

# 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

### Childhood Conversion



ANY parents are deeply concerned about the age at which children can be converted. Some fix the age at six, some at five, some at still later years. It ought to be easily seen that no age can be fixed as a rule at which children can be brought to Christ. Children vary so much in so many ways that it is absurd for anybody to attempt to fix the age for conversion. Some conversions have occurred at very early ages. We have heard of them occurring at four years of age and then at every age after that. One thing must be remembered and that is that as a rule the earlier conversions have generally proved to be the best for permanency and the best results. Those converted early in childhood as a rule hold out best and make the most useful Christians.

There is in this single thought volumes for our meditation. It ought to teach us the folly, yea, the crime, of restraining children from their early seeking of Christ. Many mothers and fathers exhibit a foolish fear of their children making mistakes, in too early giving thought to this matter. Never for a moment discourage your child from seeking Christ, however young in years he may be. Childhood is the time for this matter to be attended to, and the longer they wait the greater the difficulties will be they will have to meet, and the greater will become the probabilities of their delaying the matter indefinitely. This being the case the longer the matter is delayed the less becomes the probability of their ever becoming Christians.

#### Saved in Early Youth

We have received a letter from an anxious mother which has led to these reflections. She writes us that her little girl is only five years of age. Ever since the child began to talk the mother says she has carefully taught her of Jesus and His love. She has instructed her of Jesus dying for our sins and of the way of salvation by simple faith in Him. She says, "I have just lived and prayed every day to know how to teach her correctly, and now she tells me she has given her heart to Jesus, and she says she will do anything Jesus wants her to do, and oh, you just ought to hear her pray (she calls it talking to Jesus). She has more faith than lots of grown people. I really and truly believe she is saved. I can not doubt it when I hear her pray such earnest prayers."

This child, the mother writes, has asked to be allowed to join the church and exhibits a keen desire to do

so, and the mother has told her she was too little and the father also thinks she is too little, and so she is balked at this critical stage in her career. At the same time the mother is ill at ease, for she wants us to tell her if she has made a mistake. We hasten to assure her that she has made a serious mistake, and one which she can not rectify too soon, for it may prove fatal to her darling child.

#### A Profound Mistake

Who made us the judge in such vital matters? Who but God has been leading this child in this matter? If God has been thus leading the child and has saved her, which we do not doubt for a moment, who has the right to step in and frustrate the work and the purpose of God in seeking to make a beautiful character of this child, polished after the similitude of a palace, to shine in His great redemptory work in this world? We consider that this mother has made a profound mistake, one we would not make for our right arm. We urge the mother to reconsider and undo this perilous injury to her child, and this unauthorized denial to her of her inalienable birthright in Christ Jesus. Seek to encourage her rather than to discourage her from church membership. What is there in the cold and dreary realm of the world where you have left her by which she can be nourished and prepared any better for church membership? If she is good enough for God to recognize her and to save her and make her His own child, as the child claims, and as the mother believes, what is there in or about the church to give it more sanctity than even God himself possesses, and which can justly bar her admission to the pale of the church?

We confess we write on this subject with difficulty in restraining our pen from too strong language in denunciation of this disposition and habit in reference to children by parents. Let your children seek and find God in saving grace as early as they are disposed to do so, and be ye thankful and shout the praises of God for inclining them thus early to seek His face. Remember that our Lord himself said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Think ye that Christ would forbid children of whom He had made this statement entrance into His visible church? Is not the child's faith in Christ the exemplary faith which is here set forth for our emulation? The child's simplicity and its unmingled faith in the Lord and its earnestness and artlessness are all

worthy our emulation. They have not reached that stage of absorption with secularities and have not had their faith faculty beclouded with the assumptions and doubts and speculations which beset our later years, and hence find it easier to trust and believe the truth. It is really an atrocity to see the faith of a child quenched by the indiscretion or ignorance of parents. It is an unspeakable folly for a mother or father to throttle the spiritual aspirations and outreachings of childhood for fear they do not understand what they are about, when the fact is they understand much better than we do the things after which they begin to strive and long. Let them alone. Only seek to encourage and help them onward and upward and shout the praises of God for thus early inclining their young hearts toward Himself before the Devil gets in his work of doubts and questions and business and pleasure and worldliness.

## The Problem of Leadership

WITH ALL churches the problem of leadership becomes a profoundly important one. The younger the church, naturally, the more serious becomes the problem because the church has not had the time to develop leaders. These leaders are necessary for the carrying on the work of the church in all her departments. Her connectional departments throughout require leaders well equipped and trained for the work of each. Her educational institutions require leaders to head them who are well equipped and trained for this delicate and most important work. In this department there is peculiar importance attached to the men for their administration. We can not train our pastors and leaders without these schools in which to develop them. It is of the most vital importance that we have these schools and that they be wisely manned, that we may develop our preachers and leaders for the many-sided work of the church.

We can not go to other churches for our preachers and teachers and leaders. They are not taught as we want and must have them taught. We must have institutions of learning where the truths for which we stand are specifically taught and stressed if we would continue a church strong and founded upon a rock. Let us pray for our schools and for leaders for our various fields of need. This must be done if we would safely and successfully fill these various positions at the forthcoming General Assembly. We verily believe there is more need of prayer just now for this coming Assembly than for anything else.

## Dancing in Our Schools

WE ENTER our most solemn protest against having dancing taught or practiced in our schools. This craze has struck the public schools and will reap a tragic harvest if the craze is not checked soon. Dancing is bad for children and should be discouraged vigorously by parents. The origin of the dance is bad. The accompaniments of the dance are bad. The results of it are simply abhorrent and shocking beyond expression. The Romish bishop who was interrogated on this subject made a significant answer. He had exceptional opportunities to learn the results at the confessional, where the dupes of Romish priests are taught they have to tell the utmost secrets of their lives. This bishop said that from the revelations of the confessional he would say that nine-tenths of the fallen women were brought to that dismal state through the promiscuous dance. Thousands of innocent girls are allured from their innocence to lustful crime, and finally fall into the hell of the red light districts where they spend their days of ceaseless wretchedness and misery. Let our parents protest against this infamy which seeks to drag its filthy and slimy self into our public schools, and let the wrong be averted and our children saved from its ruin.

## His Personal Presence

IT IS no mere dogma, or unattested statement of Scripture, that Jesus Christ is truly and personally, though invisibly, in the midst of every company of disciples gathered in any place in His name. If the promise of the Son of God means what it says, "Where two or three are gathered together in my name, there am I in the midst of them;" if it be true when he says, "Lo, I am with you always," is it not a momentous truth, a thrillingly inspiring fact, that Christ is literally and really present in the Holy Spirit, His invisible self, with His disciples in an "upper room" or in His temple on the Sabbath? This being true, what does the Master hear and see in His average metropolitan temple on the Sabbath? Is He well pleased with that hireling choir of unregenerated musical artists, monopolizing the service of song in the holy of holies? What burden of spirit He must bear when He hears those loud, operatic, and voluptuous swells profaning that sacred hour and place?

Think you He would approve of amateur theatricals, comic readings, martial recitations, showy bazars, frivolous sociables, and the vain, convulsive laughter and handclapping that attend the encroachments of secularism in the house solemnly set apart as a place of prayer?

See some whom He has called to sound the gospel trumpet. Do they realize that the Master is present and near them, hearing every motion of their brain and heart and tongue as they consume a half hour parading before dying men and women their accomplishments as athletes in twisting a Scripture text to please literary worldlings, and to soothe into deadening slumber the hungering souls in the pew? These pulpiteers do not appear to realize that the Master called them to preach the "Thou art the man" gospel, and not to deal in the emptiness of theological theorizing or philosophical hair-splitting over Scripture terms and dates. They seem to be heedless of the great commission given them to declare the redemptive power of Christ's sacrificial blood as the chosen means to use to awaken and win sinners and confirm the faith of saints.

Were Christ to reveal Himself today in some churches His righteous indignation would there do somewhat the same signal service for righteousness that He did among the "money-changers" in the temple at Jerusalem. The fact is, if we institute an inquiry into the causes that have shorn the Church of her full spiritual usefulness, may we not find one chief reason to be the vagueness and looseness of current Christian faith concerning the personality and abiding presence of the Holy Ghost in the church? Would it not bring about many changes, much cleansing of the temple, and a blessed accession of power, if all members and preachers should grasp with clearness and tenacity of conviction the truth that the Holy Spirit, the present Christ, has been given to His people, not only to be the Enlightener, the Guide, the Sanctifier, but also the Administrator of the church? In these days of endless organizations and multiplied secular machinery, the Holy One would surprise us by showing what He would do if His people would only give Him unhindered liberty of action in his own home. Many acts, many decisions, many decrees of church officials would be promptly reversed. No human weakness, or short-sightedness, or prejudice, or ambition, would have liberty to distress His Israel among men. His pure Spirit would place the seal of righteous disapproval upon much that His anointed followers of this day, through human frailty, have framed into church law and church policy, all done in His name. His condemnation would brush aside as vanity and vexation the man-made authority that denies to those whom He has specially called and commissioned the right and opportunity to preach His redeeming love and to declare His holiness unto those for whom He suffered and died to fashion like unto Himself in all righteousness.

THE pulpit without Holy Ghost utterance is a pulpit without soul-winning power.

## The Second Blessing

By JAMES B. CHAPMAN, D.D.

### The Origin and Use of the Term

JOHN WESLEY is accredited as being the first to use the term "second blessing." In discoursing upon Christian perfection or perfect love as an experience in the believer's heart he declared that it is "The second blessing, properly so-called."

It is not the mere use of the term, but the brief and decisive defense (properly so-called) to which we wish to call attention. The term has always been odious to the opposers of Christian holiness, while friends of the doctrine and even professors of the experience have often preferred other and less offending names. We do not now care to discuss the relative value and clearness of the various terms by which the grace of Christian holiness has been designated, but only to consider the claim that it is proper to call it the "second blessing." It would be presumptuous to contend for the exclusive use of any one term, but it is also a loss to forget or neglect to use any term that can properly and profitably be applied to this, so great and precious a heritage.

Opposers of the doctrine of holiness frequently base their objections to the term in question upon the ground that it is indefinite. It is argued that the life of the Christian is filled with blessings, that he has had "a thousand blessings," and that the second blessing might have been a very ordinary spiritual uplift, of which there are many in the course of one's life. Friends of the doctrine sometimes make a subtle and unconscious compromise by substituting terms which are not only less offensive, but also less expressive and less definite. Some, becoming confused concerning the classification of spiritual verities, have put conviction in the same class with sanctification, and have therefore come to doubt the propriety of calling the latter the second blessing.

It is true that the Christian life is filled with blessings, and that one would be surprised if he should "count his blessings." But the gracious work of God in regenerating the soul stands out in such bold relief in the personal history of even the most fortunate of men that there is no confusion when the young convert stands up and says simply, "The Lord has blessed me." There are many presidents in a country like our own, but all understand to whom reference is made when we speak of THE PRESIDENT. It is, in like manner, on the basis of its relative pre-eminence that regeneration is placed in a class quite distinguished from all the "ordinary" blessings of life, and is never referred to as one of the thousands of blessings which one has received.

But why classify sanctification with regeneration rather than with the thousands of blessings which have come upon us? Because, like regeneration, it has to do with getting rid of sin, and is fundamental in the work of complete salvation. Conviction, like the ancient written law, discovers sin but does not within itself have any active part in delivering from it. The task of delivering the human soul from the guilt and pollution of sin is wholly one for divine grace; the active, initial act of which is regeneration and the final act of which is sanctification. Therefore, because of this pre-eminence in even the most blessed of lives, they are entitled to be classed by themselves and to be appropriately spoken of as *The Blessings*. Also, since the order is invariably regeneration first and sanctification afterward—regeneration being the first of these funda-

mental blessings—sanctification is the *second blessing* "properly so-called." A judicious and frequent use of this term is indispensable for pungency and expressiveness.

### The Basis of Its Necessity

When we affirm that it is necessary for one to have the second blessing we mean that it is necessary to complete deliverance from sin, and to the attainment of completeness in Christ. This compound definition is necessary because of the two aspects of salvation. In regeneration there are the negative and positive aspects. Negatively, regeneration implies the pardon of guilt; positively, it includes the implanting of divine life within the soul. Sanctification, likewise, has two aspects. Negatively, it means purifying from the defilement of sin; positively, it signifies being filled with the Holy Ghost or being perfect in love. The negative and the positive are, in both regeneration and in sanctification, experimentally contiguous and simultaneous as to time, nevertheless they are conceptually and actually differentiated.

On the subject of freedom from sin, the question concerns not only absolution from guilt and deliverance from exposure to punishment, but also the purifying of the heart from moral taint and sinful bias. On the subject of the fullness of the Holy Ghost the question includes not only the witness of the Spirit to the revival of life in the moral nature, but also the endowment of power for a life of personal holiness and effective witnessing.

The basis of the necessity of two works of divine grace in the accomplishment of full deliverance from sin is the fact of sin's ex-

istence in two forms in the human heart. First, there is sin as a transgression of the law, exposing to punishment and requiring pardon. The state of the sinner is that of spiritual lifelessness, requiring the new birth. Second, even in the unregenerated state, sin exists also as a principle in the heart, as a taint or pollution of the moral nature. Regeneration does not remove this taint, but sanctification does. Sin in the two kinds requires distinctive acts of pardon and purifying to remove it. Orthodox teachers all agree with this statement, as to the condition of the moral nature, and as to the nature of the remedies required for full correction.

There is, however, considerable divergence in theory as to the position of sanctification in experimental Christianity. Roman Catholics have taught that sanctification comes before and in order to pardon. Certain Protestants have claimed that it comes simultaneous with pardon. The truth of the Christian Scriptures is that it comes after pardon. While space will not admit of extended argument on this point, we would invite attention to the following undisputed facts:

1. The Scriptures teach that sin exists as depravity as well as guilt (Isaiah 1:5, 6; Matt. 15:18-20; Romans 7).

2. The Scriptures teach that this depravity remains in those acknowledged to be regenerated (1 Cor. 3; Gal. 5).

3. The Scriptures teach that sin—all sin—may be removed through divine grace (1 John 1 and 2).

4. The Scriptures require such conditions for entire sanctification as can be met only by regenerated persons (Romans 12:1, 2).

5. Universal Christian consciousness bears testimony to the believer's heart hunger for holiness, which is within itself strong evidence of the order of divine arrangement.

6. Viewed from the positive standpoint, the baptism with the Holy Spirit is a heritage required by, and promised to, believers (Luke 24:48; Acts 1 and 2; John 16:7-11).

From these and similar considerations we conclude that the necessity for two works of grace is found in the condition of the heart of man, and the requirements arising from that condition, and that the adaptation of the divine promise of full salvation to the needs of men always implies and requires the second blessing, "properly so-called."

### ACROSTIC—Psalm 23: 1

#### The Lord is my Shepherd

By WILLIAM E. HOPKINS, Evangelist

North Scituate, R. I.

The Lord is my Shepherd.  
He keeps me each day.  
Every unclean thought He takes it away.

Let Him enter in, forever to stay.  
Oh, how you'll rejoice in the Savior.  
Repent of your sins, while it is today.  
Do good to others, as well as, to pray.

It's far the best policy while you are on  
the way,  
So settle your faith in the Savior.

Much trouble and sorrow you surely will  
miss.  
Yes, joy in the next world and pleasure  
in this.

So turn from old Satan and all of his  
tricks.  
He leads men away to perdition.  
Every good gift we have cometh from  
God.

Prepare now to meet Him, for surely you  
should.  
He waits to forgive and cleanse in the  
blood,  
Every sin which the fall of man gave you.  
Review your past life, 'tis a wise thing  
to do.  
Do unto others as you would have them  
do to you.

### A Remarkable Revival

(The following letter was copied from a bound volume of the Methodist Magazine of 1801 and furnished to us by Rev. T. F. Harrington. We would like to see a repetition of such a meeting today.)

A LETTER from a Presbyterian minister in Kentucky to another in Philadelphia, August, 1801:

"There is a most extraordinary revival of religion through most parts of this country among Presbyterians, Baptists, Independents, and other denominations. I was lately at a sacramental occasion, and what I saw there exceeds the power of human language to describe.

"There were more than one hundred wagons which arrived with families and provisions; some of them had come a hundred miles. A pulpit was erected in the open air, in which a Presbyterian minister preached to eight or ten thousand hearers; another preached in the Presbyterian church, to as many as it would hold; at a little distance

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there was another congregation of blacks, where one of themselves exhorted; and in a fourth place another congregation of another denomination.

"All the different denominations communicated together, for they are in perfect union. One Sunday there were seven thousand communicants, and it was computed that the several congregations amounted in the whole to twenty thousand persons. The meeting continued from Saturday till Tuesday, above seventy hours, without one minute's intermission. The work of conviction and conversion, of which I was a witness, exceeded, I think, anything heard of since the days of the apostles. They generally fell flat on the ground in an agony of distress.

I saw at one time about five hundred lying thus, some but a few minutes, others for hours.

When they arose the first words they uttered were, "Lord, have mercy upon me." They gradually added more, and at length began to exhort. I saw about three hundred of them exhorting at one time. Some of them were children, who were held up in arms, or on the shoulders of men. One little girl, about nine years of age, was put on a man's shoulder and delivered a most remarkable address; at length she was exhausted and sank back upon her upholder, upon which a man who stood near affectionately said, 'Poor thing, set her down.' She replied, 'Don't call me "poor." I have Christ for my Brother, God for my Father, and am an heir to a kingdom.'

"It is not only at public meetings that they are thus affected; some are thus saved and burdened in their shops, some at the plow or some other business, and others in the woods."

## Prerequisites of the Minister

By Pastoral Theology Class of Olivet University

### CHARACTER

CHARACTER is of vital importance to the minister, but he does not receive a perfected character at conversion or sanctification, nor can it be developed overnight. There are many elements which enter into a well rounded character, and the absence of any one of these might cripple or destroy his usefulness as a soul winner and pastor.

First, the pastor should have strong convictions. A man of a frivolous disposition might be saved and squeeze through into heaven, but God must have men of conviction and vision to accomplish great things for His kingdom. Men whose lives are only surface deep never have visions.

Having convictions he should not wait for others to carry them out in actions, but he must develop originality enough to go ahead and start the ark according to the plan given him, even though a world of scoffers stands criticizing.

But a minister may have convictions as deep as the sea, and have the originality to plan things correctly, yet if he does not persevere his convictions will be worse than vain, and his plans will come to naught. The man who has a vision has an increased responsibility. Any one can pastor a church where the salary and congregation are large and everything is running harmoniously, but the test of a man's character comes when there are no visible results for his labors, where the fruit must be hand-picked and souls gained by repeated calls. He must refuse to be discouraged when a soul saved one day falls the next. There is a part of a poem which is true of the minister and if he does not possess the perseverance it would call for to triumph over those conditions, it would be better for him

and for the cause if he had never entered the ministry. The poem reads as follows:

"If you can meet with triumph and disaster  
And treat those two impostors the same;  
If you can bear to hear the truth you've  
spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to,  
broken,  
And stoop and build it up with wornout tools.  
If you can make one heap of all your win-  
nings  
And risk it on one turn of pitch and toss,  
And lose, and start again at your beginnings  
And never breathe a word about your losses;  
If you can force your heart and nerve and  
sinew  
To serve your turn long after they are done,  
And so hold on when there is nothing in you  
Except the will which says to them, 'Hold  
on.'"

If the man of God has this perseverance he will also need a fearlessness that will take the right course regardless of the results. The friendship or good will of no man can be placed above right and duty, and the minister's reputation itself must be placed in the keeping of God, for it is safe in no other place.

While he has a dauntless courage ready to tackle any wrong, at the same time he must have unfailing confidence in man. This confidence can come only when he has an unwavering faith in God. Then only will he have confidence in men, and not because he believes man's nature is pure, but because he realizes man's nature is corrupt and deceitful, but that God is able to cleanse and remove what John Wesley called "the bent to sinning," and what David terms as "deceitful and desperately wicked." When he gets this view of the actual conditions he will not be surprised if he suddenly sees the head of the

serpent sticking up in the midst of his flock of sheep; nor will he lose confidence in the rest and beat them, calling them all serpents. On the contrary, he will labor faithfully to remove the serpent nature, and if that is impossible he will protect his flock at the risk of his life. These experiences will also teach him longsuffering and patience.

Often a man may sacrifice the great and important things in his life in the hour of sanctification and yet fail to develop a life of daily self-sacrifice. The life of the pastor especially must be a life of continual self-sacrifice and self-crucifixion. He should never love his warm study more than he loves to pray with a sick man or to aid a soul in distress, though it take him through the storm and bitter cold. Or if intemperate eating or any indulgence, harmless in itself, retards his usefulness, he must refrain from that thing. If we should look down at the very bottom of this characteristic to the very roots we would find that there it spelled l-o-v-e.

Akin to this spirit of sacrifice is the spirit of hospitality. We are now living in such a self-centered age that hospitality has almost vanished. The minister must learn to be sociable without going to the extreme. The world expects of him a kind word and courteous manner for every one.

A characteristic least possessed but most needed in the ministry is humility. The minister must remember that he has nothing except what he has received of Christ, and if he has received anything it is not because of his merit but because of Christ's mercy. God can not permit many to become great even in spiritual things, for but few can bear greatness without becoming proud.

Not least of the elements in the minister's character is punctuality. In this also he is the example of the flock. If the minister lags behind, his people will get the idea that after all the matter is not so serious or important as they had thought. Oh, for men of character!

### SPIRITUALITY

Here is the capstone of the minister's qualifications—spirituality. Paul says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." He also mentions other gifts which are very desirable in the ministry, but are unprofitable without divine love—spirituality.

In our great country of liberty, where church steeples dent the heavens, the lack is not in a gifted and educated ministry, for the popular churches are flooded with them. The great deficiency is in a spiritual ministry—a ministry which has faith in God.

Spirituality is more than being saved and sanctified. It is more than being saved from sin. There is a positive side of spirituality as well. When God saves us He does it for a purpose. We have a lifetime to grow in grace. We have been entrusted with talents and we are to develop them for the glory of God.

We shall not branch off on the cultivating of these desirable and necessary gifts, but will dwell principally upon three elements which promote spirituality: (1) faith, (2) devotion to God's Word, (3) prayer.

If a minister has these three characteristics he will have a number of other traits that tend toward spirituality, in which space would not permit us to indulge. Our first consideration is faith. Men use faith in almost everything but religion. They eat, and ask no questions as to the process of digestion. Electricity is fearlessly used, without understanding the science of it. A business man will invest thousands of dollars in faith that he will gain

great returns. A minister should have his ear trained to hear the voice of God, so that when He tells him to undertake a certain work he will have faith to believe that God will see him through. George Mueller was a remarkable man of faith. His faith brought him about a million dollars for his great orphanage. It takes faith to keep spiritual. "Without faith it is impossible to please God."

To keep spiritual one must have a hunger for God's holy Word. We derive good out of reading the Bible, aside from studying its doctrines and history for the purpose of sermon material. We should read for our own comfort and encouragement. Read it and let it feed our hungry souls. It builds us up when we read of the noble and exemplary lives of such men as Joseph, Abraham, Job, Daniel, Paul, and Jesus Christ. It is here

where we find God's will revealed to mankind.

We are sure if a minister is a real man of faith in God, and a close student of His Word, he will of necessity be a man of prayer. Prayer is the breathing of the soul to its Maker. Prayer is the thing that will accomplish the results. If you study the history of revivals you will observe that they were largely accomplished through prayer. Many souls are depending upon us for salvation. Oh, for an intercessory ministry. If we are unable to acquire the gifts some have, let us above all seek to keep spiritual.

Summary: The minister must have a divine call, take care of his health, obtain as liberal an education as possible, cultivate real, sterling character, and be a man of deep spirituality.

## Changing Our Church Name

By REV. JOHN NORBERRY

WHETHER any ecclesiastical body is approaching its quadrennial, known as its general conference, synod, General Assembly, and so forth, there are always certain persons arising, in these various denominations, both wise and otherwise, clamoring for certain changes in their respective bodies relative to church polity, church doctrines, church name, and so forth.

And, as might be expected, now that the General Assembly of the Pentecostal Church of the Nazarene is nearing its quadrennial, there are some of our good people who are calling for certain changes in our church government, church name, and so forth, to be perfected at that Assembly. To be sure, this is the time to have these matters brought to our attention, so that each District Assembly may intelligently consider and discuss them relative to their value; and then these desired changes may properly be prepared in the shape of memorials, to be presented at the next General Assembly for their thoughtful and prayerful consideration. All ecclesiastical bodies, especially when in their formative periods, as is the Pentecostal Church of the Nazarene at this time, will have to make many changes every quadrennial to the perfecting of their church government, but not necessarily change their church names, and never their cardinal doctrines.

Among the many changes that may come before our next General Assembly will be that of changing our church name, which may be the most serious proposal that can come before it, and one I trust the committee, possessed of executive ability and prayerful consideration, will carefully look to the past and future of our church ere they finally bring any recommendation to the Assembly proper for a change of church name. I do not now recall any expression for a change of church name from any person who originally had anything to do in the formation, or organization, of what was once "The Church of the Nazarene," or the "Association of Pentecostal Churches of America." Perhaps these organizers, who gave their time, their money, their reputation, and all else they possessed in forming these two holiness bodies, are now so grateful to God for our united church and the work she is doing for God and holiness in both home and foreign fields that they are not now fussing about a new church name, knowing as they do that the name as well as the unity of these two church bodies came about in answer to prayer, and that it would be no more logical to try to separate the one than the other, and more especially as the name "Pentecostal

Church of the Nazarene" was one of the important bases of unity in the formation of our new church denomination.

But some may thoughtlessly ask, "What is there in a name?" We answer, a great deal may be in a name or nothing at all. That altogether depends on what that name may be, and what and who you may be in relation to that name. A name may be very sacred to one and not to another. It altogether depends upon the circumstances, the name, the persons, and so forth. The mention of the name "United States of America," or the sound of the playing of our national air, "The Star Spangled Banner," may not have much significance or sacredness to the Huns of Berlin, but to us who are real Americans—one hundred per cent Americans—these are very sacred and dear, so that the very sound of our national air when played stirs every drop of patriotic blood within our veins, and for the cause for which it stands we would give our very lives to preserve!

We would like to notice some of the objections and arguments presented to change our church name and their substitutions.

First objection. "The name is too long." Well, we are not so sure about that. Perhaps it is long enough, but not necessarily too long—especially when we want to identify both original church bodies. If our church name was the only long church name in the world we might think this objection worthy of consideration at the next Assembly, but there are other God-honored denominations as well as ours that have good, long church names, and they are not always clamoring for shorter ones. As far as we have observed these people who are always crying for a shorter name seem hardly consistent, in that they only want to cut out one word, and that "Pentecostal." Now, if the name is really too long and should be shortened, let us not simply stop at one word, but while we are about it let us cut enough off to be consistent. If the word "Pentecostal," as some contend, should be cut out, and as others contend, the name "Nazarene" should be cut out, then in order to be consistent there would be nothing left worth while, and we would be obliged to get a new name entirely, which may take much more time than the days allotted to our General Assembly. We don't see how it can be very well improved and be true to ourselves. We have a good name, a comprehensive name, an honorable name, and one that we need never be ashamed of, and one that will stand for much in the holiness movement for many years to come! Why not let good enough alone?

Second objection. "It is not a scriptural name." Suppose it is not, is that necessary? The most God-honored denominations in this country can not be said to have scriptural names. This argument has not enough logic in it to hold it together. I am not objecting to a scriptural name, mark you, but simply say it is not essential in order to have the divine seal of approval on our church body. One might as well argue that because St. Paul lived on Straight street, every one of us should live on Straight street in order to have a straight experience or the Pauline blessing. We knew a man who lived on Brandywine street, but that did not make him a drunkard, for he drank neither brandy nor wine. He was saved and sanctified to God and went home to glory from Brandywine street. Perhaps if I had been in his place I would have moved off that street long before I went to glory. But in this sense we may ask, "What is in a name?" Not much necessarily!

Third objection. "We ought to call ourselves Nazarites, as the Nazarites were a holy people." The Nazarites were a holy people, but the mere calling themselves Nazarites did not make them holy. Since it takes the blood of Christ to make us holy, we can be holy without being called Nazarites. If we were to be called Nazarites, we men would have to quit using razors on our faces or scissors on our hair. Our peculiarity then might not be so much that we are holiness preachers as we would be better known as long-bearded and long-haired preachers. "The good Lord give us sanctification" (Godbey), to which we say a hearty "Amen."

Fourth objection. "We should be called Nazarene because Jesus was a Nazarene." We do not recall a place where Jesus ever called Himself a Nazarene, but was simply called so by others; and that not in any sense to prove His holiness or deity, but largely, if not solely, because He was brought up in Nazareth—as one might be called a Bostonian, for the simple reason that he was brought up in Boston; only Nazareth, unlike Boston, being such a despised place by many had a stigma in connection with those who came from Nazareth. "Can any good thing come out of Nazareth?" When Jesus was called a Nazarene it was by way of contempt, as were many of His followers of the early church. We do not think that it is necessary to court this kind of persecution by simply calling ourselves Nazarenes, but if we preach full salvation and as St. Paul says live godly in Christ Jesus we shall suffer all the persecution we need for our good.

Fifth objection. "We should drop the word 'Pentecostal' out of our church name, as the so-called 'tongues' people have taken up the name 'Pentecostal,' and we are in danger of being mixed up with them." Upon investigation this objection and argument has some weight to it. But it seems to us to have not enough weight to make us change our good church name. No doubt in some small sections where the so-called "tongues" movement is rampant this may be true, but in a very limited sense, especially where preachers and people may not be very well informed as to who we are. But we make bold to say no intelligent or well-informed person, be he a minister or layman, nor any intelligent denomination of preachers ever mix us up in any such a way. If they do it shows their lack of information, for which they are responsible and not us. If every church denomination changed its name for such a reason they might be ever in the changing business.

The writer is now living in the section of the New York east conference of the Methodist Episcopal church, which is one of the largest conferences of Methodism, and we

know many of its leading preachers. While many of them may not agree with our church in making a specialty of preaching holiness as we do, nevertheless we do not believe there is a preacher in this conference who ever classes our denomination with these "tongues people," and we have the "tongues people" about us. I have visited some of the sessions of the New York east and Troy conferences of the Methodist Episcopal church, when our denomination was mentioned by the presiding bishops (by some preacher of our denomination seeking admission into these conferences or some other reason) and when the presiding bishops spoke of our church they were never confused as to who we were or what we taught or stood for, but declared publicly that we were thoroughly Wesleyan in all our teaching. If in some small section, however, some people may not know the difference between us it is our business to inform them as best we can, but not attempt so great a task as to change a good church name. No engineer stops his great limited going at one hundred miles an hour to change its name or number simply because some little train with a name or number like his is on a side track and ditched at that! So let us keep on the straight and double track of pardon and purity, going at speed limit, getting folks saved and sanctified to God!

Another reason, to our mind, why we should not drop the word "Pentecostal" out of our church name, simply because of the so-called "tongues" people, is that in some sections the "tongues" movement is dying out, and some day the whole movement may go into oblivion altogether. Then how foolish we will feel to have changed our good name for such a foolish reason. As Moses' serpent swallowed up all the serpents of the magicians, so the *real pentecostal* people (who stand for the "pentecostal" experience in entire sanctification, in the baptism with the Holy Ghost and fire as taught by John and Charles Wesley, and the early fathers of Methodism) may swallow up all these other little sects which have lately taken on the name "Pentecostal"!

We should not for a moment think of removing the word "Pentecostal" from our good church name for that reason! It would be just as logical for one to ask Dr. Morrison to take the word "Pentecostal" from his good paper, the *Pentecostal Herald*, for fear of some one connecting his paper with the "tongues" people, or to take the word "Pentecostal" from that good hymn book, "Pentecostal Hymns," or to take the word "Pentecostal" from Brother Knapp's book, "Lightning Bolts from Pentecostal Skies," or from Dr. Keen's book on "Pentecostal Papers," or other good books and periodicals that use the word "Pentecostal." Or even to cease holding what is known as "pentecostal conferences," "pentecostal services," "pentecostal campmeetings," with so-called "pentecostal preachers," and so forth, for fear of being branded as "tongues" people. Such reasoning to us seems foolish, and such logic, we think, is not sound. Not one of the above "pentecostal" bodies or periodicals are in any way mixed with the so-called "tongues" people by any well-informed person in the Christian Church.

Another reason, to our minds, why we should not change the name "Pentecostal" and simply have the name "Nazarene," because the "tongues" people have taken up the name "Pentecostal," is because there may arise in the very near, or distant, future another fanatical body that may call themselves by the name of "Nazarene," such as "The Cloven Tongue Church of the Nazarene," or some other spectacular or peculiar name with the word "Nazarene" in it. Who can now truth-

fully say such will not be the case? If they did, to be logical, we would then have to change our name again and again and again, as the case required, and so ever be in the church name changing business. Some people are always in for changes. There are some women who are always changing their furniture around their rooms. Some other folks are always moving from one community to another, and you never know where to find them. While it is a good thing, as Peter says, for the "heart to be established with grace," we also think it to be a good thing for the head to be established with sense. The good Lord give it to us all. Amen.

Have all these people—who want our church name changed—considered what it will mean for our churches to change the name in our publishing houses, on the many thousands of church sign boards, the trouble and cost it will be to all our individual churches, where legal action is required and the years it will take in home and foreign fields to have people know us by a new name and explain all the reasons? And all for what purpose? Let us hold steady, beloved!

This, to my mind, would not only be unwise, but dishonorable to our people and churches of the East, whose church denomination was once named "The Association of Pentecostal Churches in America," and in uniting with the "Church of the Nazarene," these two church bodies mutually agreed to give up their individual church names, and after prayerful and thoughtful consideration both decided upon the name for our united body, "The Pentecostal Church of the Nazarene," which name kept the identity of each denomination. Moreover, this new name was made as part of the basis of our church union.

## A Right Purpose

By C. H. STRONG

IN THE study of the life of Ruth we have a beautiful example of oneness of aim, singleness of desire, concentration of purpose—a concentration of purpose that would not be denied by the wishes, acts, or entreaties of her best friends. Orpah was returning toward her former land and kindred. Naomi reasoned of the future, but Ruth was steadfast. Her mind was made up. There may be a secret joy or a carnal delight in doing a thing that an enemy is averse to, but to cross the wishes of our best friends is different. It takes convictions and knowledge of the right sort to do it. A purpose that can be swayed by one's own shortcomings or by human intervention is not deep enough to be of lasting good.

"There is a mark, and here is a ball," said a man to a company of boys who had applied for his offered position. All missed it. "Come back tomorrow morning and try it over," he said, as he dismissed them.

One little fellow returned and, taking the ball, he hit the mark every time. "How did you do it, my boy?" "I stayed up all night and practiced in the shed," was the rejoinder. That's the trouble with us who profess so much; we miss the mark a few times, then yield to despair. We must be of sterner stuff if we live a life that pleases Him and satisfies the soul. When Tamerlane was fleeing from the enemy he took refuge in an old building. He there learned a lesson from a persevering ant that changed his destiny. Paul said, "This one thing I do." Daniel purposed. Jesus set His face steadfast. Ruth was determined. All triumphed over every foe.

This concentration of purpose should be

Now to go back on this agreement by either dropping the word "Pentecostal" or the word "Nazarene" from our church name would be going back on that part of the basis of our unity. In holding to the words "Pentecostal" and "Nazarene" to our church name we hold the identity of both the original bodies which came together when our union was perfected, but to remove either of these names would be to lose the identity of either body.

Beloved; let good enough alone, for we can not please everybody. After about a quarter of a century, being identified with the holiness movement and many of its leading preachers, editors, evangelists, and periodicals, we are prepared to state that the word "Pentecostal" stands out very conspicuously, emphatically, definitely, and continuously in connection with the holiness movement, and we believe it will ever stand thus till Jesus comes in the clouds of heaven—even though we should be so foolish as to drop this good name!

Thank God for the name "Pentecostal" in connection with the holiness movement! Thank God for all real, Bible pentecostal churches, pentecostal preachers, pentecostal preaching, pentecostal revivals, pentecostal singing, pentecostal conviction, pentecostal conversions, pentecostal sanctifications, pentecostal missionaries, pentecostal Assemblies, pentecostal conferences, and pentecostal periodicals; all of which have no connection whatever with the so-called "tongues" movement!

God bless the name "Pentecostal Church of the Nazarene"! May we never change it, for we believe that after prayerful consideration God gave us this name in the beginning, when the two churches came together. "What God hath joined together, let no man put asunder"!

self-absorbing. With Ruth it was—go anywhere, stay at any divine providence, worship at any cost, die if need be. Hers was a consecration that challenged God to witness. Why not such a thorough consecration? Men pursuant to earthly honors have been so passionately consumed as to forget themselves and others. Look at Archimedes as he rushes unceremoniously from his room to the street declaring, "I have it." Have what? The solving of a problem in mathematics. Let us thank God anew that some people have emotions that get mightily stirred with divine visitations. Professor Drummond tells of a famous statue that was the work of a great genius in Paris, who was very poor. He lived in a garret which served as studio and sleeping room alike. When the statue was all but finished one midnight, a frost fell upon Paris. The sculptor thought of his life's dream—yet wet and in the making. A freeze would destroy it, so the old man arose from his couch and heaped the bed clothing reverently around it. In the morning when the neighbors entered the room the sculptor was dead, but the statue lived. What is that but a man's all-consuming love for his art?

Hear the Apostle Paul testify, "To live is Christ, to die is gain." What does he mean? Merely this—one purpose in life or death, and that—to glorify God. Let Him choose as He sees best. Let this motto, then, be mine: that neither friend nor foe, poverty or plenty, health or sickness, promotion or isolation, flowers or frown, shall deter me from my purpose of living a holy life; for if I lose friends, riches, honor, health, position, all of earth, and still retain Him, I have yet all that is worth while.



Carlyle must have had something like this in mind when he said, "As I grow older—and I am now nearing the borders of eternity—there comes back to me with increasing force what I learned from the catechism, that the chief end of man is to glorify God and enjoy Him forever."

My soul, be on thy guard,  
Ten thousand foes arise,  
The hosts of sin are pressing hard  
To draw thee from the skies.

Bound within this blundering tabernacle is a foretoken of eternal joy. Standing at every crossing is a subtle foe waiting to wrest me

from that goal. Will he succeed? He need not. My Substitute is his Conqueror. Then I am without excuse, if I lose the way. There is no shifting of responsibility for my failures. There is one soul for which I am absolutely responsible. Others may wield an influence commensurate with their power over me, but in the final analysis it is my soul and God. God and my soul.

Help me to watch and pray  
And on Thyself rely;  
Assured if I my trust betray  
I shall forever die.

BLOOMINGTON, ILL.

## General Superintendents

By REV. T. H. AGNEW

AS THE General Assembly of the church is coming on, and this matter will come before that body, it is time that some attention was being given to it. I find some of our preachers, thank the Lord not many, who think that because of the expense we should do without the office of the General Superintendent. I find that all of such opinion do not have the vision of the church; namely, the preaching of holiness, "scattering the power of the holy people" into all the world, and preaching the "gospel of the kingdom into all the world for a witness unto all nations." It is the judgment of the writer, that no agency of the church is so great and important to carry and spread this ministry of the Pentecostal Church of the Nazarene, as our General Superintendents.

The wisdom and leadings of the Holy Spirit are being seen more and more in the choosing of Rev. J. W. Goodwin and Rev. R. T. Williams by the District Superintendents. It is plainly visible to all who are without envy that these men are growing in the favor of the church and the work of God. They have grown in grace; indeed they just had to, to meet the hard things they have been called to face in this three year's ministry. They have also grown in the vision of the movement, and have met the needs of the providential call of the church in a most creditable manner.

The General Superintendent, because of the office position he holds in the church—and if he has the piety, devotion, and spirituality he should and must have in our church, and in addition to these has good evangelistic preaching ability, as the present General Superintendents have—is a mighty force in promoting the work of the church. The influence of the office of the General Superintendent on the layman of the church must not be overlooked.

The President of the United States, and especially the present incumbent of that great office, well understands the personal magnetism that influences the United States congress when he reads his own official papers to that body. This personal influence of the General Superintendents on the church as they go among the people we must not overlook nor rob the church of. It would be suicide for the General Assembly to eliminate the office of the General Superintendency of the Pentecostal Church of the Nazarene. No, no! We must have more of them.

How many? Well, at this time of the church's history we should have four at least. How can we support that many, you say, when we can not properly support two? That is easy when the church gets down to business on this question, as we are getting down to business in other matters of the church. Let the General Assembly give us the men, and the church will give the money. System, system, system, and some more system will work

it out and bring the money. We will need about ten thousand a year to properly support four General Superintendents. We have in membership at this time 35,000 members. Thirty cents a member would give us \$10,500. Who among us would say that the whole church can not raise that amount? Oh ye of little faith!

If it should seem to the General Assembly that thirty cents may be too much, with all the other claims that are on the church, then fix the amount at twenty-five cents a member, and let all our District Assemblies arrange for a freewill offering for the General Superintendents. The members of the Assembly, and the visitors who attend our District Assemblies, will be glad to give an offering for the personal help they obtain at these great meetings. We have at this time thirty-seven District Assemblies. If these District Assemblies should raise \$75 each (and that much can be easily raised if proper attention and interest are given the offering), this would give us

\$2,775. This would give us altogether \$11,525.

Increase, increase, and that everywhere, must be the motto of the church if we meet the demands of Christ and the Holy Ghost that are on us. We must not disappoint them. The increasing momentum of the missionary work of the church, as well as every other interest of this, the mightiest spiritual movement in the history of the world's evangelization, demands that we put more great men into this work, and also give them every advantage in the way of influence that is morally possible. More and more the providential character of this great church holiness movement is coming on the vision of the sanctified people. The united forces of the sanctified are being strongly and clearly argued by the federation of the old churches. The semi-religious worldly churches are, in the main, going to unite with the world, and all spiritual people know well what that will mean, so that we can have nothing to do with that crowd, if we walk with God and do the work God expects us to do. This whole federation movement is a carnal scheme. God would be pleased with greater spiritual union of the churches, but never a union with the world.

The spirit of the world is enmity ("enemy of God") against God. No spiritual people can sympathize with that movement, hence we will soon have a great coming of spiritual people to the Pentecostal Nazarene forces. Leadership; men, men; to man the forces of righteousness. The great forces of evil and of righteousness are being lined up. Who, "who are on the Lord's side?" Courage, courage, brother. This is no time to look back. "Move forward, there," is the divine call. Up, up; on, on; out, out; and give no place to the Enemy. Bud says, "Buckle up the belt another hole," and move on. Amen! More Superintendents; more missionary stations; more students in our schools, that we may have more able Superintendents and pastors. More money. Yes, yes, of course more money! Amen, amen!

WAVERLY, ILL.

## The Converted Drunkard

BY WILLIAM E. ELLIOTT

Drink, It's just to cool you  
When the weather's hot.  
But never let them fool you;  
It's just the Devil's blot.  
Or, "Drink it just to warm you,"  
When the weather's cold.  
They say it will not harm you;  
But, boy, don't you be fooled.

I've drunk it from a kiddie,  
I'm sorry that to say;  
I think it such a pity  
I ever chose that way.

But when I got to thinking  
If I, my life would save,  
I'd have to give up drinking  
Or fill a drunkard's grave;

With voice our God had given me  
I cried with all my might,  
To Jesus Christ to save me  
And help me do the right.

And since I got salvation—  
God's "Keely" for all sin—  
I'll gladly tell the nation  
That Christ abides within.

He saves me from all boozing,  
He makes and keeps me good.  
My family from abusing,  
Or destitute of food.

He sends me to the byways  
Inviting folks to come,  
And get them on the highway  
That leads to home, sweet home.

DETROIT, MICH.

## The Preacher's Pay—When Should He Get It?

(The following timely article is taken from the Waverly, Mass., Gazette, and we pass it on to our readers with the hope that it will arouse our good people to the need of our sacrificing ministers.—Managing Editor.)

THE AVERAGE salary for preachers in twelve leading denominations is \$774 a year.

That's \$2.12 a day.

The average preacher is married, most of them are raising children, feeding them, clothing them, buying medicine for them, sending them to school.

The average preacher works seven days a week.

He must wear good clothes; his wife must dress well; and his children can not appear in tattered and torn rags.

The congregation insists that the preacher and his family must not display any sign of poverty, and the preacher must wear a smile always. He must have a cheery word for every man, woman, and child he meets. He must not complain.

Once in a while a preacher quits the pulpit and takes another job—one that will leave something in his pay envelope after taking out the tolls of butcher, candlestick maker, and baker. Then his congregation speaks of his "fall from grace," and he is branded as an outcast.

The preacher ought to preach. What right has he to "stew" and fret about shoes for his children, food for the table, and the declining years of his life?

And above all, the preacher should never mention his pay envelope, for his congregation has arrived at the conclusion that their pastor will reap his reward in the hereafter. No human being could desire a greater reward.

So the congregation distributes haloes, passes to paradise, and reserved seats in heaven to its pastor. Having been thus generous in the matter of spiritual rewards, the members of the average congregation hand over about two cents a day, which totals the munificent sum of \$2.12 every twenty-four hours for the preacher.

You know, the average congregation imagines its pastor never would get to heaven unless it permitted him to preach to it each Sunday. That's the impression the preacher must receive every time he gets his lean pay envelope.

So he goes on preaching and praying for his employers and for everybody else under the sun. We suppose there are times when a preacher gets to pray for himself and preach

to himself. Usually, though, the average preacher has his hands full preaching to and praying for his congregation.

When he's not preaching and praying he is visiting the sick and helpless, the aged, and the backslider. Aside from these duties he has nothing else beyond attending to the lawn socials, the half dozen or so church societies, the boys and girls, the Sunday school, the choir, soliciting money for a new church roof, collecting for home and foreign missions, burying us and marrying us, baptizing us, and converting us. Once in a while the average \$2.12 congregation will permit its pastor to take exercise mowing the church lawn, or sweeping snow off the sidewalk.

Truly is the laborer worthy of his "higher." The only trouble in the matter of the preacher's "higher" is that the congregation expects the Lord to pay about 88 per cent of the "higher."

It is better to increase the contents of the preacher's pay envelope than to contribute for homes for aged pastors, and it is more pleasing to preachers to get regular-sized pay envelopes while they live than bronze tablets after they are dead.

## A Message to Students

By PROFESSOR A. S. LONDON, Dean, Oklahoma Holiness College

### The Value of True Character Building

**B**EFORE entering upon the discussion of our subject it is necessary, I think, that we should set ourselves straight on one very important point, and that is what character really is and means. Some people confound reputation with character; others are more careful of the former than of the latter, prompted by the mistaken idea that it is more important what others think of them than what they really are in the sight of the Almighty. In order to be successful character builders we must constantly bear in mind that character is not the same as reputation.

It is said that people may be humbled by reputation when their real character is virtuous. We find an example of that truth in John Bunyan. Although the author of one of the greatest moral works that has ever been written, yet he was looked upon in his time as a scoundrel. "Character is what a man is; reputation is what people think he is." Thus it may happen that a man is subjected to deprivation of his good repute, but character is that which can not be robbed, neither can it be annulled. Its possessor is its exclusive owner.

A good or malicious character is not inherited like riches. Man is his own tutor for his character. It is true that life itself is given of God, but it is also true that the character of each life is determined by its possessor. No doubt there are some conditions beyond the control of man which determine in part what his life shall be, but even these can be bent to his arrows, and beyond these he may master all. That phantom ship that sailed on a phantom sea with one man aboard, and he at the helm, was no more surely determined in its course by that one hand than each human life is by its owner. Even God does not invade the sanctuary of the will. Herein is man's freedom, and also his responsibility. With wisdom or folly he molds the clay of character into form and fixedness, a vessel to honor or to dishonor. Ours is the work, ours the reward.

We are all in one business. We are either making manhood or destroying it. Our faculties, emotions, body, soul, all are moving on to something beyond. That something is

higher or lower, better or worse than the present. It can not be the same. Life is development and is always after its kind. We get no grapes from thorns, nor figs from thistles. When Antigonus sowed the filings of gold he rejoiced in a crop of golden nuggets; and when Cadmus sowed the dragon's teeth he raised a crop of destruction. Every seed is on a pilgrimage to its harvest; every faculty or faith journeys toward fruition. The whole man is a pilgrim. His highest destiny is in God and is through the redemption of Jesus Christ. All other pilgrimage is downward, to the loss of all that is high and holy.

In order to make manhood, constant growth is imperative. In fact, we were made to grow. Our faculties are germs, and given for an expansion to which nothing authorizes us to set bounds. The body soon reaches its limit. But intellect, affection, moral energy tend to further enlargement, and every acquisition is an impulse to something higher. To encourage these thoughts and hopes our Creator has set before us delightful exemplifications of the principle of growth, both in outward nature and in the human mind. Suppose you were to take a man wholly unacquainted with vegetation to the most majestic tree in our forests, and while he was admiring its extent and proportions suppose you should take from the earth at its root a little downy substance which a breath might blow away, and say to him, "That tree was once such a seed as this; it was wrapped up here; it once lived only within these delicate fibers, this narrow compass." With what incredulous wonder would he regard you. And if, by an effort somewhat oriental, we should suppose this little seed to be suddenly endued with thought, and to be told that it was one day to become this mighty tree, and to cast out branches which would spread an equal shade, and wave with equal grace, and withstand the winter winds; with what amazement may we suppose it to anticipate its future lot. Such growth we witness in nature. A nobler hope we Christians are to cherish. There is no extravagance in the boldest anticipation. We may truly become one with Christ, a partaker of that celestial character. He is truly our Brother. Let us make Him our constant Model.

To each of us then, individually and to our nation and to our church, and to you as students, it is of supreme importance that we lift our eyes to the galaxy of great examples and reflect the luminous virtue of heavenly ideals. Oh, if men would only think what it would be, in just and natural retribution, to spend an eternity with the wretches in whose steps they have secretly walked. How will the treacherous dealer, who has dealt treacherously with his friend, or his family, or his country, like to be welcomed into Gehenna by the face of Judas, and to writhe under the traitor's kiss? How will the unclean like to be condemned to the companionship of those whom their sins have blighted, to be indissolubly bound to the corpse of dead desires in that darkness where there is weeping and gnashing of teeth?

But bad men, when they become thoroughly bad, get to hate and curse the silent reproach of great ideals, and if, like Satan, they stand abashed for one involuntary moment in the presence of virtue, the next moment they are striving to corrupt its stainlessness with temptation, or to stain its memory with lies. When you see bad men stimulated by party hatred or steeped in social vice, endeavoring to drag honored names through the mire, there you see the very work of him who is called the Accuser of the brethren. The sole hope of humanity is in its good and holy men. All earth's purest and noblest come and lay garlands at the feet of these statues, but the crowd of the vulgar clamber up the pedestal with no other object than to injure and to deface.

On the other hand, I have hope for you. I have faith in manhood, when I see them choosing lofty ideals, turning with scorn from all that is frivolous, leaving things base to perish of their own natural corruption, making of their imaginations a picture gallery, from which they exclude everything that defiles, claiming their affinity with all things worthy, and measuring their lives with the measure of a man, that is of an angel. It is such thoughts that produce pure and high-souled men.

This, then, should be your aim, the aim of every young man who would make something of his life, to keep his birthright unimpaired; not to sell it for a mess of pottage, not to sell it for the careless hour or the sensual snare. That youth is in the highest sense well educated who by God's grace passes into the battle of life strong, self-denying, pure, scorning mean pleasures, scorning vulgar comforts, scorning idle uselessness; brave to meet danger, brave to defy sin, brave to fight in the cause of God; strenuous to do and to dare; ready to spring to the front in every good cause, not following the multitude to do evil. To be thus is to have the birthright of a man, and how gracious a thing is a man if he be but a man indeed.

Let me once more urge you to build your characters on Christian foundations. Flash, if you can, the electric fire of nobleness into callous, slumbering hearts. America has need of you. God has need of you. Array yourselves under the banner of Jesus Christ and be worthy sons of your heavenly Father.

In the Grosvenor Gallery in London, some years ago, there was a picture by a young painter which was full of suggestiveness. It was called "The Shadow of the Saint." After some glad and gorgeous revel two young pagan girls were returning home. They were richly dressed; they were flushed with pleasure; the world was all before them, they were beautiful in the roses of their youth. Suddenly, on the moonlit wall, they were startled by catching sight of the shadow of the gaunt, weird figure



of a man who was kneeling on the top of a pillar with hands uplifted in an agony of supplication. It was the shadow of St. Simon, the Stylite or pillar-saint, who, in accordance with the deepening superstitions of the fifth century, lived for years on the narrow summit of a column, the sun smiting him by day, the moon by night. Into the hearts of those two young girls was suddenly flashed the terrific contrast between the saint's life and theirs. They were living exclusively for the things seen and temporal; for the fashion of this world which passed away; for a pleasureless pleasure which sickened sooner than the flowers around their hair. He, however crudely, yet with the sincerity of an awful self-sacrifice, was living for the things unseen which are eternal. They were living for youth, which vanishes like the shadow of a bird's wing; for a world which, with all its kingdoms and the glory of them, is but a bubble which a touch destroys. He was living for God, and for a life beyond this life. They, living for pleasure, were dead while they lived; he, dead to pleasure, dead to self, was alive unto God. The form which his self-denial took was corrupted by a thousand perversions of error and ignorance; but ignorance and error are but as motes in the heavenly sunbeam of sincerity, and in a distracted and dissolving age the Stylite was at least a witness to the men and women of his time that they had souls; that

a man's life consists not in the abundance of the things which he possesses; that the life is more than meat and the body than raiment; that he who finds his life shall lose it, and he who loses his life for Christ's sake and the gospel's the same shall find it.

Awakening, then, to the truth that our lives are in substance as a wreath of foam upon the water, and in duration as but a moment in the being of eternal silence; awakening to the existence of the eternal unseen realities—how much lies in these words! Which is our condition at this moment? Are we living for the shadow or for the sunshine? For the reality or for the dream? Are we building our characters upon Jesus Christ or upon the fleeting sand which shall pass away?

C. H. Spurgeon said, "A good character is the best tombstone. Those who love you and were helped by you will remember you when forget-me-nots are withered. Carve your name on hearts; not on marble."

Horace Bushnell said, "There has never been a great and beautiful character which has not become so by filling well the ordinary and smaller offices of God."

Roland Hill said, "I have learned by experience that no man's character can be eventually injured but by his own acts."

Browning said, "Character is what you are in the dark. A man's character is like a fence—it can not be strengthened by whitewash."

## The Herald of Holiness

By REV. CHARLES E. GIBSON

THESE ARE some things about our church paper that it has seemed to the writer should be considered and prayerfully dealt with at our coming General Assembly.

That our church has had a phenomenal growth can not be disputed by any. It is a source of wonder in the minds of many worldly men, and especially ministers, how we have been able to do in so short time the wonderful things that we have done. The results are, of course, the outcome of a people who have been raised up to do a specific thing, and daring to trust God. He has honored their faith, and hence to Him be all the glory, world without end. And yet it will not lessen His glory for us to notice His leadings.

God has brought to us a body of the best evangelists in the world, and no greater way has ever been found to spread holy fire than through a fire-baptized evangelism. May we ever keep it on the go.

Then we have seen gathered together some of the best executive brains of the day, and these have been utilized in promoting our schools, missionary enterprises, and our general interests connected with our Assemblies and other meetings that have called for this kind of brain power.

While all of these have been moving in their several channels we have not forgotten that the printed page is one of the greatest, if not the greatest, means of doing lasting good in connection with the spread of scriptural holiness. So we have our Publishing House where we are turning out thousands of pages of truth. And in addition to all of these, we have found that in order to be one in heart and life we must have some one organ that beats out the life blood through all our arteries; hence we have well chosen a church paper, placed it in the center, filled it with good, holy truth, and sent it out in every direction to show each other's needs, ideas, doings, and, in general, to get blessed over the victories of our people the world over.

This paper with its style, list of appoint-

ments (especially those of our general officers); its short, yet clear, notes on the Sunday school lesson; its wonderful pages of news from the field; and its forceful editorials has played no little part in the spreading and unifying of our work, and it is designed to take a still greater part in the future than it possibly could have taken in the past.

We have reached a stage of progress when we can not afford to shut our eyes to the fact that thousands are watching our conduct, progress, and the aggressive spirit of our people. Men of note and culture, from the world's standpoint, have been attracted and are expressing themselves freely in regard to these qualities of our work. The HERALD OF HOLINESS has done more to attract these men, and cause comment in these circles, than any other one part of our work. The reason is obvious. The style of our paper has been such as to attract the eye. We know nothing about the plans of the management of the paper, but we want to suggest now that no plan be permitted that will materially change the style

of this, the greatest holiness paper, printed. We assert its style is catchy, with the editorials on the first page in their large, clear, forceful titles. Men pick it up because it is as well designed and neat as any paper on the shelf.

The news pages are always of interest to our people, so I will say nothing about them other than that most of our people would be lost without them. The articles that appear have been on the whole very wholesome and educational, as well as very spiritual, so no comment is needed on that line, but THE THING THAT STRIKES THE MAN OF THE WORLD, and, we might add, of our own people, is THE STRONG EDITORIALS, with their clear presentation of truth, their unanswerable arguments, and a diction and style that can not be successfully criticized.

It is this part that I especially want to write about.

The editor of the HERALD OF HOLINESS is the one man who will determine its spread and usefulness more than all the rest of the men in the Publishing House, and many of the men in the field. We can not retain our place in the ranks with a paper of class and style without a strong editor.

This calls for a man who can write strong editorials. This, of course, calls for a broad-minded man, a man who is a wide reader and who possesses that peculiar faculty of retaining and working into a short editorial the fruit of his extensive reading. He will have to be a man of vision of our work and yet a man with regard to the work of others.

It would appear that at this stage of our work we should be careful to secure a man who had a real knowledge of editorial work. We are yet too young to experiment, especially with the greatest organ of our movement. We would also suggest that, if our standards are worth anything, we place in this responsible place a man of letters. We are spending our very life blood all over the country to build schools, and it would seem that a failure to do this would be a thrust at the standards of our schools. We have the men with both the degrees and piety that such a man should have, and if our paper is the expression of our church, schools, and mission interests, it looks like disaster to demand certain degrees for our college presidents, and then put over them in the form of an editor of their church paper (a position that demands class, style, diction, and all the other marks of culture as taught in our schools), a man with no such training.

Again, no man should be given the reins of this great organ of the church who has at any past time been involved in fanaticism in any of its forms. He may have ever so good religion and may never fly the track again in his life, but we can't afford to risk the management of this central organ in the hands of any but those with clear records.

Once more, the editor of our church paper is a general officer. He is my editor the same as he is the editor of the man living on the other side of the United States. He is to be interested in no special movements of our church, but equally interested in all movements that have proper recognition. Hence HE SHOULD NOT BE SUBJECT TO THE GENERAL BOARD OF PUBLICATION. There is not the running of the editorial part of the paper, but the general business end of same. HE SHOULD BE ELECTED BY THE GENERAL ASSEMBLY, AND PUT ON THE SAME BASIS AS THE GENERAL SUPERINTENDENTS: amenable thereto and accountable as they are to the General Assembly for his work. This is the plan used by all other churches in the election of all editors, so far as we know.

BOISE, IDAHO.

### Humility

BY MRS. EVA DORRIS

Humility is never conscious of itself; does not desire to show off.

An humble Christian realizes that God's work can actually succeed without him.

An humble Christian can know that God has given him a talent, and yet not worry or bother if others do not see it.

Humility is never frustrated.

Humility is teachable.

Humility is not doubtful.

Humility admires others.

Humility does not come all at once.

Humility never comes to some Christians.

Humility will surely come to those who patiently endure.

# THE WORK AND THE WORKERS

## MISSISSIPPI DISTRICT

Since our last report the Mississippi District has made wonderful progress, for which we are praising God. Our pastors are sending in some very encouraging reports of their churches. We have just received a letter from Rev. I. D. Farmer, pastor of the Hollywood church, who says that they expect to soon be in their new church which is now being built.

Rev. H. W. Crawford having resigned as pastor at Houston, we appointed Rev. A. M. Gammell as pastor. God is blessing him as he gets under the work, and we are expecting great things for the Houston congregation. Brother Gammell has with him at this time Evangelists E. C. Dees and M. S. Cooper, of Trevecca College, who are beginning what promises to be a great revival.

Our campaign for Trevecca was in every way a success. We raised \$2,500 in cash and pledges, with great victory at each place. We have some strong preachers who are coming to us from other Districts, and we have great reasons to rejoice in the Lord, and we expect great things in the near future.

Rev. E. C. Dees, who is now business manager of Trevecca College, has purchased him a home at Houston, Miss., and has also invested in some real estate west of town, where we are expecting to locate some live Pentecostal Nazarenes. Praise the Lord!

I have just appointed Rev. M. S. Cooper, one of our old schoolmates and student of Trevecca College, as District evangelist. I am very anxious that our pastors co-operate with us in supplying him with work, and I assure you that no better help can be secured. His address will be Houston, Miss., and I would advise our pastors to get in communication with him at once.

We have long felt the need of a Pentecostal Nazarene church in Jackson, Miss., and are now planning to enter an evangelistic campaign with Evangelists Dees and Cooper at that place. Please join us in prayer that God will give us the victory.

Mrs. Galloway, who is superintendent of the women's hall at Peniel College, will soon be home and take her place in the "Ford," where she has been in all of our battles in the Mississippi District, for which we praise the Lord.

S. E. GALLOWAY,  
District Superintendent.

## A GREAT REVIVAL

We have just come through one of the most wonderful revivals that our church has ever experienced. Brother L. Milton Williams, of Oskaloosa, Iowa, has been wonderfully used of God in our midst. We invited him to help us with a ten days' series of meetings, from March 20th to 30th, but toward the close we found we had hardly begun and the interest was so great and the Spirit so powerful, that we felt it the Lord's plan to continue on for another week. Toward the close of that week the interest had risen to heights unthought of, and the results were marvelous. So another week was added with the tide of blessing rising continually. At every invitation the altar was filled with hungry, seeking hearts, some for regeneration, others reclamation, and an unusually large number for heart purity. The altar services lasted well on toward midnight.

This community has been stirred. Confession of hidden sins and restitution of wrongdoings have been the daily program. At evening the fire has fallen, and shouts of conquering souls have thrilled the hearts of unbelievers; and they have come and dashed their hard hearts against the rugged cross, and broken down in contrite confession. Every Sunday the altar has been so filled that people have filled the aisles and the cries of the penitent have intermingled with the songs of victory.

HARRY LINDBLOM, Pastor.

## EVANGELIST LEE L. HAMRIC

I am just home from our McLoud, Okla., meeting. We are very much worn in body after six weeks of strenuous evangelistic work. The Lord has certainly been good to us, and given us two fine meetings; one at Norman, the other at McLoud.

On the first Saturday night God swung the meeting clear, and seven souls prayed through

that night. Several more souls prayed through during the meeting. Brother Irwin, of Bethany, Okla., is the good, faithful pastor of the McLoud church. The church appreciates Brother Irwin and his good, faithful wife. They are self-sacrificing, faithful workers. They were willing to sacrifice their school work at Bethany the last week, to be in the meeting. There are only a few members in the McLoud church, but they are faithful and true. Some gave their names for membership at the close of the meeting.

On our way home we stopped off at Davenport, and preached for the church there Monday night. One soul prayed through. We are now at home for a rest, after a long siege. We preach twice every day in the week, and three times each Sunday. These are good days to me.

## INDIANA DISTRICT

It has been our good fortune to have with us for the last two weeks on this District, General Superintendent John W. Goodwin. The first week was spent in a Christian Workers' Institute in Indianapolis First Church. We then visited our church in Seymour, Ind., where Rev. C. P. Lanpher is pastor. We were most heartily received by both pastor and people. Our next stop was at Blackness, Ind., where Rev. C. V. Stevenson is pastor. Our church here is one year old, and has a membership of about fifty-seven members. They are building a good church edifice, and paying the pastor a nice living salary.

We then went to Vincennes, Ind., where Rev. P. P. Belew is pastor. Here we had a three days' convention, in the interest of the southern end of the state. The convention was one among the best the writer has ever attended, though, of course, small in attendance, as it was only the south end of the District. We had as visitors R. C. Gray and wife, of Olivet; Rev. Ralph Gray; Rev. T. H. Agnew; Miss Eula Jay, member of the faculty at Olivet; the pastor of the Free Methodist church at Vincennes, and his wife, who took part in the convention, each rendering an excellent paper; and Rev. H. W. Cornelious, pastor of the Holiness Christian church at Sullivan, Ind., who read a paper on "Paying the Pastor," which was much appreciated by all.

We closed up the tour at Evansville, Ind., with services over the Sabbath at our church, where Rev. E. E. Turner and wife are pastors. Rev. S. C. Krikorian was with us, also Rev. O. E. Enos, District treasurer. We never heard Brother Goodwin preach better. He surely has a vision for our church.

U. E. HARDING,  
District Superintendent.

## TENNESSEE DISTRICT

The way all the sister Districts have stood by in this great Trevecca College campaign has been wonderful. Still it is just like holiness folks, so we wish to put ourselves on record as voicing the sentiment of the Tennessee District.

Since God, in His great love, has given Trevecca such a warm place in your hearts, to stand by her with your means, we as District Superintendent, invite you to come to see us, and see how much we needed the money, and how much we will appreciate your visit. After you have been with us, seen our grounds, and heard our prayers, shouts, and thanksgivings to God on your behalf by Trevecca, you will not regret the sacrifice you made for His great cause.

We shall never forget Brother Williams and Brother Anderson who labored so fervently in our District for Trevecca; yet we do not discount by any means the great labor of love by Dr. Ellyson, Dr. Hardy, Brothers Waddle and Dees. All of these men of God laid aside their labors to put their whole time in this great campaign, which put Trevecca over the top. And we must remember the faithfulness of Miss Dora Benson and Miss Fannie Claypool, who so patiently laid plans with the help and suggestion of Brother Thompson; and last, but not least, the steady, quiet business manager and treasurer, our dear Brother Benson.

Some of our churches have already paid their pastors more than they did last year, and missionary collections are coming up fine. The revival spirit is breaking out in many places, so we ask our preachers to take courage and buckle on the armor a little tighter.

Our Assembly year will soon be over. At this writing we are in a meeting with Brother Wise, West Nashville, where we saw some forty at the altar Sunday. Souls are being saved and some sanctified every day. We covet your prayers. With this new work, and many added responsibilities, I certainly need your prayers and help. Be sure to attend our District camp-meeting at Nashville on Trevecca campus, May 24th to June 8th.

B. L. PATTERSON,  
District Superintendent.

## OKLAHOMA HOLINESS COLLEGE

Our school year is nearing the end. Taking all things into consideration, it has been a good year. We look to God and give thanks for His blessings. Commencement exercises will be held May 11th to 14th. We extend an invitation to the holiness people of Oklahoma, and others, to meet with us at this time. Already we are having much correspondence relative to the coming year. We will be pleased to hear from others. Our catalogs will soon be ready to mail. Send for one if interested.

C. B. WIDMEYER, President.

## TENNESSEE DISTRICT YOUNG PEOPLE'S SOCIETIES CONVENTION

A convention of the Young People's Societies of the Tennessee District was held with the society of Nashville First Church, April 12th and 13th. There were representatives from the various societies of the District; also from a number of churches where no societies have yet been organized. Mr. W. J. Dickinson, of the Clarksville society, is District president, and presided over the meetings with his usual degree of enthusiasm and fervor.

From the first devotional service to the close of the convention a deeply spiritual atmosphere pervaded the meeting. The devotional services and all topics on the program were by the young people, and were marked by a spirit of devotion to the cause of Christ and a desire to be a blessing to the world. The address of the District president was a stirring appeal to the young people, and a challenge to zeal and faithfulness; a real inspiration to all who heard it. Some of the topics discussed were: "Why Every Church Should Have a Y. P. S."; "The Relation of Young People's Societies to Church Life and Progress"; "The Reflex Influence of the Society Upon the Individual Life"; "Some Things Vital in the Religious Experience of Young People." Other subjects along spiritual lines and the work of the societies were discussed.

The convention is memorializing the District Assembly relative to giving the Young People's Societies a more important consideration in the Assembly, and in the work of the church. The convention was favored by having present Rev. R. T. Williams, Rev. E. P. Ellyson, Rev. A. J. Vallery, and several pastors, also Rev. B. L. Patterson, District Superintendent. These brethren gave helpful messages. The officers elected for the ensuing year are: W. J. Dickinson, president; W. L. Ford, vice-president; Dora S. Benson, secretary; Claude Stacey, treasurer. Those having this work in charge were very much gratified with the success of this first District convention.

FANNIE CLAYPOOL, Reporter.

## AN EARNEST REQUEST

Let each reader of the HERALD of HOLINESS join in prayer for us at Winsboro, Texas, for victory. We have just put up the tent and have rented seats. We are staying at the tent, and are against great opposition, but we know God is able. We aim to stay and fight this battle until God says to move. Please pray. TYLER AND JOHNSON, Evangelists.

## H. W. HANSELMAN AND WIFE

We have just closed a good meeting near Fitzhugh, Okla. There were fifteen or more

prayed through to victory, and others were under deep conviction. We are going on. We are in a good field to preach holiness, and we have lots of calls for meetings.

#### M. M. SUMMERS AND WIFE

The last week we have been in a battle for God at Noxall, Mo. The Enemy has been quite stubborn, but he is surely losing ground. We are enjoying the fatherly care of God, and we certainly enjoy serving Him and working in behalf of souls who are groaning under the curse of sin. Brother M. L. Hinchey is assisting greatly in his tactful way of preaching the truth.

#### EVANGELISTS JACOBS AND HERMAN

We are at Krebs, Okla., in a meeting. We just commenced last night and had a good crowd for the first service. This is a coal mining camp. We are under a Captain who has never lost a battle, bless His dear name. This is our first meeting for the season under our tent, but the Lord is giving us the victory. The people of this place have never heard holiness; but the Lord is helping us to get to them, and there are some very hungry people here. We ask an interest in your prayers.

#### MISSOURI HOLINESS COLLEGE

Work preparatory to the opening of the Missouri Holiness College, at Clarence, Mo., is progressing nicely. The president, Rev. H. M. Chambers, is moving his family to Clarence, so that he can be on the ground to assist in the preparations. Some of our good families from over the District are purchasing land, and making arrangements to move before the opening of school. Some have already moved.

The board of trustees is securing a strong and efficient faculty, which will assure a high grade of work in all branches offered. We confidently expect a good attendance from the very opening. This school is the property of the Missouri District, and well deserves the support and patronage of our people. If you are interested, write to Rev. H. M. Chambers, president, Clarence, Mo., for literature.

J. D. SCORR,  
President, Board of Trustees.

#### ON THE GO

After prayer and meditation, we have decided to leave the business realm here in New York City, to enter the evangelistic field, because God has called. We expect to swing out the first part of June, to labor in campmeetings all summer in several eastern states with wife at my side, using guitars and trombone to sound forth the glad tidings of full salvation in song and praise.

Recently we have been preaching and singing in several Pentecostal Nazarene and Methodist churches, and Jesus is answering prayer by sending seeking souls. That is our object. The last battle was at Ozone Park Methodist Church on Sunday, and Jesus drew a number of seekers, filling the mourners' bench from end to end. Our business is to lift up Jesus, and He will do the drawing. Pray for wife and myself. Our permanent address is 126 Pacific street, Brooklyn, N. Y.

EVANGELISTS THEODORE ELSNER AND WIFE.

#### AMONG THE SWEDISH PEOPLE IN CHICAGO

We have but recently conducted two campaigns among the Swedish people in Chicago. The first one was with the Evangelical Free church at Roseland, Chicago, and the other with the Free church, at Lake View, Chicago. Never have we worked with a people who seemed more hungry for the truth, or more willing to accept it. How they did listen when the invitations were given, and flock to the altar in droves!

Our first campaign was with Rev. Mr. Hedstrom, pastor of the Roseland Church, the campaign lasting but ten days. But we returned later for a Bible conference, when we were associated with some of the leading preachers of that denomination. Our last campaign was with Rev. Harry Lindbloom, pastor of the Lake View Church. We were advertised for ten days, but remained two extra weeks, making a campaign of twenty-five days. Both pastor and people worked in full harmony with us, and the Lord very graciously owned His truth. At times there would be over one hundred seekers in one service. We preached a few days before giving an altar call, and the first time they came down the aisles in droves. Not near all could be accommodated with room to kneel at

## Entertainment of the General Assembly

The committee, appointed to fix the date and seating of the next General Assembly of the church, has carefully considered the invitation, agreed to accept the invitation tendered by the First Church at Kansas City, and September 25, 1919, has been fixed as the opening date of the Assembly. The local committees have all been appointed, and plans are under way for the work assigned them.

It is a great undertaking for a small congregation, and is only undertaken because of its vital importance through the whole church. We are very desirous of having the Assembly well cared for, so that the members can give their undivided attention to the business of the church.

It is our plan to have the whole entertainment fund provided in advance "that there be no collection when you come." The finance committee has carefully considered the amount necessary to cover the actual cost of entertaining the Assembly, and it has agreed that it will take twenty cents a member from our entire membership.

By referring to page 36 and paragraph 10 of our Manual it will be noted that provision has already been made by the general church to assist in helping to defray the expense of entertaining the Assembly.

Send your contribution to the District treasurer of your District, who will see that your local church receives proper credit, and will forward the money to the General Treasurer.

FINANCE COMMITTEE.

Address all communications to John F. Sanders, Chairman, 2109 Troost avenue; make all checks payable to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

the front, and they knelt anywhere. Some knelt and prayed through out in the vestibule. It would have done the heart of the reader good to have seen that pastor's face, as he would rise from praying with some seeker to look over the scene. It certainly was inspiring. We held no day services during the week, but had three services each Sunday. The Sunday afternoon services were attended by all who could be packed away into the buildings.

The singing was led by Mr. C. B. Hedstrom, a business man, and an official member of that church. He had a fine chorus-choir, composed of a very fine crowd of young people, who were among the very first to go to the altar. We will not soon forget their singing, nor their tearful, anxious faces as they sought or came to us seeking advice, nor the shine which came on them as the light broke in. They purchased a large number of books very eagerly, and rewarded us

very satisfactorily financially. Invitations to other of their churches are being received.

Owing to the long, heavy, continual strain we have been under, we were much worn when we began the ten days' meeting, but the field was so white and the grain so ripe for harvest that we felt it would have been a calamity to have closed earlier than we did. We arrived home very tired and worn and nervous. In consulting our physician, he ordered us to at once cease all evangelistic work for some months, warning us if we did not, we would come to an end of our labors very soon. This has led us to cancel all our engagements for the present. We had definite engagements for the big brown tent, and others were asking for campaigns, but we have written one and all that we are canceling all our engagements for some months, and will try to get in shape for the future.

L. MILTON WILLIAMS.

## CHURCH NEWS

#### Franklin, Ohio

We have just closed a very successful meeting, with Rev. W. R. Cain, from Wichita, Kas., as evangelist. The presence of the Lord was manifested from the very beginning, and deep, lasting results have been accomplished. Crowds were splendid, and several prayed through to definite victory. The church was helped and blessed along every line. Brother Cain preaches the full gospel, with the anointings of the Spirit upon him. His messages in song were a blessing and inspiration to all. Rev. E. E. Wordsworth, from Middletown, and his good people, helped us about the victory and push the battle. We closed Sunday night (April 6th) with the church filled to its capacity and seven at the altar, among them two Catholics. We have accepted a call to remain here another year.—Rev. D. L. Brandenburg, Pastor.

#### Tarentum, Pa.

The Lord has blessed us since we came out here. We had Evangelist W. H. Sweesy with us for two weeks' revival and had a number saved, some sanctified, and a few backsliders reclaimed. One woman came forty-four miles to get her eyes and teeth attended, and God convicted her and saved her the first night, and sanctified her a few nights afterward. We more than doubled our membership since we came here and organized a Young People's Society which has more than doubled its membership. We bought a few new chairs, painted the church, and covered the floor with carpet, and if God keeps on blessing we will have to enlarge our church.—G. B. Schlosser, Pastor.

#### Hammond, Ind.

The blessing of the Lord is on the work here, and we are encouraged to push on. We spent last week in Indianapolis attending the Christian Workers' Institute, and enjoyed it very much. We had the privilege of preaching at First Church and Ray Street Church, also at the Wheeler mission. God gave good services at each place. We preached here at home Sunday morning, April 6th, on the conditions in some of the foreign fields, and had no intention of taking an offering, but the people gave us over three hundred dollars in cash and pledges for our foreign work. Our church has been doing well all the year along this line. We enjoy laboring with this church, and it is good to its pastor. We are glad to say that there is perfect harmony among our folks. Please pray that God will give us a great revival of old-time religion, as we are to launch a campaign for lost souls in the very near future, if God wills. We are securing subscriptions for the Herald of Holiness every week and do not intend to stop until it is in all our homes.—L. T. Wells, Pastor.

#### Lake City, Mich.

The Lake City soldiers are encouraged and determined to go forward in the service of God, and to take new territory up in the hill country. There is a forward march in all the departments of the church work. Rev. A. Levely, Midland, came for ten days to preach. This meeting seemed to be more of a seed-sowing time than a harvest. Rev. Ivan Warren and

family have moved into our locality from Modersville. They served the Falmouth work several years ago, and formerly were missionaries to India. We have purchased the church owned by the United Brethren church, and had a church dedication March 23d. Our worthy District Superintendent, Rev. C. L. Bradley, came and officiated to the satisfaction of all. Money was easily subscribed to pay the indebtedness, and \$108 extra for repairs. The sacrament was also observed. The revival was in progress at this time, and continued two weeks longer. Evangelist E. Hock, of Wheeler, came and stayed through the three weeks' campaign, and during the latter part of the revival Brother Dan Thorne and wife, of Grand Rapids church, came for a few days. Sister Thorne is a full-fledged missionary worker, and is president of the Grand Rapids church missionary society. She gave two enthusiastic addresses on missions, and organized a promising missionary band here. Mrs. Buxton was elected president, Sister Nolcott secretary, Sister Philips treasurer, and Sister Powell assistant treasurer. Brother B. Halliday will assist in the camp-meeting here June 11th to 22d. Our neighbor pastors, Brother and Sister Sharpe, will have a tent meeting at Merritt the last week in June, and over the Fourth of July. Brother and Sister Hanks, of Nashville, Mich., will help push this battle. The Lord is undertaking and blessing in this country. A good man, not a member here, is furnishing a cow for the preacher's family this summer.—V. Buxton, Pastor.

#### Kansas City First Church

Sunday, April 20th, closed one of the best revivals ever held in this church. God's Spirit was on the people from the start, and the saints were truly under the burden for souls. There was a real going down before God, and the altar services were seasons of praying through and great rejoicings. The church has received an impetus toward God which it will never get over. We purpose, by God's help, to push on and be all He requires of us. The last week afternoon services were held at the church. We had good crowds out to these meetings, and the Publishing House and missionary department folks marched in a body each afternoon to the church. Brother Roberts gave some fine heart talks at this time, which were much enjoyed by all. A goodly number of seekers were at the altar in these afternoon services. The church truly loves its pastor, Rev. William E. Fisher, and family, and is more united and blessed than ever before. We can never begin to thank God for sending Evangelists Roberts and his wife to us. Their messages in song and preaching gripped the hearts of the people. We had better crowds than we have ever had, and every night, except the first night of the meeting, there were many hungry seekers for salvation. Our Sunday school superintendent was absent for two Sundays, but the work went on, and we were truly glad to welcome him back. We are planning for Mother's day and Children's day in the Sunday school soon, and are expecting great days. All departments of the church are aggressive and spiritual. The Young People's Society is coming up the road. One of our best meetings was during the revival, when Mrs. Roberts spoke to the society and gathered about thirty young people at the altar for prayer. It was truly a touching scene. We are praising God and pressing forward. We are 100 per cent Pentecostal Nazarenes at Kansas City First Church, and proved it by giving 133 annual paid up subscriptions to the *HERALD of HOLINESS*, and raising the money for the pastor an automobile. A nice sum was raised for the evangelists. Pray for First Church.—M. Stephens, Reporter.

#### Hickory Ridge, Miss.

We had a good day at Hickory Ridge, April 13th, with large crowds, and good singing. The subject was from Mark 9:29. The Spirit of the Lord was on us in a great measure. Some ten or fifteen folks made a covenant with each other to fast and pray as He led, until victory be won in His name. In addition to this, several joined the sacrifice league for each Thursday, in the interest of the Mississippi District and the District Superintendent. Subscriptions for \$42.76 were taken for rescue work. This looks good compared with \$8 for last year. Pray for us.—A. M. Gammell, Pastor.

#### Japanese Mission, Stockton, Cal.

We are still praising the Lord, both for victory in our own souls and also in our work.

We are still on Bacon Island among the Japanese. One man and his wife have recently been sanctified. They are both scholars, he having been a professor in a Methodist college in Tokyo, Japan, and she a public school teacher. As they were newcomers at our camp, they had heard very little about sanctification. One Sunday he waited after Sunday school to inquire about the blessing. We did our best to instruct him. From that time he became a seeker, and at last put aside his work and fasted and prayed until the blessing came. By that time his wife was under conviction and she continued to seek until a few days ago the light broke into her soul. They are having a great time of rejoicing. Others are seeking. Our prayermeetings are times of refreshing.—Mr. and Mrs. J. L. Blaisdell.

#### Bradford, Pa.

We want to report from the northeast corner of the Pittsburgh District, that we are still in the battle with confidence in God for continual victory. Although our work is not advancing by leaps and bounds, yet we believe we are advancing with a steady tread. We are anticipating a good time at our coming District Assembly, although we will have to travel over four hundred miles to reach its location; but the greater achievement, the greater the victory. We expecting by Assembly time to have our church debt canceled. We have all our apportionments met, for which we thank God! We have a unanimous call from our church and our church board to remain another year. We need your prayers here.—James M. Davidson, Pastor in Charge.

#### Vilonia, Ark.

The Lord has been good to us at Vilonia. The Spirit of the Lord has been upon our people in a wonderful way. There has been a constant revival spirit with us in most of our regular services. Some one gets blessed, and either saved, reclaimed, or sanctified in nearly every service. It has been indeed a great year with our school. It is steadily growing, and more people are looking our way. Professor N. W. Sanford has been at his best for the last two years, and has proved to be the man for the place. We are more than glad to have him remain as our president. Sunday evening, April 13th, at our missionary rally, Sister Bonham gave us a nice program from the primary room, followed by a song by our missionary students. We then took an offering, which amounted to \$284 in cash and pledges. We have a number of loyal Pentecostal Nazarenes at Vilonia, and they know how to stand by the work and the pastor. May the Lord bless the *HERALD of HOLINESS* and all its readers.—C. H. Harmon, Pastor.

#### Mandale, Ohio

In answer to the prayers of some of God's people who were hungering and thirsting for clean hearts, God sent to us in January, 1918, Brother F. W. Cox, of Ashtabula, Ohio, who, for three weeks, preached the truth so fearlessly and faithfully that a number gladly accepted it. Last December while Brother Cox was helping Brother Rich in a revival meeting at the Olivet church, near Paulding, Ohio, some of our folks drove over and a dear brother and his wife sought for and obtained the blessed experience of sanctification. Brother Cox was invited to visit our town on his way home. He consented to come, arranging to spend a day with us, and asked us to secure a suitable place to hold services while here. So we secured a hall, being refused admittance to the church where we had been worshipping and bearing the greater part of the financial burdens. At the Thursday night prayermeeting the excitement brought out a much larger number than usual, the leader making a special effort to disprove the doctrine of holiness; but the Holy Ghost was there and so completely took charge that the brother who began the meeting entirely lost control of things and before we left the house a dear brother was gloriously sanctified. Brother Cox came on December 23d, and we had a very precious meeting that evening, in which the presence of God was manifested, but our little town was disgraced by a very lamentable scene, when "certain lewd fellows of the baser sort" stoned and rotten-egged our meeting. On February 21st of this year Brother Rich came over from Payne, Ohio, and organized a Pentecostal Nazarene Sunday school. We began holding our Sunday school and prayermeeting in the hall where we had been stoned. This hall afterward was purchased by a party unfavorable to

us, and as a result we are now holding our meetings in our homes and are having some very blessed meetings, praise our God forever. We are now preparing to build us a place for worship with very encouraging prospects, thank God. We have bought a church building, and a lot in Mandale to put it on, and have paid cash for both with money left. We have asked nobody a cent, and when we consider that we are a people of very modest means, we regard it as wonderful. We believe it is a very convincing evidence that He wants a holy church in Mandale. There is a lot of work ahead of us, as our building must be torn down and removed to Mandale and rebuilt; but we are sure that our God who started this work will see to it that it is completed.—J. R. Sherry.

#### Manchester, Ohio

We are almost at the close of another Assembly year, but feel we can say with the psalmist, "The Lord hath done great things for us; whereof we are glad." Two revivals have been held during the winter and spring. Several have found their way to an altar of prayer, and have claimed wondrous victory through Jesus' blood. Pastor Charles Dye and Earnest Bradford, licensed minister of the church, held the first meeting. God blessed and a number sought and found Jesus. On March 10th we began a meeting with Brother Z. T. Thacker, of College Corner. Brother H. W. Welsh, of Ironton was with us several days, also our District Superintendent, John Gould, was with us one night. God honored the ministry of these good men, and gave us about fifteen souls during the two weeks' meeting. All praise and glory is due Him. Our people for some time have been contemplating buying a parsonage. We were made a good offer of a five-room house, so in two days we had raised enough money for the first payment, and the pastor has been living in the new parsonage for three weeks. We have called our pastor to return another year, and by God's grace we expect to make the coming year our very best.—Edith M. Shelton, Secretary.

#### Tillamook, Ore.

I returned yesterday from Oretown, a small place thirty miles south of Tillamook on the coast, where a revival has just been precipitated with gracious results. The evangelist had to leave for another appointment, and the pastor, the Friends minister, Rev. Paul Lewis, desired that I come and assist him for a few days. The converts were hungry for the second blessing. Seven or eight came and sought the Lord for the great deliverance. They have not had a minister for a number of years in that place, until now. Remember them in your prayers. Here in Tillamook the influenza has been raging again for three weeks, and we were not permitted to hold any services last Sunday, April 13th. But the situation looks more hopeful now. There have been a half dozen deaths, but most of the cases are light, they say. We hope to resume our meetings soon. This is the third wave that has swept the county since October, and we feel its handicap very keenly in our work. It has embarrassed us numerically and financially, but we hope for better days, and a refreshing from the presence of the Lord. We hope to begin special meetings with Rev. C. H. Hopkins and wife, of Marion, Ohio, as evangelists, on May 11th, there being no preventing providence. Tillamook is greatly in need of an awakening and we solicit your prayers.—Arthur F. Ingler, Pastor.

#### Bluffton, Ind.

In our last report we mentioned the fact that the Bluffton church was purchasing three tents to use this summer in scattering holiness over northern Indiana; but failed to mention that one of these tents is being purchased by one man, Brother Willis Groh, who is so interested in getting souls to God that he wants us to put a good team of workers in his tent, and keep it going all summer reaching souls for God. It would be a good idea if others would follow the same plan. It is our purpose to keep Brother Groh fully informed about every meeting that is held under his tent; who the workers are, where it is pitched, and the number of people who get to God in each meeting. Why not others try this plan? Since the last report I have rented the city coliseum of Huntington, Ind., a city of twenty thousand, and have all plans completed to begin a great revival campaign Easter Sunday, which will last one month. As workers we have secured Rev.

# International Sunday School Lesson

May 11th  
SIN AND ITS CONSEQUENCES  
Genesis 3:1-13

**GOLDEN TEXT:** "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

## THE LESSON OUTLINE

H. ORTON WILEY, D.D.

### I. THE MORAL TRIAL OF MAN.

As a means of moral culture and as a test of faith and obedience, God subjected His creatures to one gentle, yet supreme test, without which there could be no confirmation of their obedience and faith. They failed. God still tries His people. Every advance in divine grace must be tested.

### II. THE TEMPTATION.

The third chapter of Genesis is a history of the temptation and fall of man. The great tragedy of the race is brought before us without comment, as if God himself would show the great disappointment He felt in the failure of His creatures under trial. Sin brings with it its own condemnation, and the curses pronounced were suited to the sin committed.

There are certain characteristics of the first temptation which may well be studied as forming the essential part of every temptation:

1. Temptation is the solicitation of a malicious spiritual being, the Enemy of God and His creatures. The Bible speaks of a real serpent, of a real Satan. Doubtless the serpent was the most fitting instrument which could be chosen as an external guise, but the intelligent mind and the malign purpose were furnished by Satan. Satan is the author of all temptation.

2. Satan concealed himself in order to prevent his recognition as an enemy. Every temptation is offered in its appeal to man as an immediate or remote good.

3. Satan tempts by questioning the Word of God—by the injection of a doubt. "Yea, hath God said?"—and he implies, "What do you think of this restriction?" The appeal is made to the self-assertion which forms an essential part of personality, but he directs it against God instead of against evil as God intended.

4. His next step was to directly deny the Word of God. "Ye shall not surely die." Questioning the Word of God leads to a denial of the Word of God.

5. "Ye shall be as gods." Man is an intermediary being. He was created at once to be the servant of God and to have dominion over the earth. As servant of God he looks up in dependence upon God. As ruler of the earth he looks downward upon the earth as lord. Man is therefore lord of the earth, only

as he is the servant of God. The words, "Ye shall be as gods," makes it appeal to man as ruler or lord of the earth apart from his dependence upon God—in looking downward upon the earth, rather than looking upward toward God. In a peculiar sense this may be said to be the pride of life.

Satan still uses this snare. It is manifested to this day whenever man regards his possessions, his strength, or his influence as his own rather than as coming from God the Giver of all good gifts.

### III. THE FIRST SIN.

The first sin may well be called the sin of the world and there is a close parallel between the idea of sin as found in Genesis 3 and that given by John the apostle. John says, "For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father but is of the world (1 John 2:16). John the Baptist introduces Jesus in the words, "Behold the Lamb of God that taketh away the sin of the world."

In Genesis 3:6, the woman saw that the tree was good for food—the lust of the flesh; that it was pleasant to the eyes—the lust of the eyes; and that it was to be desired to make one wise—the pride of life. The sin of the world is, therefore, in its most fundamental aspect, the conception of self-interest and self-love. It is this carnal nature which would minister to self rather than to God, which Jesus came to destroy in the heart of man and purify him by the baptism of the Holy Ghost and fire until nothing remained but pure and perfect love toward God and man.

### IV. THE CONSEQUENCES OF SIN.

1. Their eyes were opened. They learned by experience the awfulness of the guilt and condemnation of sin.

2. They discovered in shame their condition apart from their Maker and sought to hide themselves. To this day, those who know not God attempt to make up for the deformity of their souls by undue attention to worldly dress.

3. They shrank from the voice of God. Fear is one of the consequences of sin. The atonement of Jesus Christ provides for such an impartation of divine love as excludes fear which hath torment.

4. They were brought under the curse of God. For their sakes also the ground was cursed and banishment, labor, sorrow, sickness, deformity, and death, spiritual, physical, and eternal became their inheritance apart from the atoning mercies of God in Christ.

George and Effie Moore, of Indianapolis, Ind., and the last ten days Rev. A. L. Whitcomb and our District Superintendent U. E. Harding will be with us to close up the meeting. We are looking alone to God for the victory. Bless His name.—Clyde E. Green, Pastor.

### Newman Grove, Neb.

We are praising God for victory at this place. God is marvelously blessing the work, and it is coming on fine. Our prayermeetings are times of refreshing, and are increasing continually in number. Last week the saints began praising God aloud, and the people on the street came rushing to the door and windows to see what was taking place. Our work is spreading. Yesterday we organized a new Sunday school fourteen miles north of here in a schoolhouse, with above seventy-five present. Next Sunday we begin services in a vacant church twelve miles out in another direction. We are arranging for a tent and workers, and expect to keep hard at it all summer. Our mission is to seek the lost. The project of building the new church has been slowed up, owing to the bad weather and roads, but we expect to dedicate before fall.—H. C. Tittmore, Pastor.

### Norman, Okla.

Our meeting at Norman has closed. We had one of the greatest meetings Norman has had for years. The Lord truly was with us. We had Evangelist Lee L. Hamric with us, and he is not afraid to let the gospel plow down deep. Our crowds were so large at times, that we didn't have standing room. We have a large

building, too. We had a number of seekers who came through with victory. The Lord is doing great things for us at Norman. We have great crowds to preach to.—Tommie Hays, Pastor.

### Evansville, Ind.

Our missionary convention starts well. On the 13th Brother Goodwin had the morning and night services, with Brother S. C. Krikorian having the afternoon service, at which time a pledge offering of nearly \$200 was taken for missionary work, and especially for Jerusalem. Brother Goodwin's messages were inspiring to the saints. We certainly have a broader vision because of the messages he gave us. Special services were held each evening during the week, except Saturday, April 19th. Rev. U. E. Harding, our District Superintendent, had charge of the services, except the Thursday evening and the Sunday services, which were in charge of Brothers Hollenback and Byron, both of whom gave talks that really inspired the people. During the week there were fifteen seekers at the altar, most of whom were satisfied. The church is progressing along all lines. The Sunday school is farther advanced than it has ever been. The attendance is nearly equal to the enrollment and the offerings are excellent. Greater interest is being taken in the Young People's Society and the Bible class than was ever known before. The Bible class is proving an inspiration and a blessing indeed. There seems to be a spirit of expectancy on the people, which seems to increase as the time for the beginning of the campmeeting, June 15th,

## TELEGRAMS

ONTARIO, Ore.

HERALD OF HOLINESS:

Great victory campaign—service at Ontario, Ore., church with Pastor Flowers; \$7,502 raised, an average of over \$125 a member. Total amount on Idaho-Oregon District to date \$45,627.

N. B. HERRELL,

Superintendent.

H. ORTON WILEY,

President, Nampa School.

CARO, Mich.

HERALD OF HOLINESS:

Attention! Michigan preachers' meeting and Sunday school convention at Caro, Mich., May 12th to 15th. Opening service Monday night. General Superintendent J. W. Goodwin coming. Sunday schools elect delegates. Every preacher expected to be present. Rev. M. E. Borders present and will continue in ten days' tent meeting. Write Caro pastor.

IRA E. MILLER, Pastor.

draws nearer. Pray for us.—William Claude Christmas, Secretary.

Hartshorne, Okla.

We have just closed a two weeks' meeting here, with Brother Roy Jacobs, of this place, and Brother Steve Herman, of Sulphur Springs, Texas, in charge. Several prayed through in the old-time way, for which we praise the Lord. God honored His Word.—Mrs. Lena Jacobs, Reporter.

Buhl, Idaho

Since we came here, March 1st, to supply the charge till Assembly, June 4th to 8th, God has wonderfully blessed us in every way. Evangelist Newton Kendall, of Nampa, Idaho, held six weeks of revival meeting for us in Buhl, and in two schoolhouses nearby, which resulted in over eighty souls definitely praying through to victory. We can recommend Brother Kendall to those who believe in a Holy Ghost revival. Seventeen have joined the church since we came and more will join. One Sunday three men and their wives joined. Souls have been at the altar every week since we came, either at the Sunday services or at the prayermeeting. On April 1st we started to excavate for our new church. It will be 32 x 54, with a basement under the whole building. We plan to dedicate June 1st free of debt, and would build a parsonage, too, before Assembly time, but the time is too short. We have the best lot in town for \$1,000 and paid cash for it. Besides we have over \$650 in the bank, several hundred in pledges, and several hundred pledged in work. We have masons, carpenters, and everything else in the church, so the work will cost little. Brother Kendall and I have taken about a dozen subscriptions for the HERALD OF HOLINESS. God help us as pastors and evangelists to raise our list to the 15,000 mark. If all the pastors and evangelists would spend two days getting subscriptions, we could make it 25,000. Many souls would thus be saved. Shall we do it? Let each District Superintendent get each church to make a one-day drive—Henry and Irene Bell, Pastors.

Subscribe for the

**Herald of Holiness**  
And keep in touch with the activities of your church.



[Deaconess Nellie J. Barrett, of Ryan, Okla., has written an exposition of the Gospel of Luke for the special benefit of deaconesses taking the course of study. We will give one chapter each week until the book is finished. —Managing Editor.]

#### EXPOSITION OF LUKE

BY NELLIE J. BARRETT, DEACONESS

#### CHAPTER I

The Gospel according to Luke is said to have been written with a view to winning the Greeks. Luke, the writer, was a physician. This Gospel is addressed to Theophilus (the "Friend of God"); whether a man of that name or to the friend of God in all ages, I know not.

The first chapter records the visits of the angel Gabriel to Zacharias and to Mary; the birth of John; and the visit of Mary to Elizabeth. John the Baptist was six months older than our Lord.

This chapter is full of notable Scriptures. Note the words of Gabriel to Zacharias and to Mary. How beautiful are the salutations of Mary and Elizabeth. Read and ponder the words of Zacharias when his tongue was loosed, upon the naming of John.

This chapter closes by giving the history of John's childhood and young manhood in a nutshell.

RYAN, OKLA.

#### REQUESTS FOR PRAYER

93. One of our prominent ministers in Indiana is broken down in health and desires the prayers of all of God's people that he may be healed.

94. A sister in Texas desires prayer for the healing of her body, that she may be able to do more for the Lord.

95. A sister in Arkansas requests prayer for the healing of her son, who is a Christian but greatly afflicted.

96. A woman in Arkansas, who is a backslider from holiness, desires prayer that she may be reclaimed and sanctified, and that the Lord will send a holiness evangelist to her town.

97. A mother in Texas requests prayer for a wayward daughter that she may be saved and sanctified. She has been to the altar twice, but did not pray through.

98. A sister in Dover, N. H., desires prayer that she may be clearly sanctified, and be delivered from all fear. She has professed the blessing but awakened to the sad fact that she does not possess it.

99. A sanctified brother in Lincoln, Neb., requests prayer for his two sisters, that they may be saved and sanctified.

#### NOTES AND PERSONALS

Evangelist J. O. Burnett, of Liberty, S. C., is having a good revival at Pittsburg, Ga., where he expects to organize a church soon.

District Superintendent Deboard, of the Missouri District, has recently organized a new church at Sedalia, Mo., with bright prospects for a strong work in the near future.

At the home of the bride's parents, West Somerville, Miss., Wednesday evening, April 16th, Rev. W. E. Smith united in marriage Miss Mildred E. Bell and Mr. Chester H. Culberson, of Hortland, N. B.

Mrs. J. D. Scott, wife of the Managing Editor, and the babies are visiting relatives in Los Angeles, and have been quarantined with diphtheria for three weeks. Pray that the Lord may spare them from the disease.

Sunday, May 4th, has been designated as Employment Sunday, by the United States department of labor, the object of which is to help in every possible way to find employment for our returning soldiers.

Rev. C. A. Kinder, who went from the Publishing House a year ago to do Y. M. C. A. work in France, is now attending our District Assembly in Glasgow, Scotland. He expects to return to the States about July.

There are more than three thousand lepers in a single colony in one of the Philippine Islands. A Philippine doctor has discovered what seems to be a complete cure, and more than two hundred have been cured by his method.

Charles W. Jones, who for two years has been in the employ of the Publishing House, has recently

accepted a position with the F. M. Messenger Publishing Company, of Chicago, as traveling salesman, with headquarters in Kansas City.

If every church member in America would average \$2.50 a year for the evangelization of the heathen, or about one street car fare a week, a sufficient number of missionaries could be supported to thoroughly evangelize the portion allotted to us.

In the United States alone we have twenty-two times as many ordained ministers as there are ordained missionaries in the entire heathen world; and to the present time, nearly half the population of the world has not yet heard, intelligently, the gospel story.

It is reported that 93 per cent of all criminals use tobacco before entering prison. Among the boys of an Illinois state reform school, ninety-two had used tobacco. Among three hundred boys brought before Magistrate Leroy B. Crane, of New York City, charged with crime, 295 used tobacco.

Statistics show that in the year 1914 the Protestant church members in America gave for all

church work, including home and foreign missions, \$1.25 per capita. During the same year our entire population spent per capita for confections \$3.15; for soda water \$4.46; for tobacco \$12.91; for liquor \$21.50.

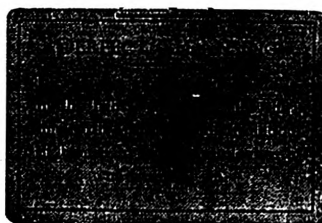
Secretary Daniels, of the navy, has surely taken an advanced step in prohibiting all work of every kind on the Sabbath day throughout the navy, both aboard ship and at the shore stations; and making divine services imperative. This is an encouraging precedent on the part of the government, and will be received with great favor in all religious circles. Let the army do likewise.

The responsibility of evangelizing 600,000,000 heathen has been placed upon the church of the United States and Canada. There are twenty million Protestant church members in North America, and about sixty million outside of the membership of all churches. These constitute our home mission fields, but our foreign mission field is ten times as large. Will we work it?

Assuming that our share of the world is 600,000,000 and that it will take one missionary to

## Four Beautiful Mottoes

These mottoes will bring cheer and comfort to any home. We are making a special price of 40 cents for one each of the four.



No. 200. Favorite Texts

### Favorite Texts

Texts embossed in gold on beautiful background of blue or red.  
Text No. 1—"Although the Fig Tree Shall Not Blossom," etc.  
Text No. 2—"If We Walk in the Light As He Is in the Light," etc.

Size, 6 x 9 inches.

15 cents each, postpaid.

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#### Texts.

1. "Awake, My Soul."
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3. "Just As I Am."
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A beautiful series of imitation wood panels, with verses in gilt lettering and each with a halftone reproduction of a famous painting.

Size, 5 x 6½ inches.  
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No. 200. Loving Kindness

### The Comforter

#### Texts:

1. The Lord is my Shepherd.
2. Thy will be done.
3. Of such is the Kingdom of Heaven.
4. So will I comfort you.

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This popular motto is made in imitation mahogany and walnut.

Size, 10 x 12½.  
25 cents each, postpaid.



No. 100. Christ the Head

Pentecostal Nazarene Publishing House  
2109, 2115 Troost Ave.,  
Kansas City, Mo.



every twenty-five thousand of them, our problem is to increase our force of missionaries from about five thousand to twenty-four thousand, and annual offerings from \$13,000,000 a year to \$550,000,000 a year. America has faithfully borne her share of every other responsibility. Shall we fail in this, the greatest of all?

During the Civil war Illinois furnished one volunteer out of every seven of her entire population; Kansas one out of every six; Louisiana one out of every five; and in Georgia one out of every four went to the front; while North and South Carolina furnished 28,000 more volunteers to the army than they had voters. The American Church is now called upon to give one missionary to every eight hundred church members for the evangelization of the heathen. Now is the time to show our red-blooded American patriotism. Will we do it, or will we be a nation of slackers? Who will answer the call?

## ANNOUNCEMENTS

**For Sale**—A tent 33 x 47. Will take \$85 for it, f. o. b. cars Nampa, Idaho. Send money to me at 1005 East Fourth avenue, Mitchell, S. D.—W. H. Tullis.

**Wanted**—A good live preacher to assist in pastoral and evangelistic work through the summer and fall. A man with a small family preferred. Send references at once to me at Florence, Ala.—Rev. A. B. Anderson.

**Special Meetings**—Will be held in the church at Everett, Wash., April 24th to May 11th, by the Lewis and Mathews evangelistic party. Will you pray much to God to send a mighty revival to Everett?—B. T. Flannery.

**Announcement**—There was born to Rev. and Mrs. M. C. Adam, pastors of The Plains, Ohio, church, at high noon on Good Friday, April 18th, a son weighing nine pounds. He has been dedicated to God, and we expect another Pentecostal Nazarene preacher.—M. C. Adam.

**Ready for Calls**—Feeling especially called of the Lord to engage in evangelistic work through Texas and New Mexico, I am ready for calls to preach a

full gospel. I have just recently gotten my honorable discharge from the army. I can lead in singing also. Address me for the present at Peoria, Ariz.—Harry R. Weed.

**Notice to Pittsburgh District**—The District Board of Examination will meet promptly at 10 a. m., Tuesday, May 6th. Let all examiners, licensed preachers, and deaconesses arrange to be present at this time. Beloved, let us be prompt and get all examinations out of the way, so as not to interfere with the other work of the Assembly.—Rev. H. W. Welsh, Secretary.

**Announcement**—I have now entered the evangelistic field for the season. I am a regular commissioned evangelist of the Eastern Oklahoma District, and can furnish the best of reference. We have a large tent and gospel outfit, and have a few open dates, which we would like to give some church or camp this year. If you want a meeting address Rev. Roy J. Jacobs, Haileyville, Okla.

**Notice**—Rev. A. M. Sprague, former pastor of the Methodist church at Mutual, Okla., has lately united with our church at Woodward, and is open for calls for evangelistic work. Brother Sprague is a Holy Ghost man, and an earnest preacher. He will go anywhere for meetings. His address for the summer will be Rev. A. M. Sprague, Monroeville, Ind.—C. B. Widmeyer, President, Oklahoma Holiness College.

**Open for Meetings**—We want to correspond with any one who wants meetings for the summer, and who wants a man and wife as workers. We play the piano and guitar, sing any part except bass. We have had some experience in street meetings, and in revival work generally. Our hearts and souls are in this work, and we love to play, sing, and preach the gospel of Christ. Address M. M. Summers and Wife, Des Arc, Mo.

**Notice to the Pittsburgh District**—The twelfth annual Assembly of the Pittsburgh District is to be held in the city of Dayton, Ohio, May 7th to 11th. The first business session will convene at 9 a. m., May 7th, but there will be a preliminary service held on Tuesday evening, for praise and fellowship. It is desired that as many of the members of the Assembly shall be present as is possible.—John Gould, District Superintendent.

**Open for Calls**—I am open for calls to hold meetings anywhere this summer. I have been out of the work for several months on account of bad health, but my health is better. I have been preaching for several years, and never have had to ask for money in advance. I go where God wants me and trust Him for the money, the same as I do for souls. He has never disappointed me. Address me at Denison, Texas, Box 72.—Rev. S. A. Logan.

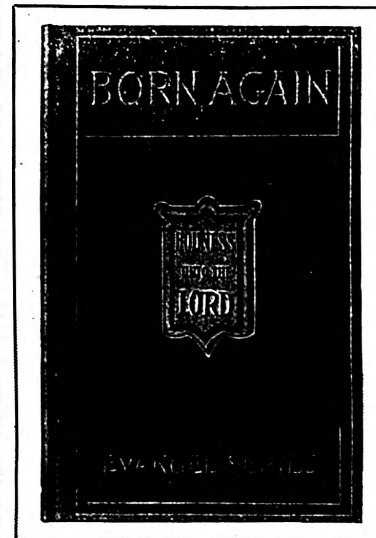
**Notice**—Those who are saving their Indian head pennies for the Lucile Bachelier India fund please send their pennies after May 5th to either 816 North Main street, Kewanee, Ill., or to 139 Andre street, Grand Rapids, Mich. We are now in Grand Rapids in an evangelistic campaign, and the other address is the one of my wife's home. We are going there from here, so either place will do. We shall be here several days after May 5th.—Lewis H. Bachelier.

**To Any Needing a Meeting**—Between now and July 15th, Brother R. L. Averill is available for a few meetings. He is in Dallas at this writing, having preached there for the Dallas holiness union. He preaches with the old-time power. The fire fell and a number were saved. Brother Averill is not advertising for any meetings, and I write this letter of my own accord. I know of no one that will give you better service. Address him at Hamlin, Texas, at once for his time is taken up through July, August, and September.—R. S. Card.

**Special Notice**—Having been on the verge of a nervous breakdown for some time, owing to the long, heavy, continual strain we have been under, our physician strenuously urges we cease all our evangelistic work for awhile. So we have canceled all our engagements for the big brown tent, and will take several months' vacation and try to get our nerves back into shape once more. We wish to thank the very many friends who had so earnestly invited us for campfires for the coming season, and pray that God will help them to arrange for successful soul campaigns with other workers.—L. M. Williams.

**Notice to Pastors and Churches of the San Antonio District**—At a recent meeting of the District Advisory Board, it was decided to make the second Sunday in May the time for raising the District quota for the Publishing House. The amount pledged by our last Assembly was \$500, which will be 50 cents a member. Let all the pastors arrange for special services for that day, and by a united effort we will go over the top. The need of our institution at this time is money, in order to supply the demand for wholesome literature. Dear pastors, we urge you at this time to see that every family in your charge is a subscriber, for no family can be a loyal Pentecostal Nazarene family which does not take the HERALD of HOLINESS. Let us keep the home fires burning, by supplying our children with holiness literature.—W. E. Rutherford, District Superintendent.

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E. T. WILLIAMS.....Nashville, Tenn.  
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Idaho-Oregon.....June 4-8  
Northwest (Yakima, Wash.).....June 11-15  
North Pacific (Newberg, Ore.).....June 18-22  
North Dakota (Vanhook, N. D.).....June 25-29

J. W. GOODWIN.....Pasadena, Cal.  
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San Francisco, San Francisco, Cal.....June 4-8  
Southern California District.....June 18-22

### DISTRICT SUPERINTENDENTS

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124 North Twentieth street.  
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Kansas—E. J. Lord.....Hutchinson, Kas.  
918 North Poplar street.  
Kentucky—C. R. Pollard.....Nashville, Tenn.  
904 Gallatin road.  
Little Rock—W. B. Pinson.....Texarkana, Texas  
1202 West Fifth street.  
Pine Log (Barber).....May 5-10  
Mansfield, Hartford (Mansfield).....May 11-16  
Bates, Waldron (Waldron).....May 18-21  
Parks (Waldron).....May 21-23  
Mena, Corinth (Mena).....May 24-June 1  
Vandervoort, Cove (Vandervoort).....June 3-7  
Wickes, King (Wickes).....June 8-15  
Louisiana—S. D. Slocum.....Jonesboro, La.  
Manitoba-Saskatchewan Mission—C. A. Thompson,  
3326 Fourth avenue, Regina, Sask., Canada.  
Michigan—C. L. Bradley.....Grand Rapids, Mich.  
1825 Gardner avenue.  
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Missouri—W. I. Deboard.....Des Arc, Mo.  
Nebraska—Theodore Ludwig.....Lincoln, Neb.  
1020 E street.  
New England—N. H. Washburn.....Beverly, Mass.  
New Mexico—H. C. Cagle.....Roswell, N. Mex.  
New York—E. E. Angell.....Richmond Hill, N. Y.  
701 102d street.  
North Pacific—J. T. Little.....Newberg, Ore.  
Northwest—T. E. Beebe.....Walla Walla, Wash.  
248 Marcus street.  
Pittsburg—John Gould.....Columbus, Ohio  
1338 Hunter avenue.  
San Antonio—W. F. Rutherford.....Meridian, Texas  
Box 6.  
San Francisco—P. G. Linaweaver.....Stockton, Cal.  
435 East Wyandotte street.  
South Dakota—W. H. Tullis.....Mitchell, S. D.  
Acting Missionary District Superintendent.  
Southern California—Howard Eckel.....Los Angeles, Cal.  
1406 East Thirty-ninth street.  
Tennessee—B. L. Patterson.....Nashville, Tenn.  
Care Trevecca College.  
Washington-Phila.—J. T. Maybury.....Baltimore, Md.  
825 West Lombard street.  
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.  
1709 Linwood boulevard.

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A. K. Bracken, Acting President.  
Trevecca College.....Nashville, Tenn.  
C. E. Hardy, President.

### EVANGELISTS' DATES

Lyman Brough:  
Elmore, Ohio.....April 20-May 11  
Garske, N. D. ....May 10-25  
Mohall, N. D. ....June 8-22  
Ottawa Lake, Mich.....June 20-July 13  
Elmdale, Mich.....July 13-27  
Oankts, Minn.....July 30-August 17.

W. R. Cain:  
Nashville, Mich.....May 1-18

C. C. Cluck:  
Atwood, Okla. ....June 12-22  
Halesboro, Texas.....July 4-11  
Goddard, Ky. ....July 17-27  
Dodsonville, Texas.....August 1-10  
Friendsville, Tenn.....August 14-24  
Louisville, Tenn.....August 28-September 7  
Mansfield, Ark.....September 11-28  
Home address, Dodd City, Texas.

F. W. Cox:  
Venus, Pa. ....April 20-May 11  
Defiance, Ohio.....May 25-June 8  
Winchester, Ind.....June 15-29  
Danville, N. Y. ....July 2-23  
Indianapolis, Ind.....July 25-August 10  
Open date.....August 14-31

A. F. Daniel:  
Berryville, Ark.....May 1-25  
Grandview, Ark.....July 3-20  
Berryville, Ark.....August 9-24  
Beech Grove, Ark.....August 29-September 14

H. J. Elliott:  
Corvallis, Mont.....May 8-25  
Van Hook, N. D. ....June 15-29  
Home address, Nampa, Idaho.

Lee L. Hamric:  
Conway, Ark.....June 20-July 8  
Sutton, Ark.....July 25-August 3  
Atkins, Ark. (Union Grove camp).....August 8-24  
Hugo, Okla. ....August 29-September 14

Roy L. Hollenback:  
Hotchkiss, Colo.....April 4-May 20  
Kirk, Colo. (Assembly).....May 27-31  
Albuquerque, N. M. ....May 31

U. T. Hollenback:  
Comiskey, Ind.....July 10-27

Allie and Emma Irick:  
Cordova, Ala. ....May 1-12  
Carbon Hill, Ala. ....May 14-20  
Calumet, Ala. ....May 29-June 6  
Ellis, La. (camp).....June 20-30  
Ebenezer, La. (camp).....July 4-14  
Lufkin, Texas (camp).....July 18-28  
Webbs, Ky. (camp).....August 1-10  
Hillcrest, Ill. (camp).....August 15-25  
Des Arc, Mo. (camp).....August 29-September 7  
Home address, Pilot Point, Texas.

W. P. Jay:  
Payette, Idaho.....May 1-25  
Nampa, Idaho.....June 4-8  
Halfway, Ore.....June 15-July 6  
Richland, Ore.....July 13-August 3

Newton Kendall:  
Fairfield, Idaho.....May 4-18

Theodore and Minnie Ludwig:  
Curtis, Neb.....May 6-18

J. M. Mitchell:  
Chanute, Kas.....May 8-25  
Augusta, Kas.....May 30-June 15  
Honey Chapel, Ark.....July 18-August 3  
Pleasant View, Mo.....August 8-25  
Home address, Berryville, Ark.

George and Effie Moore:  
Huntington, Ind.....April 21-May 11  
Deputy, Ind.....May 23-June 8  
Indianapolis, Ind. (First Church, tent meet-  
ing).....July 25-August 17  
Lynn, Ind. (Cherry Grove camp).....August 17-31

William O. Nease:  
Austin, Texas.....May 4-June 1  
Little River, Kas. (camp).....June 5-15  
Eldorado, Kas.....June 19-July 3  
Meridian, Texas (camp).....August 6-17  
Cranfills Gap, Texas (camp).....August 20-31  
Hico, Texas.....September 3-21  
Address, Box 14, Meridian, Texas.

C. E. and May Roberts:  
Yakima, Wash.....June 7-15  
(Revival and Assembly)  
Upland, Cal.....June 17-22  
(Assembly)  
Mitchell, S. D. ....July 10-27  
(Revival and Assembly)  
Salem, Ore.....August 1-10

W. E. Shepard:  
Nampa, Idaho.....April 25-May 11  
Topeka, Kas.....May 18-June 1  
Cincinnati, Ohio (camp).....June 6-15  
Racine, Wis.....June 22-July 6  
Denton, Md. (Spring Park camp).....July 10-20  
Denton, Md. (camp).....July 25-August 3  
Wheeling, Ind. (camp).....August 8-17  
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