliott of Nampa, Idaho, began a four weeks' meeting in St. Paul, Minn., corner Fifth and Exchange streets, October 3d. Pray earnestly that God may be with us and give us a great revival and many souls saved and sanctified. We are praying that a good class may be organized here at this time.—L. W. and Mildred L. Scott.

Notice—I take pleasure in recommending Prof. W. H. McChesney to any one who is in need of a pianist, vocal teacher, and song leader. Brother McChesney has had ten or twelve years' experience in the field, and after being engaged in other enterprises for a short time he again enters the evangelistic field and is open for calls. Write him at 617 Third avenue, S., Nashville, Tenn., or Houston, Miss., where he will assist us in a campaign.—M. S. Cooper.

Announcement to Dallas District—The Dallas District Assembly has been postponed to meet at Sher-

TREVCCA COLLEGE

Rev. Stephen S. White, A.M., B.D., President
Nashville, Tenn.

THE ASSETS OF TREVCCA COLLEGE

The inspiration of a great founder, Rev. J. O. McClurkan, deceased. The influence of his noble and self-sacrificing life still abides with the school.

A past of which any school could well afford to be proud.

An Alumni Association whose members are making good for God and humanity around the globe.

An Alumni Association whose members are loyal and enthusiastic in their support of their Alma Mater.

A successful debt-lifting campaign during the spring of this year. \$50,000 was subscribed throughout the Southeast.

A real board of trustees, composed largely of successful business men, who are intensely interested in the welfare and progress of Trevecca College.

Excellent housing facilities. One large brick and two large frame buildings.

A strategic location which can not be surpassed for beauty and advantages.

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A strong constituency of progressive people who are solidly behind the enterprise. They have purposed in their hearts to make Trevecca a standard college.

A large and needy field in which there is no competition. Trevecca College is the only school of the Pentecostal Church of the Nazarene in the Southeastern Educational District which does college, preparatory, and theological work.

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SEND FOR CATALOG TO
TREVCCA COLLEGE
NASHVILLE, TENN.

man, October 29-November 2 instead of October 15-19 as heretofore announced. Secretaries of churches will please send annual church reports to Mrs. E. J. Sheeks, District Secretary, 117 North Walnut street, Sherman, Texas, prior to the Assembly. Please send names of delegates to Rev. J. W. Bost, 117 North Walnut street, at the very earliest possible date. Pray that the blessing of the Lord may be upon us.—E. G. Theus, District Superintendent.

Notice to Dallas District—Those expecting to obtain or renew license to preach, and those desiring advancement in their course of study, must meet the committee for examination Tuesday, 9 a. m., before the meeting of Assembly at Sherman.—E. C. DeJernett, Chairman.

Announcement—Rev. Martha E. Curry, who attended the General Assembly as a delegate from the New England District, has resigned her pastorate and re-entered the evangelistic field. She will evangelize on the Kansas District during November and December and is open to calls in that locality. Present address, 130 Larch street, Providence, R. I.

Announcement to the Louisiana District—The Louisiana District Assembly will convene at Jonesboro, La., October 22-26. All delegates and visitors will be entertained free. Let all those coming write Mrs. Mattie Sutton, chairman entertainment committee, or the pastor, C. E. Woodson.

Notice to the Western Oklahoma District—The Examining Board of Western Oklahoma District will meet at Blackwell, Okla., October 14th at 10 a. m. All licensed preachers and deaconsesses that are tak-

ing the course of study please be there. No examinations given after Assembly convenes.—C. B. Widmeyer, Chairman; W. P. Olin, Secretary.

Notice to the Pastors of the Little Rock District—If you expect free entertainment at the District Assembly which convenes at Waldron, Ark., October 20-November 2, send a list of the names of delegates, preachers, and Sunday school superintendents coming from your church to Rev. J. W. Van Arsdel, Waldron, Ark. The time is short; do it now.

Wanted—A good Christian lady to do house work in a Nazarene home. Opportunity to take music. Must be very neat and particular. For further information write Mrs. Elizabeth Olin, Bethany, Okla.

Notice to Pastors of the Arkansas District—Our Assembly will be held November 5-9. Please send your reports as soon as possible to the District Secretary, J. Sam Curtis, 522 Olive street, North Little Rock, Ark. Let us expect a great Assembly.—J. E. Moore, District Superintendent.

The Fifth General Assembly Digest of General Secretary's Report

WEDNESDAY, September 24th

The preliminary service of the Fifth General Assembly of the Pentecostal Church of the Nazarene opened at 7:30 p. m. in Kansas City, Mo., September 24, 1919.

A rousing song service was led by Rev. C. A. Kinder, after which Dr. Goodwin led in prayer. We were then favored with a duet by Mr. and Mrs. Benson.

Dr. Reynolds read for a Scripture lesson Acts 4:23 and commented on same and mentioned the fact it was a part of the minutes of the First Assembly. He ended by exhorting all to pray. A mighty season of prayer followed and God mani-

festated His presence. Announcements were made by the pastor. The meeting at this time was given over to reports. A great number responded. A request was sent in from the hospital for prayer for a sick man.

Dr. Williams offered prayer for same and for God's blessing on the Assembly. And again the Lord blessed. At this time Sister Barber sang a solo, which was a blessing to all. The congregation then stood and sang "Praise God From Whom All Blessings Flow."

We were then dismissed by the old Quaker benediction. Thus ended the first service with the tide rising and greater things coming.

FIRST DAY, THURSDAY, September 25th

The first business session of the Fifth General Assembly was called to order at 9:00 o'clock with our senior General Superintendent, Dr. H. F. Reynolds, presiding. After song service, led by Rev. C. A. Kinder, Rev. T. H. Agnew, of the Chicago Central District, then led us to the throne in intercessory prayer. A holy solemnity pervaded the entire congregation. The people shouted, laughed, and wept in holy profusion. The presence of God was felt in this first service of the Assembly.

Dr. Reynolds called the District Superintendents to the altar and, after they were supplied with Bibles, General Superintendent Rev. J. W. Goodwin led them in reading responsively the fifty-third chapter of Isaiah. General Superintendent Dr. R. T. Williams read the Scripture from 1 Corinthians 11:23-27. The Lord's Supper was celebrated, in charge of the General Superintendents. The congregation filled the altar six times and God was manifestly present in this service.

Rev. W. E. Fisher, pastor of the Kansas City church, gave the address of welcome in behalf of the church, which was enthusiastically received. The response in behalf of the Assembly was made by General Superintendent Goodwin.

The roll was called and the necessary corrections made.

It was voted that the General Secretary nominate his assistants. The following were nominated and duly elected: O. L. W. Brown, A. C. Griffin, A. C. Tunnell as recording secretaries, and C. A. Kinder as statistical secretary, with O. E. Enos, assistant. H. R. Beegle was elected as General Assembly Treasurer. J. D. Scott was elected postmaster, and C. A. Gibson as sergeant-at-arms, with G. S. Hunt, assistant.

It was voted that the nomination of three pages be referred to the Committee on Nominations. C. A. McConnell was elected reporter for the city papers, also for the HERALD of HOLINESS. It was voted that we refer the nomination of pianist to the Committee on Nominations.

On motion a committee of three was appointed to plat the house. E. A. Girvin, H. D. Brown, and Edwin Burke were duly appointed.

A motion prevailed that the District Superintendents draw for positions in seating the different delegations, and in the absence of a District Superintendent a member of the delegation be allowed to draw in his place.

Voted that when we adjourn we adjourn to meet at 2 p. m.

Adjourned with benediction.

AFTERNOON SESSION

The afternoon session was called to order at 2 p. m. with General Superintendent Williams in the chair. After song service, led by C. A. Kinder, prayer was offered by C. W. Jones of the Northwest District. A testimony meeting in charge of C. B. Jernigan followed.

Report of Committee on Platting the church was read and adopted as amended. (See report.) It was voted that we proceed to draw for the seating of the delegates. It was also voted that the delegates from the general boards be seated with their respective District delegations. The General Rescue Board requested that J. F. Sanders be seated as delegate from that board and it was so voted. It was requested that vacancies in the Florida, Arkansas, Hamlin, Idaho-Oregon, Tennessee delegations be filled by visitors from these respective Districts. By motion these requests were referred to the Committee on Credentials. A motion was made that the Statistical Secretary, C. A. Kinder, be seated as a member of the Assembly. This motion was referred to the Committee on Credentials.

By motion the quadrennial address of the General Superintendents was called for and read by Dr. Reynolds. With appropriate remarks of commendation E. A. Gervin introduced a motion that the report be adopted by a rising vote and that it be incorporated in the printed minutes, also in the HERALD of HOLINESS. The secretary put the motion, which was enthusiastically adopted, after which "Blest Be the Tie that Binds" was sung by the congregation.



DR. R. T. WILLIAMS



DR. J. B. CHAPMAN

Who Are Peniel College Students and Graduates

General Superintendent.....DR. R. T. WILLIAMS

General Secretary.....FRED H. MENDEL (deceased)

Editor.....CHARLES A. MCCONNELL

College Presidents—Dr. R. J. Williams, Dr. J. B. Chapman, Fred H. Mendel (deceased), E. S. Cornish, C. L. Hawkins, A. K. Bracken, Ralph P. Kistler, Stephens S. White.

District Superintendents—E. G. Theus, P. L. Pierce, B. F. Neeley, J. E. Moore, William E. Fisher, Fred H. Mendel, H. H. Hooker.

Professors—B. F. Sutton, L. A. Reed, Mr. and Mrs. J. E. Northcutt, Mr. and Mrs. A. K. Bracken, Miss Era Botts, Miss Janette Shepherd, Mrs. Ray O. Wyland, Misses Altha and Edith Arnold, L. T. Corlett, Mrs. R. T. Williams, C. A. McConnell, Mrs. I. A. Young, Miss Effie Goozee, Mrs. S. S. White, Miss Laura Mohard, Mrs. W. S. McEachern, Mrs. E. G. Theus, Mrs. N. W. Sanford, Mr. and Mrs. Thomas Gookin, Miss Eda McConnell, etc.

Pastors and Evangelists—Will Huff, J. B. Chapman, V. H. Fisher, H. B. Wallin, Mrs. E. J. Sheeks, J. E. Bates, F. H. Bugh, S. W. Young, S. W. Hampton, L. L. Hamrice, Ray O. Wyland, Fred Mesch, John Davis, H. E. McWilliams, Walter Nash, etc.

TO NAME ALL OF THEM WOULD BE IMPOSSIBLE

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N. W. SANFORD, *President*

It was voted to proceed to the reading of the Rules of Order, which had been prepared and was submitted by the Board of General Superintendents. A motion prevailed that they be taken up section by section. Rules 1, 2, 3 were read and adopted. Rule 4 was read and adopted as amended. Rule 5 was read and after considerable discussion it was laid on the table for further consideration. Rule 20 was called for and read. Sundry amendments were duly carried and the rule as amended was adopted. (See Rules of Order.) A motion was introduced that the chair appoint a Committee on Public Worship and Nominations. Sundry amendments and substitute motions were presented and lost, after which the original motion was carried.

The secretary then read Rule 30. After considerable discussion it was voted that the adoption of this rule be postponed until Friday morning at 9 o'clock and that these rules be printed and circulated.

Voted that the Assembly adjourn subject to announcements.

Benediction by Dr. Williams.

EVENING SERVICE.

The evening service was in charge of Dr. Reynolds. The service commenced with a victorious song service, led by Prof. John E. Moore, of Los Angeles, followed with prayer by Rev. H. D. Brown, of Seattle, Wash. Brother Moore then favored us with a special song. The message of the evening was then brought by Dr. B. F. Haynes, from the text found in the thirty-sixth and thirty-seventh verses of the eighteenth chapter of 1 Kings—a message of exhortation to the church, imploring them to put God to the test as Elijah did by fire. Also stating that Elijah's God was the God of the Nazarene Church today.

Rev. C. E. Roberts then made the closing address of the evening, after which we had an extended season of prayer.

SECOND DAY, FRIDAY, September 20th

The Assembly was called to order by General Superintendent Goodwin. Rev. C. W. Jones led the congregation in a song service, after which Rev. J. T. Little read the Scripture from John 15. Rev. C. E. Cornell made the opening prayer. Minutes of previous day were read and adopted as corrected.

The secretary called the roll, after which same was corrected and alternates seated. Requests from the Arkansas, Idaho-Oregon, Florida, Western Oklahoma, Washington-Philadelphia Districts that visitors be seated as delegates were presented and referred to the Committee on Credentials. A motion was introduced that the roll call on Saturday morning include only the names of absentees. This motion was laid on the table. A motion prevailed that all visiting missionaries be seated in the Assembly with their respective District delegations, and be granted privilege of floor. It was voted that special visiting friends who are inconvenienced by poor hearing be seated near the platform upon invitation of the General Superintendents. A motion prevailed that the two fraternal delegates from the Reformed Presbyterian Church, whose credentials were presented by H. D. Brown, be introduced to the Assembly during Monday morning's session and given a hearing.

The appointment of the following committees was made by General Superintendent Williams: Public Worship: Dr. Reynolds, E. A. Girvin, A. K. Bryant, W. E. Fisher, J. B. Chapman, N. B. Herrell, U. E. Harding. Committee on Nominations: C. B. Jernigan, C. E. Cornell, L. Milton Williams, J. W. Short, H. R. Beegle, J. T. Benson, E. E. Angell.

The Assembly proceeded to the order of the day, which was the discussion of Rule 30 of the Rules of Order. Printed Rules of Order were distributed to all delegates. On motion voted that Rule 30 be laid on the table. By vote of the Assembly Rule 12 was taken up and adopted as read. C. A. Kinder was then tendered a rising vote of thanks for his arduous labor in the printing of the rules.

Upon request of Dr. Reynolds it was voted that the general rules be considered in consecutive order beginning at Rule 5. (After much discussion the Rules of Order were adopted with but few amendments, at 5:15 p. m.)

Voted that we have an extension of time.

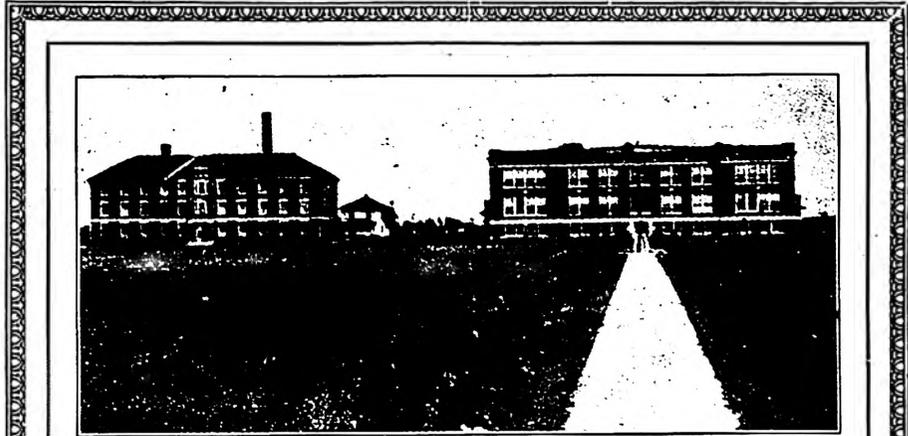
By standing vote of the Assembly the secretary was instructed to send telegrams bearing the greetings of this Assembly to the wives of our departed General Superintendents, Mrs. P. F. Bresee, Mrs. E. F. Walker, Mrs. W. C. Wilson. It was also voted that greetings be sent to Mrs. F. H. Mendell, wife of our deceased General Secretary.

On motion made by Rev. Martha E. Curry it was voted that we send a telegram of sympathy to Dr. and Mrs. C. J. Fowler in their affliction. Voted that the Entertainment Committee allow the members of this Assembly to eat before visiting friends. By vote of the Assembly W. S. Purinton was given his entertainment for his services as typist.

Voted to adjourn. Benediction by Dr. Reynolds.

AFTERNOON SESSION, FRIDAY

The devotional service was in charge of Rev. August Nilson. Dr. Reynolds took the chair and business was resumed. Minutes of the morning session were read and adopted as amended. Voted that we include the name of Rev. Bud Robinson in the list of those to whom we are to send greetings from this Assembly.



Did the Whale Swallow Jonah?

The above caption is one of a series of lectures showing up the tricks and methods of "Higher Criticism." These lectures will be given during the Special Bible Study Conferences at Olivet University, Olivet, Ill.

THE PLAN.

We plan to doubly emphasize Bible Study by supplementing our regular Bible Courses by a series of BIBLE STUDY CONFERENCES under the direction of four leaders of international prominence, and make Olivet one of the greatest Bible centers in the country. There will be four conferences, each two or three weeks in length. They will be held in November, January, March, and May, beginning about the first of each month. We have secured three of the leaders.

THE LEADERS.

General Superintendent J. W. Goodwin, D.D. A man with a wonderful vision, mighty in the Scriptures, full of the Holy Ghost and faith, a great orator, profound thinker, and soul winner. He will lecture on Pastoral Theology, Homiletics, and Church Polity. He will give the exposition of the book of Romans. Will also give us an extensive study of prophecy.

Rev. Andrew Johnson, D.D. One of the most profound scholars and Bible Exegists in the Holiness movement. A man noted for his originality, full of wholesome wit and humor, a silver-tongued orator, and a successful evangelist. He has made a special study of the tricks and methods of a higher critic, and promises us ten lectures on Higher Criticism, of the following topics:

1. The Claims of the Critics.
2. The Mosaic authorship of the Pentateuch.
3. Are there one or two Isaiahs?
4. Daniel and the Critics.
5. Did the Whale Swallow Jonah?
6. The Infallibility of the Scriptures.
7. Plenary inspiration.
8. Criticism in the Colleges and Universities.
9. Paul and the Critics.
10. Christ and the Critics, the Kenosis Theory.

Rev. A. L. Whitcomb, D.D. He has a master's degree from Wisconsin State University. Has been president of several colleges, and a professor of the Philosophy of Biblical Literature in Holiness schools for a number of years. He is a powerful preacher and a Bible Scholar with a thorough preparation and broad experience. He will bring us both the new and old of God's Eternal Word.

A COMMENDATION.

Rev. W. H. Huff, the noted evangelist, in a letter to President Moore, makes the following statement concerning the Special Bible Study Conferences: "I want to commend you in this new departure you are taking in your school work. I have really had that in mind for some time and am sure that work will be a great asset to your school. There is a great need and a great opportunity for that kind of work to be done in the school, and as far as I know you are the first man to launch it. God bless you. It will be of great value to your students."

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Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo

B. F. HAYNES, D.D., Editor

REV. C. A. KINDER, Acting Managing Editor

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The motion prevailed that visitors be introduced and greeted cordially by the Assembly.

Miss Grace McLemore of Indiana favored the Assembly with a solo.

Regular order of the day was resumed, which was the consideration of Rule 20. (Rules of order adopted at 5:15 p. m.)

The General Superintendents shall be ex-officio members of all standing committees.

A motion prevailed that the entire set of general rules of order as amended be adopted.

It was voted that the Rules of Order be incorporated in the Minutes of this Assembly.

By prevailing motion the sergeant-at-arms and his assistant were granted the courtesies of the dining room and entertainment.

It was voted that the sermon which Dr. Haynes delivered on Thursday evening be printed in the HERALD of HOLINESS and in tract form for general circulation.

The secretary read a telegram from the Bureau

of the Inter-World Church Movement requesting a place on the program for a representative to present the interests of that organization. By prevailing motion the same was referred to the Committee on Public Worship, and a further motion added the General Superintendents to that committee in the disposition of the request.

By motion duly carried J. D. Scott was authorized to nominate an assistant postmaster. He named Miss Lue Miller, which nomination was confirmed by vote.

By vote of the Assembly Dr. Reynolds, at his request, was relieved from further duties on the Committee on Public Worship.

Voted that we adjourn subject to announcements. Following the announcements, a request was presented by Dr. R. T. Williams that special prayer be offered for our Senior General Superintendent who is suffering from overwork. Rev. Elsie Wallace was requested to offer prayer and pronounce the benediction, and the session was declared adjourned.

EVENING SERVICE

The night service opened with General Superintendent Goodwin in charge and H. B. Wallin leading the song service, which was honored by God with such an outpouring of His Spirit that it was impossible for the congregation to control themselves. The shouts of praise and songs of joy were such as come only from God's elect. The demonstration, singing, shouting and praising God was continued for some thirty minutes. Rev. Thomas Bell then led us to the throne in prayer, after which we were favored with a special song by Miss Grace McLemore.

The message of the evening was then brought by Rev. U. E. Harding, District Superintendent of the Indiana District, from the text found in the 6th chapter of the Songs of Solomon and the 10th verse, making three divisions of the text as follows: beauty, unity, and strength; emphasizing the need of the church to have a vision of the lost world. Also the need of unity, making a comparison with our recent armies sent to France, how the spirit of unity prevailed regardless of religious or political belief, and the way unity lead to strength, and then how strength won the reward of a welcome home

Automobile for India

All pledges on the automobile for Eastern India, made in response of Rev. August Nilson, should be paid at once, so that Brother Kauffman may take the money with him to India, November 7th. Let all the money be in before that date.

There should also be a trailer, two extra wheels, tools, etc. The entire cost will be about one thousand dollars.

Please remit promptly to E. G. Anderson, Treasurer, 2109 Troost avenue, Kansas City, Mo.

The Assembly ordered by motion that all memorials which have been handed in be referred to the Committee on Memorials when it shall be constituted, for classification.

A motion prevailed that the Nominating Committee be excused from the Assembly to classify the nominations of the delegations and present the list of the committees to the Assembly. The committee was then excused.

On motion the Nominating Committee was requested to report first on the Committee on Credentials.

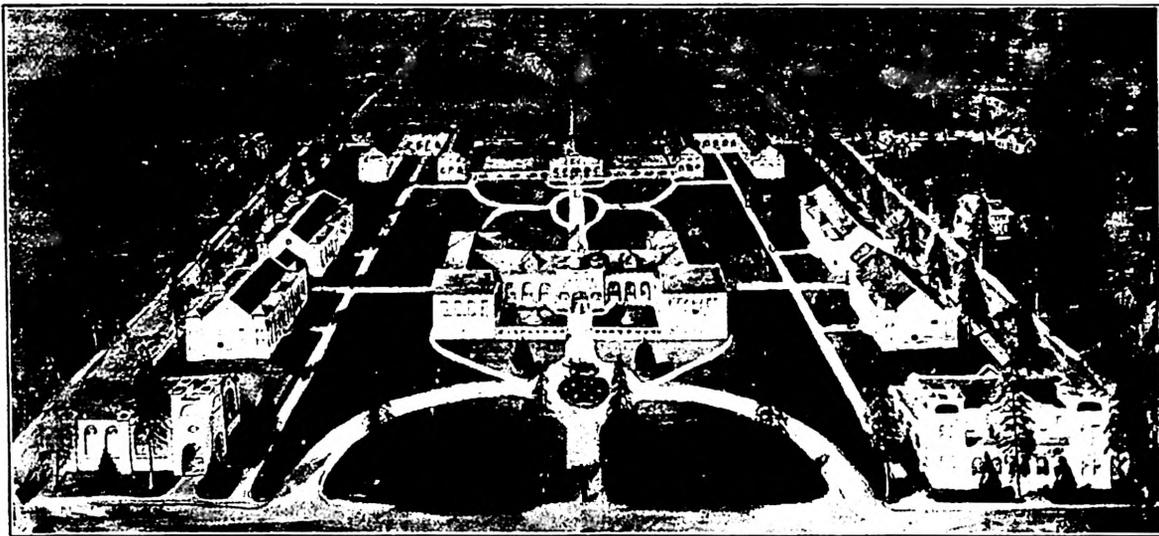
It was voted that the District Superintendents be allowed to report their work and that each report be limited to five minutes.

After some discussion as to the subject matter of these reports a motion prevailed that they be permitted to report in the way they feel will be pleasing to God and for the edification of the Assembly.

The Assembly requested by motion that Dr. J. H. Sloan and wife favor us with a special song, which request was complied with.

The reports of District Superintendents were called for. Rev. James H. Bury, superintendent of the Alberta District, gave an inspiring report. During this report an extension of time was granted.

The Nominating Committee submitted nominations for the Committee on Credentials. After



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H. ORTON WILEY, PRESIDENT

names which had been omitted were presented and added to the list, the report was adopted.

A motion prevailed that we refer to this committee such matters as have been ordered and that they be excused.

It was voted that the time be extended to 12:30 and that the Nominating Committee be requested to bring in report before adjournment.

On motion the following was adopted:
Resolved, That it is the sense of this body that any delegations having seated with them a representative of the General Boards will be considered as having the right to appoint this member representing a General Board to committees as their own representative.

A communication from the Della G. Strong Home and Hospital was read and referred to the Committee on Public Worship.

The Assembly voted to adjourn subject to announcements, to reconvene at 2 p. m. Benediction by General Superintendent Goodwin.

AFTERNOON SESSION

The afternoon session was called to order at 2 p. m. by General Superintendent Goodwin. Rev. Charles A. Brown, superintendent of the Chicago Central District, was in charge of the devotional service. After song, Rev. S. E. Galloway of the Mississippi District, offered prayer. Brother Brown then read for the Scripture lesson various selections from the epistles of Paul.

A motion prevailed that the action of the morning session seating E. W. Sloan, alternate from Tennessee District, be rescinded and that G. E. Smith, now present, be reinstated as a member of this Assembly.

The Nominating Committee submitted nominations for the following committees: *Superintendency, Judiciary, Pastoral Arrangements, Boundaries, Manual, Temporal Economy, State of the Church and Country, Publishing Interests, Foreign Missions, Home Missions and Evangelism, Church Extension, Education, Sunday Schools, Young People's Societies, Deaconess Work, Ministerial Relief, Rescue Work, Orphanage Work, Temperance and Prohibition, Memoirs, Resolutions, Memorials.* As each committee was read, corrections were made and accepted, and each section of the report adopted, after which motion carried that the entire report as amended be adopted.

The chair appointed W. R. Hanson to the Committee on Public Worship to fill vacancy created by the resignation of General Superintendent Reynolds from this committee.

On motion of B. W. Dwight, alternate, was seated as a delegate from the Missouri District in place of J. A. Gibson.

Partial report of the Committee on Credentials was presented and adopted. (See Report.) A motion prevailed that all names of individuals be eliminated from the report and that simply the section be stated.

A request for prayer for the healing of Mrs. Farmer, a niece of Rev. Bud Robinson, was here presented.

The Assembly adjourned, subject to announcements. Benediction by C. Howard Davis.

EVENING SERVICE

The night session opened at 7:30 o'clock with Rev. C. B. Widmeyer, president of Oklahoma Holiness College, in charge and leading the song service, following which Rev. B. H. Haynie led in prayer. We then had a short praise service in

which it seemed like all wished to testify at the same time. Mrs. Ida Young then favored us with a special song which was received with shouts of approval. The message of the evening was then brought by Rev. Mattie Wines of Nampa, Idaho. After reading from Luke 1:67-75 she took for a basis of her remarks the sixty-eighth verse, setting forth the need of being filled with the Holy Ghost, and referring to the way God led the children of Israel until they disbelieved, and thereby failed to reach the Promised Land at the appointed time. How they again came back to God and were led by Him until sin again came in and how quickly

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SYNOPSIS OF THE STORY

Margaret Robinson, a promising young artist, has deep religious convictions which develop in her a strong, determined character.

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Arthur Ambrose, to whom she is engaged, is a recognized artist and teacher in the college which she is attending. She realizes to her sorrow that he is a rationalist and upholds the teachings of higher critics. Heroically she takes her stand for her faith and the engagement is broken.

Finishing her college course with high honors she is chosen by the National Society of Artists to represent them in the colleges of this country. Later she is sent as a delegate to an International Exhibition of Modern Painters in London and one of her paintings is placed on a prize exhibition with those of other artists. A rather puzzling coincidence is found in the discovery of a companion picture, which tells a strange story of its own. In the meeting of the competing artists and the happy culmination of the story one is again led to see that "Truth is stranger than fiction," and that "There is a divinity that shapes our ends, rough hew them how we will."

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they were overcome by it until eradicated. How God worked through kings to reach the people and how we today must put away the worldly things like they did their idols before we can have a revival; also enlarging on how Simeon knew Jesus when brought to him in the temple; and closing with emphasizing the results of tarrying in Jerusalem until endued with the Holy Ghost. The invitation was then given to which a number responded and obtained the blessing.

FIRST SUNDAY, SEPTEMBER 28TH
LOVE FEAST

The praise service opened at 9 a. m. with Rev. John Roberts in charge. After singing, Rev. C. E. Jernigan led to the throne in prayer. A great testimony service followed in which the saints exalted the Lord and rejoiced in the redeeming power of the blood. The testimonies were interspersed with many choruses and mingled with shouts of praise. During this service all the Spanish-speaking missionaries were called to the platform and rendered a song in Spanish, after which Dr. Santin testified in Spanish, Sister McReynolds acting as interpreter. At the close the entire audience rose to their feet with shouts of victory and joined together in the waving of handkerchiefs and in singing. "Glory, glory is my song."

MORNING PREACHING SERVICE

Service opened with Rev. W. E. Fisher, pastor Kansas City church, in charge. Prof. J. E. Moore led the congregation in triumphant song. Rev. C. B. Jernigan and Rev. A. J. Jeffries led the congregation in intercessory prayer, after which Mrs. Inez Barber of Wichita, Kas., favored the Assembly with a solo.

Dr. J. B. Chapman, of Bethany, Okla., the speaker of the morning, was then introduced and delivered a masterly and forceful sermon from Romans 1:16. His presentation of the message was convincing that from the standpoint of personal experience and from general practical tests that the gospel of Jesus Christ is the power of God

The Victory of Mary Christopher

By HARVEY REEVES CALKINS

Mary Christopher's pastor had a vision of what could be accomplished by a church whose members had been awakened to their duty and privilege in the tithing. Of course he "started something." Some of his people saw the light and said a glad amen, others grumbled and said it was going too far. Mary Christopher was numbered among the latter class. But she was honest and it was not long until she was persuaded. You see, she couldn't figure out how they could make both ends meet, give the daughter her musical education, and many other things and pay the tenth into the church. The story ends happily like so many stories do; nevertheless in this case the ending was decidedly true to the actual experiences of many—the very good things that Mary thought they would be obliged to deny themselves were given to them through God's providences in a manner unlooked for.

You wouldn't think a subject like tithing could be presented so convincingly and yet with as much human interest as is found in this book.

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unto salvation unto every one that believeth. Rev. A. J. Jeffries again offered prayer and the service closed by singing the doxology.

HOME MISSIONARY SERVICE

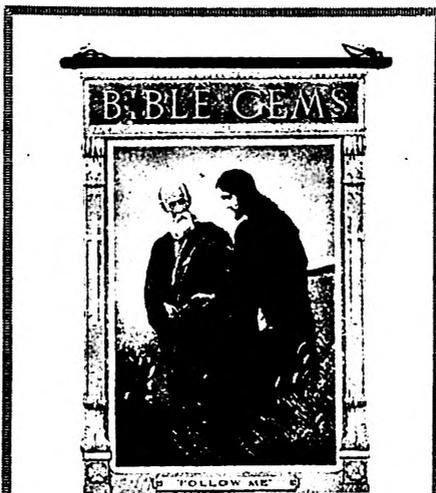
The service opened with General Superintendent Williams in charge and Prof. J. E. Moore leading the song service. Prayer was offered by Rev. E. J. Lord. Rev. George and Effie Moore then favored with a special song which was received with much enthusiasm and at the close they were recalled.

The Home Missionary anniversary [a full account of which was printed in our issue of October 1st.—MAX, Ed.] that had been previously arranged for was then opened with Dr. R. T. Williams, the first speaker calling our attention to a few of the principal points in the great field of work, pointing out that there is something wrong with the world today—for instance the presence of officers of the law in uniform upon our streets, the mistrust of each other, also the great world war and political unrest and the effort toward a union of churches without God. He also called attention to the fact that building schools, church buildings, mission stations, and raising money was only incidental in our work for God; but that our important mission was to get people saved and sanctified. Brother Williams repeated his text at this time: "Go ye into all the world and preach the gospel," and stated that in order to get to any other field or a foreign field one must make tracks around home in order to get there; stating that "all the world"

meant at home also. He then emphasized the need of the base of supplies or the home work being kept in a growing condition in order to branch out. In the way of reminder about fifteen of the largest cities in the United States in which there are no Nazarene churches, were named. Brother Williams closed with the statement that if we grow anywhere we must first grow at home.

Rev. C. E. and Myr Roberts then favored us with a special song. Rev. U. E. Harding, superintendent of the Indiana District, continued on the subject of Home Missions, with the statement that it was not so much in the District Superintendent but in the money placed in his hands with which to work.

He said if he had a text it would be "Much land to be possessed." He stated it was a deplorable condition for a District Superintendent to attempt to buy a church and have no Home Mission or Church Extension money to back him up. Brother Harding compared the neglect of our Home Mission work to a boy who had been sent to bring in the cows and played around until dark. He referred to the success on the Indiana District and attributed it to getting the people awakened, and being prompt in paying pastors and meeting other obligations, and the fact that they did not wait to be invited into a city. Also stating that this work opened a good field of labor for our young ministers. He closed with the warning to always in-



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A Crusade of Compassion for the Healing of the Nations

A study of Medical Missions for Women and Children

This is the text-book authorized by the Central Committee on the United Study of Foreign Missions for 1919-1920 and it is the latest addition to our list of books on missions.

While Jesus brought words of eternal life to sin-sick humanity He did not neglect to minister to their sick and suffering bodies. Who is there today daring to ask, "Who is my neighbour?" Thousands of precious men, women, and children for whom Jesus died are in agony, both of body and soul, while we are surfeited with blessing, temporal and spiritual. We have a call, a responsibility, and a privilege in this matter.

To circulate this book widely among men and women is to render a great service to humanity and its Savior.

There never was a time in the world's history when opportunities for spreading the gospel were as great as now. Many, many times the hearts of the heathen are touched by something that is done to relieve their suffering. These facts being apparent, NOW is the time to agitate and create sentiment in favor of medical missions. Folks will not be stirred unless they know of the crying need. This book will impress the need indelibly on their hearts and minds. Get the book, read it, pass it on to others. This much all can do.

The chapter headings are:

1. The Battalion of Life.
2. India.
3. China.
4. Korea, the Philippine Islands, Siam.
5. The Near East, including Turkey, Syria, Persia, and Arabia.
6. Africa and the promise of the future.

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vest the money in a good place and stay with it until a Nazarene church is organized.

Following this subscriptions were taken to create a Home Mission Fund to enter unoccupied and struggling fields, and the magnificent sum of \$101,400 was hilariously subscribed before the service was dismissed. Over twenty-five personal pledges for \$1,000 each were received. After a short prayer of thanksgiving to God for this great service, the congregation was dismissed. Benediction by Rev. Tom Brown.

EVENING SERVICE

General Superintendent Goodwin had charge of the evening service. A rousing song service was led by Prof. J. E. Moore. Prayer was offered by Rev. W. G. Schurman. The Beracah Quartet favored us with that beautiful song, "The halt can not be fancied."

Rev. C. E. Cornell delivered the sermon of the evening from Matt. 3:11, which was a message full of unction and power. The preacher set forth the power of repentance and of the baptism of the Holy Ghost and fire. The fruit of this great sermon was an altar full of seekers, who prayed through to victory. Thus closed a great day of victory for God and holiness.

OVERFLOW SERVICE

An overflow service was held in the Troost Avenue Southern Methodist Episcopal Church two blocks south of the Nazarene Church. The Rev. Mr. Campbell, pastor of the church, was in charge. After the song service General Superintendent Reynolds led in prayer. A member of the local choir favored the congregation with a solo. Rev. M. E. Borders was then introduced and preached from the text, "No man cared for my soul" (Psa. 142:4). He brought a strong message emphasizing the great necessity of church members having more than just a name to live or just a cold profession, and that the pressing need of this day is real heartfelt religion. The service closed with benediction by the Rev. Mr. Campbell.

FIFTH DAY

Monday, September 29th

The Assembly was called to order at 9 a. m. with General Superintendent Williams in the chair. Mrs. Inez Barber led the congregation in song. Rev. Howard Eckel read for the Scripture lesson 1 John 5:14-15 and made brief remarks, after which all joined in fifteen minutes of earnest prayer.

Minutes of Saturday's sessions were read and approved. The roll of the Assembly was called and perfected after the seating of the following alternates: Kansas District, Rev. B. H. Edwards in place of Rev. A. C. Tunnell; Tennessee District, E. W. Sloan in place of G. E. Smith.

It was announced that Rev. L. S. Tracy had arrived, and on his request he was seated with the New England delegation.

A motion was introduced to make J. H. Eby and wife, visitors from Florida, corresponding members of the Assembly with entertainment, which by prevailing motion was tabled.

The roll of the Districts was called and memorials and miscellaneous papers were presented to the Secretary, which were on motion referred to the Committee on Memorials. Memorials from the Chicago Central District and the Louisiana District were read and referred to the Committee on Memorials.

A resolution from the Southern California District was read and was by prevailing motion referred to Committee on Foreign Missions.

The following motion was introduced:

That the chair appoint a committee of three to arrange a schedule of meetings of the important committees—such as Superintendency, Judiciary, Pastoral Arrangements, Manual, Publishing Interests, Education, Foreign Missions, Home Missions, Memorials so as not to conflict with each other.

An amendment prevailed that this Schedule Committee consist of the chairman of the committees named, after which the motion was carried, and the committee was so appointed.

Decided by motion that a recess be declared for the afternoon that this time may be devoted to committee work.

A motion prevailed that the Schedule Committee be excused from the Assembly and requested to announce the time of meeting of the various committees before adjournment. The committee was excused.

It was voted that the election of General Superintendents be made the special order of the day for 10 a. m. Friday.

The credentials of the fraternal delegates from the Reformed Presbyterian Church were read and the delegates called for. The chair being informed of their absence, the matter was deferred.

By motion change in the representative of the Pittsburgh District delegation in the Home Mission Committee was made from Mrs. Carrie Sloan to J. H. Sloan.

Entertainment was voted to the four fraternal delegates from the Reformed Presbyterian Church.

The courtesies of the floor were by prevailing motion extended to the chairmen of the various standing boards of the church, and by like action Rev. C. A. Kinder, General Statistical Secretary, was granted the same privilege.

A motion prevailed that this General Assembly elect fraternal delegates to the General Assembly of the Apostolic Holiness Church to convene in November. The Assembly ordered three delegates and the matter was referred to the Nominating Committee to make nomination of delegates.

A large company of visitors were then introduced and welcomed to the Assembly, after which Rev. J. E. and Dell Aycock favored us with a special song.

Rev. A. H. Kauffman and wife, originator of the Mutual Aid Societies, were called to the front and introduced and given a rising vote of thanks.

On motion an extension of time was granted. Report of the Schedule Committee fixing time of meetings of the important committees was presented and adopted.

Announcements were made, after which the Assembly adjourned. Benediction by Rev. S. H. Owens.

EVENING SERVICE

At the usual hour the night service opened with General Superintendent Goodwin in charge and Prof. Harry Winger, of Hutchinson, Kas., leading the singing. That much-loved song, "Our Lord is coming back to earth again," was sung amidst shouts of praise and demonstrations of joy. The congregation then sang the chorus of "When we all get to heaven" several times, voluntarily rising to their feet and waving their handkerchiefs. Inspired by this, Dr. Goodwin told how the church had been born in the midst of a tornado of shouts of praise and how it had spread with the same spirit all over the country and that he was glad the spirit still remained. He then mentioned that our people come with a vision of their work from the plow handles, cotton fields, and the great mills of the East.

Rev. A. K. Bryant, of Everett, Mass., then led us to the throne in prayer, after which we were honored with a special song by Prof. Winger.

Rev. A. L. Whitcomb, of University Park, Ia., brought a heart-searching message from the last clause of Ephesians 3:19, pointing out the standard

God has for all Christians to live and comparing the Christian life to the birth and growth of a child, setting forth the different stages until maturity is reached. He also emphasized the fact that it was not demonstration, outward kindness, politeness, or to be a zealous worker that designates a Christian; but rather a person with a fixed purpose to live in the will of God regardless of surrounding circumstances. The point was also brought out that we should be established on a secure foundation, and be rooted and grounded in love—not in doctrine only. He closed with the statement that God loves us enough to give us grace sufficient for all emergencies. The altar call was given to which several responded.

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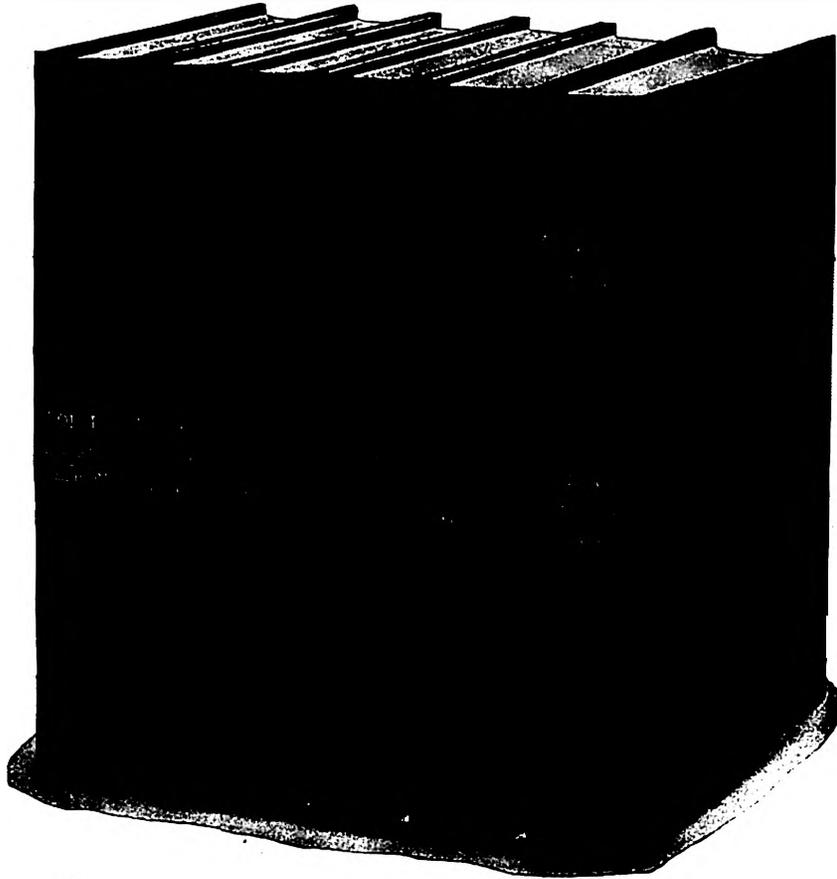
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