

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

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"The Greatest Thing In The World."

By the Editor.

HENRY DRUMMOND, the brilliant Scotch scholar and devout evangelist, published an essay on the thirteenth chapter of 1st Corinthians, and used for its title, "The Greatest Thing in the World." Come to think of it, what could be greater than *love*. The inspired apostle John reaches a climax when he declares, "God is love; and he that dwelleth in love dwelleth in God, and God in him." This statement is nothing short of wonderful! The relationship described here between the infinite Father and His child is the highest and most intimate that we can conceive of existing between the Creator and the creature.

It must be understood that the love spoken of and so highly eulogized in the thirteenth of First Corinthians, is not a mere human passion. It is not the love that a mother has for her babe, however tender and beautiful that affection may be. It is not the devotion a husband feels toward his wife, however pure and unselfish that may be; neither is it the high patriotic sentiment that leads a man to lay down his life for his country, however splendid that may be. The love spoken of by the inspired apostle is *divine* love; it is supernatural. It is a realm entirely higher than any mere human affection. The Apostle Paul in Roman 5:5, says, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

In all of His ministry our Lord laid great emphasis upon love. It was Jesus who said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus also said, "If ye love me, keep my commandments." He also said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." We note here that our Lord greatly magnifies love.

It will be remembered when the inquisitive lawyer propounded to our Lord the question, "Which is the first commandment of all?" the Lord answered him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." But our Lord does not leave the subject of love here, but enlarges in His answer to say, "And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Our Master sets up a high standard here, a standard we cannot hope to reach apart from His saving grace and sanctifying power. To attain to this we

must receive "the love of God shed abroad in our hearts by the Holy Ghost." Then, and only then, shall we be able to love God supremely, and to love our fellowbeing unselfishly.

Going back to John 15:12, we have Jesus saying to His disciples, "This is my commandment, That ye love one another, as I have loved you." It will readily be recalled that the Lord charged us to "love our enemies." What God desires, and is seeking to accomplish in us through the gift of His Son Jesus Christ, is to bring us into perfect love. This state of grace prepares us for right living and fits us for heaven. The love taught in the Holy Scriptures, and that state of love into which God would bring us, is not a kind of maudlin affection; but it is a state of heart purity and holy devotion to the Lord Jesus in which we love all good and hate all evil. To be perfected in love makes a very positive and resolute Christian, with keen discernment between right and wrong, strong conviction and courage to speak out for righteousness and against sin.

Unfortunately, much has been said in these modern times against the holy affection in our religion; we have been taught to *do* rather than to *be*. Men have glorified the intellect rather than the heart. They have magnified what they call *science* more than they have magnified holy devotion to the Lord Jesus. Christians have been taught to restrain, rather than to cultivate, holy love. Let me exhort the readers of this paper to seek to keep the heart constantly warm with love to Christ. Practice this high and holy virtue toward fellowbeings. The heart on fire with love for God and man is well safeguarded against unbelief and sin.

Methodism and Education

THE founders of Methodism were educated men, and from the very beginning they took a deep interest in the education of the young people who came under their care. Naturally so; in the building and furnishing of man and womanhood, for happiness and usefulness here and eternal blessedness hereafter, the training of the mind comes second in importance to the salvation of the soul.

No church can grow, prosper and abide which neglects education. There are two things which seem to be absolutely indispensable in order to the growth and permanence of any organization calling itself the Church of Christ. One is education, the other is missions. The church that abides and counts among men must cultivate and develop the

intellectual as well as the spiritual life of its members, and must strive to carry its message to the regions beyond.

The Methodism of the South has come to an important period—we may say—crisis, in its history. From its inception it has by no means neglected or been indifferent to education; it has planted universities, colleges, preparatory schools throughout the length and breadth of its borders; but the increase of population, the progress of education and the demand of the times are such that the Methodism of the South is compelled to increase its educational facilities. Only last year, because of lack of accommodation, it turned large numbers of its own children from the doors of its educational institutions. This is suicidal; no church organization can send away from the doors of its institutions its children to be educated away from their mother Church by the state or other denominational schools.

The Methodism of the South has a great field of service; it is more and more becoming a world church. It has a splendid task to perform. If it keeps step in the procession of evangelical denominations it must largely increase its educational facilities. The clock of progress has struck the hour; it is no time to halt or hesitate, and the Church must gird herself to meet her responsibility and improve her opportunity.

We are glad to see a tide of enthusiasm arising as we approach the date set for the splendid effort of our Methodism to raise for her educational institutions \$33,000,000. Let us drop the word "failure" entirely out of our vocabulary, sending a bugle blast to our beloved Zion the cheerful challenge *Southern Methodism expects every member of its mighty hosts to do their duty.*

If the Church meets this high obligation, if when the dust and smoke of the conflict clear away, our banner floats in triumph, and the \$33,000,000 have been subscribed, it will send a thrill of joy, strength, and hope throughout the length and breadth of our Zion. It will prove that we are a united people; that we have faith in God, love for each other, and hope for the future. It will encourage us to undertake other great enterprises. It will command for us the respect and confidence of other denominations. It will make the children of our denomination to feel that they have a consecrated and devout denominational parentage. It will bind us together into closer fellowship and union, and I believe it will give life and stimulus to the evangelical spirit which will mean revivals of religion and salvation of souls. It will make possible an educated ministry, an intelligent laity, larger liberality, and in every respect, a great and better future. Let every word of objection be hushed, and let the whole line of Methodism, shoulder to shoulder, with faith and prayer, keeping harmonious, firm and steady step, move forward to splendid victory.

Submarine Attacks on the Old Ship of Zion.

Rev. G. W. Ridout, D. D., Corresponding Editor.

ARTICLE VI.

THE NEW AND (OLD) COURSE OF STUDY.



THE General Conference of 1920, after a vigorous fight between the radicals and the conservatives (and it has come to pass that Methodism today is literally divided into two such camps, with the radicals however decidedly in the lead as far as the administration goes) decreed that the new course of study should be more in accord with the standards of Methodism. As a result of this legislation we looked for a decided change for the better. For instance, we looked to see a conservative placed upon the Commission. Why should not such a man as Dr. H. Paul Sloan, who led the fight for the conservatives, be placed upon this Commission, or such a conservative scholar as Professor Faulkner, or Drew? But no, no, the Commission is made up of the same broad, new theology type as constituted it four years ago.

Then we confidently expected that the new course of study would at least reflect the action and intent of the General Conference, but to our amazement the new course of study, if anything, is worse and more rationalistic than the old.

I have seen the new course and in my next will publish it in full; but in this article I will call attention to it generally, and to some of the books in it, particularly.

Professor Rall's "New Testament History" is the first book on the list. This book has been severely criticised. Professor Rall is a new theology man through and through. He is secretary chief of this Commission on the course of study and no doubt had a big influence in shaping the new course as well as the old.

Professor Rall's "New Testament History" four years ago had this said about it:

"He excludes the doctrine of an objective work of redemption on the Cross, makes Jesus' purpose to die only a late idea, stating that even as late as His triumphal entry Jesus still hoped to win the people by teaching without the Cross. . . . The final effect upon the thought of those who accept it will be to reduce the grandeur of the Savior and to lose the New Testament."

The "Bibliotheca Sacra," the oldest theological quarterly in the U. S. A., says concerning Professor Rall's book:

"The author states that it is only by violence that the different accounts of Christ's resurrection can be reconciled . . . that it is not important whether we believe in the physical resurrection of Christ's body or not. The author passes over entirely the raising of Lazarus . . . The Gospel of John is far more a sermon than a biography, etc., etc."

The "Bibliotheca Sacra" winds up its criticism of Professor Rall's book by asking the question: "Are Methodists ready to teach such doctrines as these to their children and youth?"

Another signal thing about the new course of study is, that Wesley's sermons are not put among the books to be examined in but only among the books to be read. This is decidedly and emphatically counter to the intent of the General Conference, we believe.

Among the new books introduced in the course is one by Professor Betts (Professor of Religious Education, Northwestern University) entitled "How to Teach Religion." Notice, particularly, the title—it is not how to preach Christ, but how to "teach" religion. In the preface to this book Professor Betts indicates the character of the contents. He says:

"Children can be brought to a religious character and experience through right nur-

ADVANCED THOUGHT.

We none of us as yet know all that God may cause us to learn from His Word. We have waded into the shallows of that great sea; but, oh, the depths! We are to grow in heavenly knowledge. Possibly one generation may advance upon another in such knowledge. But some growths are suspicious, especially such as weaken faith. It is certain that from the apostolic period to the dark ages, if the Church moved at all, it was in a backward direction. Religious thought made progress in a wretched fashion away from the truth for several centuries.

It is more than possible that modern thought is starting on another such progressive period. Those who are infatuated with novelties may make a dogma out of a certain divine statement that "More light is yet to break from the Word;" but we, without denying it, take leave to question the common interpretation of the prophecy.

If it be meant that apostles, confessors and martyrs did not know the meaning of God's Revelation; that holy men of former years were ignoramuses compared with our present professors; and that Puritans and the like were all to be discarded because new lamps have eclipsed the old light, then we believe the statement to be one great, broad, pestilent lie. God has not left these nineteen centuries without His Grace. He has not tantalized the ages with a Bible which can only be opened up by a succession of Germans with big pipes.

We have measured the boasters who are the apostles of "modern thought," and we are slow to admit that the truth of the Gospel was purposely involved in obscurity that their vast intellects might in due time develop it. Under their management our churches are famishing, and religion is falling into contempt, and yet we must daily wait at the posts of their doors, while their changeful oracles reveal to us the progressive theology.

Bah! We shall go on feeding men with the bread of heaven, while these pretenders are proving that sawdust is the true stuffing for the human doll.—Charles H. Spurgeon.

ture and training in religion. This is the fundamental assumption on which the present volume rests, and it makes the religious education of children the most strategic opportunity and greatest responsibility of the Church standing out above all other obligations whatever."

Here we have again in its newest form the dangerous teaching of salvation without regeneration. Methodism has been invaded by this teaching in the last ten years or more by the Sunday school propaganda of Dr. Meyers and others setting aside the need of the new birth—that children and young people can be trained, educated, cultivated into religious life and experience without the need of the converting grace of God.

Another author introduced to young Methodist preachers by this new course of study is Professor Peake, of England.

"Commentary on the Bible," of which Prof. Peake is the editor-in-chief, is another bold attempt to foist the "latest findings" in Biblical criticism on our young preachers. Let me tell you who Professor Peake is. He is not largely known in America. He is a British Biblical critic among the Primitive(?) Methodists of England, whose work in the realm of higher criticism has wrought great harm and damage for evangelical religion in Britain. He holds with the German rationalists on Bible matters. He is a profounder scholar than Professor Rall, but he has been doing in British Methodism the same kind of work as Professor Rall has been doing in this country. Under Professor Peake and other scholars, Methodism in England has been dying steadily, and for years there have been no revivals of any note and no increase. British Methodism ever and anon cries out against its leanness and its want of increase, and occasionally someone will rise up and

tell them that the thing which has put out the Methodist fire has been the rationalistic scholarship of such men as Professor Peake.

In a subsequent issue, I shall give some particulars and some specimens of the teachings in Peake's Commentary on the Bible which, if adopted by the Bishops, will do incalculable harm to the Methodist ministry.

Notice also that in the new course a number of the books (besides Rall's New Testament History) which were the subject of grave doubt and criticism, are to be continued.

Now in view of all this the question comes—what are the Methodists going to do about it? The Board of Bishops are to finally settle this new course of study in their spring meeting in May at Portland, Oregon.

We wonder what position such Bishops as Bishop Luther B. Wilson, Bishop Berry, Bishop Stuntz, Bishop Mead, Bishop Shepherd, Bishop Leete, Bishop Mitchell, Bishop Burt will take upon this course! Bishop Wilson has often been a son of thunder on the fundamentals. Bishop Stuntz was known as a missionary of fire and zeal, Bishop Meade has had a fine record for standing true to the old Bible, Bishop Berry has always stood up for orthodoxy, Bishop Leete has sounded many a bugle blast, Bishop Shepherd has led his preachers often to the altar of prayer, Bishop Mitchell, when in the pastorate, was known for his skill in leading men to Christ.

This small company of Bishops could completely block this course of study from going through if they would. We pray God that the Spirit of the Lord shall come upon them and at their spring meeting the Bishops will refuse to endorse or accept the course as now constituted.

Imagine, if we can, what Bishop McCabe and Bishop Joyce and Bishop Foss or Bishop Fitzgerald would say to the introduction of such a rationalistic course of study as the one proposed! There certainly would be some commotion and we imagine the higher critics would be requested to go to the Unitarians or Universalists with their new theology.

Let the ministers of the Methodist Episcopal Church who love orthodoxy and the old-time religion get busy with their protests; let a thousand letters and more go to the Bishops in protest against the new course of study. Let conferences, annual, district and quarterly, protest; let Methodists all over the land write their Bishops urging that a Methodist course of study be chosen for our young ministers.

Methodists, get to work; get busy, write your Bishop. Petition, pray, work. There is danger ahead and it is very serious!

Double Your Money While Doing Good.

These fundamentals of the Bible doctrine of holiness, which the American Methodist League is sending out, contain the cream of Bible truth on full salvation from sin. You believe this doctrine, you love this truth, you enjoy the experience it sets forth; you desire that your fellowbeings shall know its blessedness; then get the booklets and get busy. You are buying these booklets at the wholesale price; the twenty booklets cost you \$2.00, sold at 20 cents each you receive \$4.00. The profit is not to be despised; but the good accomplished is the item to be considered. Get these booklets and scatter them in your community. Order from Pentecostal Publishing Company, Louisville, Ky.

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?

Deliverance From Sin, Infilling of the Spirit.

Bishop W. F. Oldham.

YOU ask me to write on the subject of full salvation, but so many of your home correspondents can do that and do it well, I would rather devote the few minutes I can spare to some other matters which are not so within the knowledge of God's good men everywhere.

But first let me bear humble witness to the fact of full salvation, and to the girding of soul that comes of it, in all those lonely and difficult experiences that overtake one in foreign lands. Long ago I heard the sainted Bishop Parker, of India, say that however it might be with others, with the missionaries of India there could be no abiding satisfaction within themselves, and no adequate fitting for their work, without those plenitudes of the Spirit which are at once the privilege and the possession of the sanctified man.

And this it is I want to write of—the positive necessity for that deliverance from the power of sin and that infilling of the Holy Spirit which are so clearly and constantly taught in the columns of THE PENTECOSTAL HERALD—the necessity for this experience by all who seek to represent their Lord in Foreign Mission lands.

I do not mean at all to imply that men can adequately get on anywhere without these, but I am now confining attention to the imperative needs of foreign missionaries. Nothing can avail them but a rich experience of Christ's power to utterly save from sin and the presence and power of the Holy Spirit in the energizing of life so that fruit may abound.

For (1) they are almost wholly dependent upon their own inner spiritual resources. The folks at home little recognize how much they depend upon each other. They are constantly hearing preaching and testimony and warming themselves at each other's fires. What gatherings we read of in winter when revival fires break out and the whole camp is aglow with celestial light, and in summer what camps! I can hear, now, the shouts of the redeemed at Sebring, and see the tears of holy joy at Red Rock or anyone of a hundred other blessed spots. Complain as the home folks may, of abounding deadness and aridity, the average church member or pastor at home has immeasurable opportunities for refreshment of soul and rekindling of spirit. His foreign-field co-worker has small opportunity for similar encouragements and strengthenings. Bro. Morrison and any others who may have visited the mission fields, will remember the pathetic eagerness with which the missionaries crowd to the meetings as soon as it is known that real spiritual help and stimulus are available.

While the Boxer Rebellion was still smouldering a large group of American and English missionaries was gathered by the direction of their political officers, in Foochow. Bishop Bashford, then our blessed Methodist leader in China, asked me to hold a daily meeting for Bible study and prayer. Not only the American Methodists but the English Episcopalians, Presbyterians, Dutch Reformed, and others crowded the meetings, and the letters received during those weeks—letters full of earnest crying after God, or of rejoicing in the fulness of the great salvation, are amongst the most precious documents I own.

But all this only emphasizes what I say when I solemnly declare it to be inadvisable for any missionary to turn his back upon the homeland without a clear experience of deliverance from the power as well as the guilt of sin. He must be not only a convert-

ed man with knowledge of sins forgiven, but a converted man who has gone on to (Christian) perfection and has sought and found a pure heart filled with love to men and anchored in fidelity to God, freighted with the strange, mystical power of the Holy Ghost. He must have learned the meaning of "abiding in God," so that he knows the "secret of His tabernacle." Alas, for the young lives that adventure themselves into this most alluring and yet most difficult adventure moved by anything less than complete consecration to the will of God and an abandon of faith in God's keeping power. If anywhere there is utter need of complete surrender and happy realization of "Him, who is able to keep you from falling" it is here. If anywhere there is needed the living human embodiment of the Psalmist's victorious cry, "Thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me," it is needed on the mission field.

For here, in the newer fields, there is no strong body of Christian believers, to bear witness in word and life to the true norms of "holy living." The missionary is at once the bringer of the text and the illustration of it. What James says in caustic inquiry, the unevangelized world says in perplexity or derision—"Doth a fountain send forth at the same place sweet water and bitter?" And the verdict in each case is that "no fountain can yield both salt water and fresh."

And again, the missionary must know the "abiding place" because of the ceaseless wear and attention of life. Opposition, not necessarily studied and hateful, though that often obtains, particularly in these semi-Christian, priest-ridden lands, but opposition arising from the very nature of things; the opposition of evil customs, of unclean habits, of moral perversions and spiritual lethargy—the dull deadening opposition of impassivity—this, confronts him everywhere. Blessed is the man who, under all this, knows what Jesus meant when on the last great day of the feast He said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." These are they "who passing through the valley of Baca make it a well." . . . "They go from strength to strength." St. John adds the significant comment on Jesus' words—"This spake he of the Spirit which they that believe on him should receive."

O! young missionaries, come to us with these overflowings of the Spirit, for you come to "dry and thirsty lands where no water is," and both your comfort and your usefulness depend upon the resources of God within you. Your contacts with experienced Christians will be few; your sources of inspiration and heart satisfaction must be immediate—in God and from Him. Not often will you have such opportunity to find anchorage in deep waters, such a chance to gird on the "whole armor of God" as now during the days of your final preparation for your lofty errand on which the King sends you. Seek at once, find before you sail, a pure heart, a complete deliverance from the power of sin. Sing with Charles Wesley, "Cleanse from guilt and make me pure." Let this double work of grace be accomplished in you. It will save you from a thousand complications and self-upbraidings and disappointments, and you will come to us in "the fulness of the gospel of Jesus Christ," comforting our hearts and refreshing our spirits and not adding to our anxieties nor multiplying our "problems," for I declare to you that the "problems" of the foreign mission field that weigh most heavily, are "problems" that disappear in the presence of a Holy Christ-

likeness. Come filled with tenderness and courage. Come bringing the aroma of the Divine with you and we will receive you rejoicingly in the name of the Lord.

Prohibition in the U. S. Saves Lives in Europe.

We are giving below a statement from the public press which ought to be interesting and impressive, not only to the people of our own country, but also to the people of Europe; in fact, to the entire world. We doubt if in the history of civilization any one nation has contributed so largely of her bounties to the saving of the starving peoples of the earth as has the United States in the last half dozen years. Our people, perhaps, have not done all they should have done, but they have done much for the relief of the distressed of the starving multitudes. We wish our readers to clip from THE HERALD the following statement by Col. L. B. Musgrove, and to have the same published in their county and town papers, just as far as possible. These figures ought to be published broadcast and read by the American people everywhere.

"Col. L. B. Musgrove, of Alabama, has recently returned from an extensive trip throughout Europe, and in an interview with a Washington newspaper makes the assertion: 'Prohibition in the United States is saving a multitude of children in Europe this winter.' Col. Musgrove backs up this statement with the following argument, which is logical and convincing:

"The fact that we have more money in the United States than any other nation would not alone save the starving children of Europe. If we had continued to use our grain and food supply here for making liquor at the same rate we did before the war we would not have had enough grain to send to Europe even though we had the money to buy it.

"For the year ending June 30, 1918, we used 16,655,125 bushels of grain to make distilled spirits in the United States. In 1920 we used 1,374,428 bushels. This was a decrease of 15,280,697. In 1920 the grain was used for non-intoxicating liquors. In addition there was a saving of more than 5,000,000 gallons of molasses in the reduced production of 1920 over 1918. There was a reduction of more than 600,000 gallons of molasses in the production of rum and a reduction of over 49,000,000 gallons of saccharine liquid used to make spirits.

"The comparison of foods saved in the making of malt liquors is even more pronounced. In the year ending June 30, 1918, we used 1,909,998,456 pounds of food material to make fermented liquor or beer. For the year ending June 30, 1920, which covered five months when beer was made and sold under war-time Prohibition, there was only 386,434,124 pounds used. This means a saving of 1,523,564,332 pounds of corn, corn products, rice, hops, sugar and other material up to June 30, 1921.

"These amounts will be trebled, or it means about 50,000,000 bushels of grain saved in distilling spirits and over 4,000,000,000 pounds of food products in malt liquors saved. This saving of food has done more to save Europe than anything since the armistice. Sooner or later Europe will realize what a great blessing Prohibition has been not only to this country but to all other countries which are depending upon our charity and food supply to keep them from starving."

The Ordo Salutis.

Rev. C. F. Wimberly, D. D.

No. II.



WE closed the article last week on the benefits of the Atonement with reference to the New Birth. We want now to examine some of the corollaries of this gracious experience. We are come upon a time when too much emphasis cannot be put upon the fact of the New Birth. Books have been written during the last decade by scholars on the rationale of regeneration giving a scientific explanation for it in terms of science. They have found it to be a kind of emotional crisis which may come at the susceptible age, growing out of preconceived training and expectancy, and a lot more such junk, all of which should be fumigated before it would be suitable for the garbage can. These are days of ecclesiastical acrobats—word jugglers—spillers of sentences, pulpit star-gazers, and theorizers of ethical generalities.

In Paul's commission there was a clause which was very significant: "I have appeared unto thee, to make thee a minister and a witness." Witness means personal knowledge; they must know for themselves. Evidence based upon hearsay, or general opinion would be ruled out of any court; it must be first-hand. If there is a dearth today in the gospel being preached touching the New Birth, it is because the knowledge of it has faded away. The man in the pulpit, or out of it, who has met God, having received a personal forgiveness of sins, will not keep the voice from testimony.

Brethren, we remember that men must be born again before they can enter the kingdom of God at all—before they are Christians; then how shall we answer at the bar of Eternal Justice, if we allow men who come under our ministry to slip by deceived as to their relation with God; how shall we meet the accusing eyes of lost men and women, who freely gave of their means to supply us food and raiment? Men and women who looked to us for spiritual leadership. We cannot force men and women to meet the conditions of salvation; oh, no, but we can make ourselves understood and, in so doing, be free from their blood in the last day. There are some phases of Bible truth which may not require special emphasis, but not so with the New Birth.

We notice as the first corollary of the New

Birth, which comes also simultaneous with pardon and regeneration, and is received by the same act of faith, is *adoption*. The Spirit that regenerates the soul, by applying the merits of the blood, is not the spirit of bondage—causing fear, but the spirit of adoption, "Whereby, we cry Abba Father"—My Father. This is the inner consciousness that we have been received into the household of God; we become a member of the family, as it were. "The Spirit himself beareth witness with our spirits that we are the children of God." Then a second corollary follows: "If children, then heirs, heirs of God, and joint-heirs with Jesus Christ." *Adoption—sonship—heirship*. Our people should not be robbed of the knowledge of these great and glorious privileges.

In this rather technical analysis we mention still another corollary and the most important, when viewed alone. In the *Ordo Salutis*, we are now at the climactic point of the process—the *witness of the Spirit*. In the humble opinion of this writer, we believe this to be, not alone the "mired wheel" of Methodism, but of all Christendom. In the Word there is not a truth more clearly and explicitly taught, than that a man lost in sin, may so touch God as to receive a conscious assurance by a "still small voice," that he has actually passed from death unto life. That our churches are filled with people who know absolutely nothing about this wonderful experience, we have not the faintest doubt.

To have the Spirit of God reveal to a lost soul the fact of its acceptance and adoption, is an experience that cannot be formulated in words. We have many good, sincere people, but some way the gospel has been so diluted and talked about that they have never faced the real issue squarely. The gospel should help people to find themselves. It is pathetic, indeed, when good people are serving God with high and holy purpose—just from principle—when the heavens are full of pentecostal blessings which will give a joyous consciousness of salvation. The blame for this situation rests somewhere; and where does it rest if not with those of us who hold in our possession the oracles of God? Brethren, the fault is with us.

John Wesley was just as clean and pious during all the years prior to 1738, as he ever was afterwards, so far as his outward life appeared before the world. But he tells us

that it was about fifteen minutes before nine in the morning, when his heart became "strangely warm," and then he knew that Christ loved him and had died for him. At the particular moment that John Wesley's heart became warm, Methodism was born; but for that, he would have continued to chant prayers and burn incense, rather than a mighty preacher of the Word, revolutionizing England and saving it from a reign of terror, no doubt. Many organizations date their beginning from some convention or assembly, growing out of a theological difference: but not so with Methodism. We came into existence when one man met God, and became *conscious of salvation*. This one big fact is our Ebenezer Stone, and we should not allow it to be obscured, or moss-covered. We lose our glory when our people are no longer converted; we mean by that—a "know-so salvation."

The literature of our church has been enriched by the sermons of Mr. Wesley on the "New Birth," the "Witness of the Spirit," and "Adoption," which we find in the *Ordo Salutis* to be technically different in their theological application; but they are received simultaneously by one supreme act of faith, following repentance and the giving up of all sin. However, we should keep these facts all clearly before us, and be able at all times to so expound the gospel as to bring our hearers under the impact of such truths.

Just one more word, which may be a bit out of order; it is on the sin question. Many good people find a great stumbling-block in the teaching of men who stand for the higher life—sanctification, holiness, or, as Mr. Wesley would say, "The second blessing, properly so-called." They object seriously, because they claim, that we claim, that men must live without sin. That is true; we confess to the charges; but let it be forever understood, here and now, no one can ever enter the kingdom of God until they agree to give up *all* sin, and *live* without sin. So far as actual sin is concerned, we must live as free from committing sin in order to receive and retain pardon, as we do when we profess the blessing of entire sanctification. The sin question must be solved at the very threshold of salvation, and not at the end when we mix up with the undertaker. We shall discuss the "Depositum" of the *Ordo Salutis* in the last article.

(To be continued).

"What Time I Am Afraid."

Mrs. H. C. Morrison.



THE Psalms of David are read more largely, perhaps, than any other portion of the Bible because they deal with personal experience in its varied and multiplied forms. Take for instance, the title of this article, as found in the 56th Psalm. David was being pursued by his enemies and it seemed at times he would be swallowed up by them. Does he give up? Does he say, "O, what is the use to try to live a Christian life?" No! He girds his soul with new strength by declaring, "What time I am afraid I will trust in the Lord."

By the way, that is a fine prescription for the soul, when tempted and tried by its foes. Man's extremity is God's opportunity, and when we come to the end of our own strength it is a fine thing to realize we have a hiding place in the Almighty; that we have the everlasting arms to lean upon. David further declares that, "When I cry unto thee,

then shall mine enemies turn back: this I know; for God is for me."

It is a wonderful thing for one to realize that God is for them. What riches for a soul to possess! It arms one against all the wiles of men and devils, and we are privileged to say with one of old, "If God be for us, who can be against us?" What do we mean by "Trusting" the Lord? It is one of the most common expressions, and yet it is often said without much meaning. To *trust* one means to rest upon the integrity of that person. Mind you, I said to *rest* upon that one's integrity; and that means we are not uneasy, anxious, or wondering how things are going to turn out. Have you ever labored hard all day until every nerve seemed stretched to its utmost tension? Then when you laid down upon your easy bed, you never thought about the springs giving way, or the bed falling down, but you stretched out full length, relaxed all over, and gave yourself one good chance to REST!

This is a homely illustration, but it gives us the idea of what it is to trust in the Lord. We must have such faith in His integrity, His all-sufficiency, His never-failing love, that we do not allow ourselves to become disturbed, worried, or anxious about the final outcome, for we are assured that "The Lord knoweth them that trust in him," and He will never leave us nor forsake us. It was after a miraculous escape from death that John Wesley wrote the hymn containing these lines:

"Angels our servants are,
And keep us in our ways;
And in their watchful hands they bear
The sacred sons of grace."

Job, the most patient of men, passed through fiery trials, with no human being to sympathize with him, but subjected to the taunts and ridicule of those who posed as friends, yet on the ash-heap of his distress he triumphantly cried, "Though he

slay me, yet will I trust in him." And was he disappointed? Did the everlasting arms fail him? Nay, verily, we know how it came to pass. Even when his kinsfolk had failed, his familiar friends had forgotten him, his brethren were far from him, his wife was estranged from him, and they whom he loved

turned against him, yet he waved the banner of victory in the face of all this, and even death itself, singing triumphantly, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Dear reader, I want to exhort you and myself, that we

"Sing, pray, and swerve not from His ways; But do our own part faithfully. Trust His rich promises of grace, So shall they be fulfilled in thee. God never yet forsook at need The soul that trusted Him indeed."



An Experience.

Rev. O. G. Mingledorff.



It was not my purpose to give publicity to the following personal experience, some parts of it being of such a nature that I felt inclined to keep it to myself; but I told my wife of it in a private letter, and she permitted it to go into the college paper published by the students of Asbury College. This seems to have caused no little curiosity among my friends who are now writing to me to find out what has happened to me; wherefore it may be best for me to tell the story.

I am in no sense surprised at what has happened, but astonished that it did not come sooner. I had known and taught the blessing of entire sanctification for a number of years; but a study of the lives of such people as John Fletcher, Frances Ridley Havergal, Bishop Asbury, John S. Inskip, Sammy Morris, Amanda Smith, Stephen Merritt, as well as others whom I might mention, along with some personal touch with Dr. E. M. Bounds, and others whom I have known personally, led me to believe that they had a much larger possession in Canaan than I had. Speaking once of an old colored woman, Dr. Bounds said that she was one of the few wholly sanctified people that he had ever known. I thought then that the Doctor was mistaken, and I still think so; but he set me to thinking, and that was perhaps what he desired to do. I am amazed now that I tarried so long in the neighborhood of Jericho and Ai, when I should have possessed the land.

Some years ago I got some vision of larger things, and began preaching on St. Paul's sweeping text: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us;" but I did not go very deep into it. About two years ago my vision of these things grew more intense, and I had some conversation with some of my pupils at Asbury College about the matter. One evening I spoke on the subject at a band meeting, after which a few students remained a short while to ask me some questions about the subject; and as I found them profoundly interested, we prayed together for a season before separating, and promised one another to seek for the deepest things in the Christian life.

As the weeks came and went in the evangelistic field my hunger grew apace, causing me to give myself more deeply to prayer, meditation and the study of the Scriptures. One day a letter came from my wife telling me of a gracious blessing that had come to my friend, Professor Maxey, of Asbury College. That almost set me wild. I caught a new vision of my soul's possibilities, and began praying more earnestly.

Some days after the reception of this letter, while I was conducting a meeting in Burlington, Wash., I was praying just before going into the church to preach, when God came so near to me that He seemed to almost brush me. I have no idea what I said from the pulpit, but God's power was on the people.

About three weeks later I was in a meeting in Bellingham, Wash., when on New Year's eve I had another of these close contacts with God; but I thought little about it, as nearly the entire congregation was swept

along continuously by the mighty current of divine power.

On the 17th of January I went into a meeting in Mt. Vernon, Wash. God gave great blessing to the people, and everything went on as usual with me until the evening of the 25th. I preached in the afternoon, and went at once to the home of Bro. Willman, the pastor of the Swedish M. E. Church, for a rest. This man and his wife are very saintly people, and I had enjoyed much delightful conversation and worship with them. On arriving at the home I went to Bro. Willman's study and lay down on a sofa. I do not know whether I slept or not; for my soul was on a stretch for God. About sunset I knelt beside the sofa and began praying. In a few minutes I realized that my body was growing very weak, so much so that I found some difficulty in supporting myself on my knees. An impression came over me that I was soon to die; but I seemed to care nothing about it. In fact, I was so lost in the will of God that I did not care whether I lived or died. I pulled myself up on the sofa, and wondered what was the matter, when God's presence became so manifest that it was oppressive, and yet glorious. Then came the ecstasy of the blessing. I have no words with which to express the soul rapture through which I passed during the remaining hours of that evening. Bro. Willman took me to the church in his car. There was a great testimony meeting among the saints. Two or three times I could not keep my seat for joy. When I got up to preach I was very weak, and steadied myself by holding to the pulpit. Suddenly there came such an outpouring of the Spirit upon me that I screamed, "Hallelujah!" For some time I did not venture to speak at all; but God was moving on the people. I spoke a few more words, and made an altar call. There was great blessing upon the people that evening, sweeping many souls into the Kingdom.

Now my friends are wanting to know what has happened to me. In a letter lying on the table before me a dear brother asks if that was my sanctification. Some want to know if I have received a third blessing. No, no; it was not my sanctification, neither was it a third blessing; but it was a tremendous enlarging of my possessions in Canaan. Does the blessing abide? Yes, in varying forms. Some things have changed. I love the Church as never before; and yet I see her awful needs as never before, till my heart breaks over me. My love for my brethren in the ministry seems to defy boundary lines; and yet I am all broken-hearted, because so many of them seem to have so little vision of the needs of this poor lost world. I have no word of criticism: I am just bleeding. This world looks like trash, while souls for whom Jesus died are priceless.

Someone asks: "Have you received all there is for you in this life?" No. I have received just enough to know that I have just begun, and that the Canaan life is boundless. Sometimes I am quiet and restful. Sometimes I weep over lost souls till my very heart aches. Then again I am swept over mountain heights of rapture that far surpass my fondest dreams; and sometimes I grow homesick for heaven.

I am in no way astonished at what has

happened. For some years the vision of it has hung before my soul, and I have hungered and thirsted after it. Oh! the joy of it all. Why was I so slow in claiming my full inheritance? Now I see the grandeur of Isaac Watts' great hymn as never before:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

A Criticism of "Invictus."

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years,
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I'm the master of my fate;
I am the captain of my soul.

—W. E. Henley.

Thus speaks the spirit of our time,
Of gods remote and mythic strife;
And makes its unbelief to rhyme
With Darwin's summary of life.

Thus comes the boast of buoyant youth,
Without full knowledge of his foes;
He buckles on the armor loose
And to the untried conflict goes.

Thus with despair a godless creed
Will mix intoxicating bowls;
And mock the deeper human need
And fail to satisfy the soul.

Thus prates the man who never loved;
Who thinks to eat his loaf alone;
Whose deeper nature is not moved
To care for other than his own.

JOHN PAUL.

Rev. H. C. Morrison, President of Asbury College, has promised to deliver addresses at the following summer schools for preachers:

Morris-Harvey College, Barboursville, W. Va., June 3-6.

Trinity College, Durham, N. C., June 11-17.

Wofford College, Spartanburg, S. C., June 29-July 3.

Birmingham Southern College, June 18-23.

Dr. Morrison requests the special prayers of THE HERALD family for the blessing of the Lord upon these preachers' institutes.

Good News From The Evangelistic Harvest Field.

Marmarth, North Dakota.

Marmarth, N. D., is situated in what is known as the "Bad Lands," which is a strip of very broken country, extending from the Black Hills in South Dakota, up into the Dominion of Canada, and is from fifteen to thirty or more miles wide. Marmarth is distinctively a railroad town of something less than two thousand population, with extensive railroad shops, and is a divisional point on the main line of the Chicago, Milwaukee, and St. Paul Railroad, between Chicago and Seattle.

The Methodist Episcopal Church is the only one of any consequence in the town, though there is a small Congregational Church that is about extinct, and some Roman Catholics hold services occasionally. The Rev. Porter C. Knudson, the pastor, and his good wife, profess and live a sanctified life, and had made a heroic effort to promote the work of God along that line in their church in that town, but felt that they needed some assistance in their laudable endeavor, and so invited us to come to their aid.

We began the meetings Feb. 13, and continued them over Feb. 27. The membership was not large, and the spiritual life of the church had run to a low ebb, and hence the outlook for a revival was not the most promising. But we held on to God, prayed, preached, and labored with all our might, and finally the break came, and when it came the work went with a rush.

More than a hundred were at the altar, seeking pardon, restoration, or purification, and in the public congregation professed to have received what they had sought. The people reached ranged in ages from ten or a dozen years to the gray-haired man and woman. The members of the Methodist Church, and other Christian people who had affiliated with the Methodists, testified to having received great spiritual help in the meetings.

An Epworth League, and a Probationers' Class, for the religious instruction of the converts, will be organized at once, and it will be necessary to form a number of new classes in the Sunday school to accommodate the large number who desire to avail themselves of that means of grace.

We found royal entertainment in the hospitable home of Brother and Sister Knudson. They seconded, most heartily, our efforts, and proved themselves most efficient in the work. They are two of the most capable and devoted young people we have ever met, and we can but believe there is a bright future before them in the work of the Lord. We had delightful fellowship with them, and they and their people, and the people of the town treated us fine in every way, and all seemed delighted with the results that were accomplished in the work there, and said come again.

At this writing, March 4, we are beginning a series of revival meetings in the Methodist Episcopal Church in Hettinger, N. D., an important town on the main line of the Milwaukee Railroad running East and West.
J. L. GLASCOCK.

Alajuela, Costa Rica.

It helps to keep up the morale of the missionary when he knows that the folks back home are praying for him, and I know that we can pray better for the people when we know where they are and what they are doing. So I am writing this in order that our friends and any of God's people who may be led to do so may pray for us in our new field of labor.

Last month at our conference in the city of

Panama Bishop Thirkield named us for this field. This is the second time in my life that I have been made District Superintendent of a whole republic and I still feel that God is able to do great things for us if we will but let Him have full right of way in our lives. I left Mrs. Brownlee and the children in Cristobal, C. Z., and came up here on the first ship sailing after the close of the Conference. There were many things that needed immediate attention so that my presence was required at once. I expect to go after my family in March.

Asbury College is well represented here. Rev. S. W. Edwards, Rev. and Mrs. James N. Smith, and Mrs. Brownlee and I are Asbury folks and none of us ashamed of the doctrines taught there. Mr. and Mrs. L. M. Fisk, who are now in Panama, will soon be here to be at the head of the school we are to open in San Jose. Mrs. Fisk is one of the best workers in our school at Panama and her husband is a successful Y. M. C. A. worker on the Canal Zone and comes highly recommended.

The better class of the people here are very favorably impressed with the work of our church and are glad to have us come to their country. I called on the Governor of the province of Alajuela on Monday of this week and was very favorably received. Governor Rodriguez is a man who insists on the development of the moral life and looks with favor on any organization that is here to better the moral life of the people. He made us feel that we were welcome to his city. I have also had the pleasure of meeting several other leading men and I find that they look with favor upon our work.

Our little city is surrounded with orange groves and coffee plantations. Vegetables of all kinds abound and living is much cheaper than in Cristobal or in the States for that matter. The climate is just about the same the year around they say, and if that be true we will be living in a Kentucky May or June all the time.

My own property here which is located on the North Side of a most beautiful little park, and as I write the band is playing while the people march around the park which is just about a block square. The house is rather old and we are making some repairs on the inside. The outside looks pretty good and I hope to get up a neat sign before long and I am anxious to put up an illuminated cross just over the sign so that as the crowds pass by and listen to the music their attention will be called to the fact that we are holding up the cross of Christ in our nice little meeting place. I hope the Lord will put it upon some one's heart to put up this cross and keep it going. I am sure it would be a fine thing.

Right by the side of our church is a fine building, the army barracks. I was singing a gospel song and playing on the little organ today when I heard the shutters of the barracks window opposite open and when I finished the song I looked up and there sat one of the soldiers who had listened carefully to the song, and I could easily have pitched him an orange through the two windows. These soldiers eagerly read any tracts given them.

I have made my letter longer than I thought. When I know conditions a little better I will write again. In the meantime lift us up to the Father in earnest prayer. A letter from our friends will always be welcome. The postage is but five cents and it helps to know that we are not forgotten. It has been some time since I saw a copy of THE HERALD as we have been so unsettled. I

hope however, that from now on we may be favored with a weekly visit.

Yours in Christ's Name,
J. A. BROWNLEE.

Three Wonderful Revivals.

I have recently engaged in three meetings that have resulted in great revivals of religion. The first was at Williamstown, Ky., with Rev. G. F. Hoffman, pastor of the M. E. C., South. There are some excellent people in the church there but for years it has been noted for its coldness and formality. Bro. Hoffman had prepared the way by earnest intercession for a real revival. Almost from the first we had good crowds and at times taxed the seating capacity of the room. The people listened attentively to the preaching of the Word, and a number responded by yielding their hearts to God in seeking either conversion or sanctification. We had some early prayer meetings from 6 to 7 A. M. on Sunday mornings that were well attended and they proved a great blessing to the meeting. One of the leading physicians of the town was converted on the closing Sunday. There were seventy-nine professions of conversion, reclamation, and sanctification during the effort, and a number of additions to the church. Bro. and Sister Hoffman are fine people and the Lord is blessing Bro. Hoffman's work. Prof. C. H. Rayl, of Wilmore, Ky., conducted the singing and rendered most excellent service. Rayl is a fine leader, and one of the best soloists I ever heard. He is also a fine worker in a revival.

My next meeting was at Roanoke, Ind., in the M. E. Church, Rev. C. B. Thomas pastor. This was my second meeting there in six years. We had a hard battle but a wonderful victory. There are some people at Roanoke who know God and who know the secret of holding on till the blessing comes. We had some fine crowds and some great services. There were 117 professions of the two works of grace and around forty additions to the church. A number of men were reached. We did not finally leave the church the last night till about 2 A. M. After the regular service which had resulted in about six professions and near fifty promising to obey God if He calls them to any special work, a number of converts desired an after service that they might get sanctified, so it was held till near 2 A. M., with a number praying through to real victory. There were nineteen professions of sanctification in this service. The most of them were young men and girls, some of the flower of the young people. Their faces shone and they rejoiced in God. I never saw anything like it only at Asbury College. The pastor and his wife are excellent people and God is blessing them.

My last meeting was at Omaha, Ill. It was a union meeting of M. E. Church, General Baptist, and Presbyterian. It was held in the Baptist Church the first two weeks and the Methodist the closing week. We had great crowds for that town. At the day services we would have a house almost full of people most of the days, and at night at times the capacity of the building taxed till there was hardly standing room. The revival was on early in the effort, and there were some wonderful victories, sometimes twelve to twenty-five at the altar, and many prayed through. Shouts were frequent. There were 160 professions of conversion, reclamation, and sanctification and about eighty additions to the churches. The first nine days we had forty-four professions, forty-eight the next seven days, and sixty-eight the last seven days. At the close of the second week the Baptist pastor, who was not a

esident of the town and who was not attending the meeting, came by and with a few of his leading members put the meeting out of his church because of the preaching of holiness, and the union was officially dissolved, but the committee that had the meeting in charge instructed us to move to the Methodist Church so we moved there and finished out. The move did not hurt the meeting but rather increased the interest, and most of the Baptist people and Presbyterians who were working in the meeting continued right on. The leading member of the Baptist Church was gloriously sanctified after the move. Bro. Hallam, pastor of the Methodist Church, and the only resident pastor, is a blessed man and stood by us nobly.

A report of these two meetings would be incomplete if I should fail to state that M. J. Lewis, of Wilmore, Ky., conducted the singing. Lewis is one of the great leaders. If they have any music in them Lewis will get it out. He is also a great worker in a revival. He takes the meeting on his heart and prays and works hard for a genuine revival. If you want great help in a revival get Lewis. Well, praise God for these three wonderful revivals and for all the wonderful victories He gave in them. I can't put it on paper, and eternity alone will reveal the good accomplished. I am holding to the old lines and the old doctrines and I never saw greater results than I am seeing now. I intend to be true to God and press the battle to the very gates of the enemy. Pray for me. I am taking subscriptions to THE PENTECOSTAL HERALD in my meetings to preach salvation and help conserve results after the meeting is over. I put it in between forty and fifty copies through these meetings. I have a few pen dates between May 1st and July 15th, that I can give to some one wanting a real revival. Address me at 355 South Bayly Ave., Louisville, Ky. E. O. HOBBS.

Findlay, Ohio, National Association Convention.

From Charleston, W. Va., the National Association convention party moved to Findlay, Ohio, and conducted a meeting in the St. Paul's Evangelical Association Church. Rev. W. H. McLaughlin is pastor of this church and a convention could not be more kindly and efficiently entertained than this good pastor and his people entertained this meeting. Just one week before our meeting, Rev. R. J. Kiefer, of Columbus, Ohio, closed the most successful three weeks' meeting in this church and the interest of that meeting carried over into the convention. The first service of the convention was attended by sufficient numbers to fill the spacious auditorium and from then on the attendance was such as to tax the capacity of the building. The convention coming on the heels of the great meeting of Brother Kiefer's made it a bit hard to gather fruitage in large numbers, but the tide did reach high-water marks at different times in the six days. Perhaps the meeting did more in the way of instruction and establishing the truth of Bible holiness than in gathering results that could be catalogued, though the latter was not a negligible part of the campaign.

It was easy to present the message of holiness here, for not only were we preceded by the splendid work of the evangelist mentioned, but Brother McLaughlin is a definite holiness minister and has been for years, and, besides, his church, though large and commanding, has been a center for definite holiness ministry for many years. There are members of this church who are the direct product of the great meeting that the National conducted at Urbana, Ohio, in the long ago. The work of holiness in this section is in a most flourishing state. The holiness denominations are not strong here, but the holiness people are keeping the fires burning brightly in a number of different denomina-

tions and though wild fanaticism of the most destructive kind has scourged this country the holiness work has lived through it and, to the glory of God, let it be recorded, holiness, as a message and as a movement, is not in ill repute. One does not have to blush in shame when one declares their faith in a full salvation in these parts.

No account was kept of the number of ministers who attended the convention, but there was a very large number; some from the city and many from near-by cities. The United Brethren ministers were in attendance in large numbers as were the pastors of the Evangelical Association.

The convention party was possessed of an additional person, Mrs. T. C. Henderson, who assisted Brother Rinebarger in the music of the meeting.

On the Saturday of this week, Rev. Wm. H. Huff was called to the bedside of his brother, Elmer Huff, of East Liverpool, Ohio, who died a few hours after his arrival. This necessitated the absence of Bro. Huff from the closing day of the convention.

BAR-LUKE.

Great Revival at Somerset, Kentucky.

On March 13th, I closed the greatest revival in my church here that we have had in a number of years. Rev. C. M. Dunaway, one of our General Evangelists, did the preaching. He is one of the best revivalists in the field. He preaches the truth, the whole truth, and nothing but the truth, without fear of men or devils. The popular sins of the day get what is coming to them when he is around. If you want a genuine, old-time, Holy Ghost, sin-killing, devil-driving revival send for Dunaway; but he is so well known that it is hardly necessary for me to say these things. He is busy in many of our largest churches, and has more calls than he can fill all the time, but I do want to see him in a number of our best churches in the Kentucky Conference. Take my word for it, brethren, if you want a genuine man, and a genuine word, send for Dunaway, stand by him, and I believe you will have a revival.

Prof. Edwards is associated with him as singer. He is a fine man, pleasant manners, a good chorus leader, and a fine personal worker, a man of good appearance, and mental qualifications for the work; one who gives himself to the work.

We had more than one hundred professions, and fifty-five added to the church; three have signed up for the ministry, and I think others will.

This is my sixth year in Somerset, and thus far my most fruitful, for we have had two good meetings and over one hundred additions to the church. Praise God for victory in my soul, and an old-time revival in my church. Last night we had a house full at prayer meeting, and one conversion. So you see the evangelist did not take the revival with him. Let us have a revival at any cost.

W. L. CLARK, Pastor.

Camp Sychar.

Evangelist Butler, of Detroit, was the preacher for the morning hour August 12. His text was from John 17, "As thou hast sent me into the world, even so have I sent them into the world." In conclusion with it he used 1 Peter 2:5. The New Testament Church was his theme. The N. T. Church, he said, has a responsible place in the world in relation to it. The great purposes of the head are worked out by the body. Christ is the head and the Church is the body, His body, and must work out His purposes. The text declares we are a high priesthood and must offer up spiritual sacrifices to God. To do this we must be a holy Church, have holiness perfected.

The Old Testament priest is a type of the New Testament Christian. In the Old Testament the priests were at least ceremoniously

sanctified. The blood and oil were put on the tip of toe and thumb and an ear signifying that from tip to toe they were cleansed, that is, entirely clean. Our business also is to be dedicated, separated, a sanctified priesthood, a holy Church. The way has been opened to us by the veil being removed. Now nothing stands between us and God. No bloody sacrifice is now to be offered since Jesus has become our sacrifice. And He has opened the way. There is no room for any other sort of priesthood than that we have in Jesus Christ. He makes us priests unto God. We must ever insist upon this, that there must be a holy priesthood. We must come under the sanctifying merit of the sacrifice made for us in Jesus. This is a decree of high heaven. If you are not in this you will part company with God and never see heaven. This cannot be laid on the table and not separate us from God.

The whole New Testament body of Christians are a priesthood. There is a wide difference between being in the real service according to the plan of God and being engaged in what is called great church work, being great, so-called, church workers. We may do much work and never have touched the rim of the plan of God. Our service is one that angels might well covet. I am going to mention a few of the spiritual sacrifices to be offered up. We must come with an offering, but Christ is our offering. I've never had such an overwhelming feeling of the value of the sacrifice of Jesus for us as now. It is through this infinite price that we are privileged to approach God. Any sort of love that is presented to us as of God that does not insist on the redeeming blood is a damnable heresy. I protest against any who would teach the love of God is brought so close that we do not need to magnify the blood. It must be in His name that you come.

First, our bodies are to be presented a living sacrifice. That takes in your business. You cannot dedicate an illegitimate business to God. It must not have any illegitimate attachments; these must all be weeded out. Then God must be recognized in the business. In this matter the one-tenth that we hear much about these days is but the beginning. That is the lowest amount the New Testament recognizes. The New Testament is to offer all but a living. Many folks are spreading out the tent of their lives so that it is getting very low in the center. Pull out the stakes and lift the top. You are a separated people to make spiritual sacrifices. It is not a fire insurance policy; it is a holy life, everything dedicated unto God, God's man from head to foot.

Our service is the next thing. Every business and labor conditions would be corrected by such sacrifice. The laboring man of today without Christ in his heart has come into an insolence that is unbearable. They have been brought to this by the greed of the financial world. It is an awful condition we are up against. If Methodism had stayed true to her job there would have been a different condition of things.

Praise is another sacrifice. The meaning of this I want to narrow down to one thing—just praise. Praise is not to be according to your feeling. As God's priests we are to offer praise. The handiest thing that comes out of the mouth even when you hit the wrong nail, is to say "Praise the Lord." I feel it, you say, but don't say it. Well, say it, not in a rattle-te-bang way but say it.

The last sacrifice I would give this time is the sacrifice of intercession. Be interceders. This old world needs interceders to carry them to the throne. Intercession is all too infrequent a thing among us. Sinners need our intercessory prayers for their salvation.

WM. R. CHASE.

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?

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Rev. C. W. Ruth	Rev. E. E. Shelhamer
Rev. G. W. Ridout, D.D.	Rev. C. H. Linn
Rev. Richard W. Lewis	Rev. M. F. Ham
Rev. John B. Culpepper	Rev. M. E. Copeland

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS

EIGHTEENTH LETTER

SECTION 1.

Dear Dr. Mains:

ANY criticism or interpretation of scripture that contradicts the teaching of our Lord Jesus Christ, or conflicts with His interpretation of truth, imperils evangelical faith and strikes at the very foundations of our Christianity. It is because of this fact that I object to your teaching. As I see it, you come in direct conflict with Christ and New Testament writers in your attitude toward Moses. It seems to me that at this point you place weapons in the hands of infidels with which to fight the cause of our Christianity.

If Moses did not write the Pentateuch, who did? For a time unbelievers who have always had a special spite at Moses because they have always believed, and reasonably so, if they could break down the character and trustworthiness of Moses they would have wrecked the foundation upon which the whole superstructure of the Christian Church stands, taught that in the times of Moses there was no manner or method by which written records could be kept. Archaeologists have entirely routed them from this position, and proven that in the days of Moses there was considerable literature. They have also proven that there is a great gulf fixed between the literature of those times and the books which make up the Pentateuch. The writings contained in the first five books of the Holy Scriptures are at an altitude in thought, language, order, purpose, and power of uplift so profound and so infinitely above any of the literature of the times of Moses, that the Christian faith does not hesitate to attribute them to the pen of an inspired man who wrote down for his fellowbeings of all time to come, the fundamental law that ought to govern and guide in all the realms of human intercourse and society.

Nothing had been produced before, and nothing has been produced since, that approaches these scriptural writings which, in

their divine wisdom provides for and protects all human relationships, and lays the foundation for all righteous and progressive legislation, happy adjustment and regulation of society throughout the years of human progress and the advancing strides of civilization.

From a human point of view, Moses was born at an inopportune time, but undoubtedly he was a child of providence; he was by divine appointment. God designed him for the great lawgiver of the world; the human intelligence through whom He was to speak through the ages. He blessed him with parents who had faith in God, and who, in the emergency surrounding the time of his birth, trusting God, protected the life of their child. No more interesting story can be found than that of the providential care over this God-sent messenger into the world. The Pharaoh who sought his destruction, unwittingly was made to bear the expenses of his education, and through the influence of his daughter, who had no thought of the great mission she was fulfilling, Moses was educated "in all the learning of the Egyptians." I believe that the same God who protected his infancy and secured his education at the center of intellectual culture of the times at the expense of his enemies, will protect him against his modern foes who are trying to destroy his influence in the puny efforts to prove that he did not write the Pentateuch.

Without further remark, let us notice the witness our Lord Jesus bears to the Mosaic authorship of the Pentateuch. It will not be reasonably questioned that the Hebrew people who were the most careful people in the history of the world in the preservation of their sacred writings and records, believed that Moses wrote the Pentateuch. You remember that John, in his first chapter, in the introduction of his beautiful gospel, says, "For the law was given by Moses, but grace and truth came by Jesus Christ."

You recall that our Lord Jesus in His conversation with Nicodemus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And again, when He was finding fault with the ignorance of the people—He rebuked them saying, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if you believe not his writings, how shall ye believe my words?"

It is seen here that Jesus is connecting Himself very closely with Moses, and faith in Moses' writings very closely with His words. He is not accusing the Jews of ignorance of the fact that Moses wrote, or of unbelief in a general way of those writings, but He is accusing them of a lack of a spiritual understanding and appreciation of the writings of Moses. Perhaps the first reference that Moses makes of Christ is found in Genesis 3:15, "And I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." These were the words of God to Satan in the Garden of Eden when he made His first promise of a Redeemer.

Moses makes a clear and beautiful prophecy of the coming of our Lord in Deuteronomy 18:15: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." It will be remembered that on one occasion, when the people spoke to our Lord about the manna which their fathers had eaten in the desert, it is written, "Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." Again, when Jesus rebuked the people for their hatred of Him. He says in John 7:19, "Did not Moses

give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" To what law did our Lord refer as being given by Moses? Undoubtedly, the laws contained in the Pentateuch. They knew perfectly that Moses had been their lawgiver; they had the laws carefully preserved in their possession, and the Lord Jesus here puts the stamp of His intelligence and His integrity upon the writings of Moses, as contained in the Pentateuch. If you, or anyone else, denies that Moses wrote the Pentateuch you challenge either the intelligence or integrity of Christ.

In this same seventh chapter, our Lord says, "Moses therefore gave unto you circumcision; (not because it is of Moses, but of the Father); and ye on the Sabbath day circumsise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?" In the eighth chapter of the gospel by John the Jews raised the question of a law found in the writings of Moses, with reference to adultery. It was in the case of the unfortunate woman when the scribes and Pharisees said, "Now Moses, in the law commanded us, that such should be stoned: but what sayest thou?" This law of Moses, to which they refer, is found in Exodus 20:14: "Thou shalt not commit adultery." And in Leviticus 20:10: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death."

We cannot say much for the spiritual life of the scribes and Pharisees, but they knew who had written their law; they gave Moses full credit for them, and they believed them from God. Later on, in the ninth chapter of John, they said, "We know that God spake unto Moses: as for this fellow, we know not from whence he is." It is going to be difficult for the infidels and destructive critics to go back of the testimony of these scribes and Pharisees, who preserved so carefully, and believed so fully, that Moses was the author of the laws contained in the Pentateuch, and of the repeated endorsement of Moses by our Lord Jesus.

(Continued in second section).

An Unfortunate Situation.

In the providence of God, peace has been preserved among the English-speaking people of the world for the past hundred years. Meanwhile the English-speaking people, largely Protestant, have marched at the head of the procession of progress and have contributed more to the evangelization of the world than any other people.

We could conceive of no greater calamity than that strife should be stirred up and war provoked between English-speaking nations. The waste, the bloodshed, the hurt to civilization, human progress, the interests of education, commerce, the hurt to the Church of God, the check it would place upon the progress of foreign missions, the deluge of all evil and the hindrance of all good that would be brought about by war between English-speaking nations is utterly incalculable.

In spite of all these facts, for many months the agents of the Sinn Fein Movement have been traveling in this country doing everything in their power to stir up hatred and strife between this country and Great Britain. Ireland has her problems, but no party or section of the Irish people has any right to seek to involve this nation in cruel war with any other nation in the world. It is out of the question to ask the people of this republic to dictate to the British government. Most of the things that the Sinn Feins are protesting against are past history. The people of Ireland have large liberty. The Protestant people of Ireland

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desire and are contending for close relationship with the British Empire.

It is folly for anyone to claim or pretend that this whole question is not largely a Church question, a Roman Catholic question. It is, and this is so well-known that it is useless to try to evade the facts or dodge the issue. A host of Catholic people in this nation, who have always hated Great Britain because of her Protestantism, are seeking to make trouble between the American Republic and the British Empire. These people ought to have better wisdom, more caution, and a better brand of American patriotism. If this thing is continued, by and by the Protestant people of America will speak loud enough to be heard around the world.

Put Kentucky at the Head of the Column.

We have been greatly pleased to notice that in paying up the Centenary subscription Kentucky has been standing near the head of the column in the conferences of the Methodist Church throughout the South. It looks as she were losing a little ground. Every pastor and lay leader ought to rally to the help of our Conference Centenary Secretary, Rev. George Prentiss, whose headquarters are at Lexington. He is doing faithful service. No one need to fear that this money will be used for building theatrical churches or pool tables. There is every reason to believe that your Centenary money will go to the spot where it will do most good. Methodism throughout the South is not taking to pool tables and the picture show is making poor headway in the churches in this region. We thank God to know it is meeting with more or less failure in the North and West.

Let no one suppose for a moment that Methodism in this country is a dead issue. It is not what it should be, the more reason why every member should be zealously at work to make it what it should be. We hear of gracious revivals in every direction. One young preacher writes me that he is preaching on the fundamentals of Methodism, his church is packed, and has had to open up his Sunday school room to accommodate the crowds. The "Show" of truth will bring people together.

We must battle for the Bible against destructive critics and worldly innovations, but no man is fit to draw his sword in defense of the Church who refuses to draw his pocketbook in support of the Church. Let our brethren, clerical and lay, throughout the Kentucky Conference rally to the support of the Church. Let our brethren, clerical and lay, throughout the Kentucky Conference rally to the support of Brother Prentiss in his noble and difficult task.

Encouraging Responses.

A few weeks ago in an editorial in THE HERALD I called attention to "Two Streams of Letters" coming to my desk. One from presiding elders and district superintendents asking for preachers, another from young men who feel a call to the ministry begging for assistance to equip themselves in college for ministerial work.

I am glad to say that I have received several responses from devout people who are eager to assist such young men, and we should not be surprised at this. It will be singular, indeed very strange, if the Christian people of the Church were not deeply interested to supply the pulpits of the Church with worthy and well qualified men to preach the gospel. It is a little strange, however, that more people are not responsive to this need.

It would seem among all the readers of THE HERALD there would be hundreds, in fact, thousands of devout people who would be very glad to help young people who feel

ASBURY AND ITS FRIENDS.

Outside of its DEPOSITUM of faith, the greatest asset of Asbury College is the confidence of thousands of elect souls throughout the United States and the world. Scarcely ever, unless it be in case of a dismissed student, or some one who left because of conflicting principles, scarcely ever has one come to the College and staid long and gone away without being an advocate of the College, ready to send students to it. Even some students sent away for violating rules have recommended the school to other young people or sought it as a safe place for their own loved ones. It has been opposed by some people who viewed it as a competitor or who entertained some kind of religious or church prejudice; but they have usually been unfamiliar with the school and have not visited and made full investigation.

The challenge of full investigation is where the College wins. Representatives of great universities and of church boards have been invited to come and see for themselves, the equipment, class work, etc. Spiritual people have been invited to come and inspect with a view to deciding upon the fitness of the school as a place to send their young whose future they value more than gold, and as a place to invest their consecrated funds to bear fruit after they go to heaven.

Asbury College is called to render a peculiar service to mankind. Its influence cannot be confined to any church or state or section. It is nobody's competitor, but everybody's helper. It does not need to envy other institutions; it contributes more than it detracts from any other worthy enterprise.

JOHN PAUL, Vice-Pres.

Wilmore, Ky.

the call of God upon them to enter the ministry and mission field. There is quite an army of young men and young women of fine natural ability and deep spiritual life, who are clamoring for an education and eager to enter various fields of service. What better use can we possibly make of at least a good part of our tithe than to help these young people. I am sure many of our readers will cheerfully respond to this call.

Scores of young people are writing to us who desire to come to Asbury College next year. They need financial assistance. If those who can assist them little or much, will write to us now we will know what sort of arrangement to make with our applicants. The money can be sent to us September 1st, or later on in the college year if we can know with the assurance that it can be secured. One good woman sends in \$5.00. It would seem that many people could make donations of that character. One brother sends a check for \$131.00. Another brother sends check for \$100.00. Another brother writes to know the expenses of a student for the entire year, and wishes to use a part of his tithe in helping a worthy student.

We desire very much to hear from the friends who are interested in this subject. The King's business requireth haste.

Special Issue.

Our second issue for May, which will come out May 11, will be a regular issue on the dress question. The evil of immodest dress seems to grow; the goddess makers of fashion seem determined to break down and destroy modesty just as far as possible.

It is quite remarkable the number of people supposed to be decent who seem to be completely under the domination of customs and fashions, and will not hesitate to lay aside propriety and banish modesty if they may be able to keep up with the latest styles in dress.

The time has come when the Church press, pulpit, the decent fathers and mothers, and all people who believe in maintaining the sacredness and purity of man and womanhood, should protest long and loud against these customs and fashions that walk roughshod over decency and modesty. We invite from THE HERALD family, articles, comments, expressions, and clippings from papers and magazines that will help to make the issue of THE HERALD for May 11 a tre-

mendous protest against this shocking and growing evil of immodest dress. Send in your matter right away, that we may arrange same to best advantage.

Those desiring special copies of this issue will let us know that we may arrange papers for same. These copies may be had for three cents each.



GOOD NEWS

By

REV. C. H. JACK LINN,
Evangelist.

HAVE YOU PAID YOUR TITHES?

Some people say, "I don't believe in tithing. That's law. I'm living under grace." Well, bless your dear heart, I am living under grace, too, but I ought to do more under grace than what would be required of me under law. And so I faithfully pay my tithe, and God faithfully blesses. So there!

I would just as soon steal from the butcher as the Lord. He is a preferred creditor, and so I pay Him first, and if there is any left—and there is always ample—I pay all other things.

Man's arithmetic is different than God's. With God, nine-tenths will go farther than ten-tenths without Him. You say that is foolish. Well, we are fools for Jesus' sake, and that is the reason some of us always have an "Amen" and "Glory" and "Hallelujah" in our hearts.

My mother taught me to tithe when I was at Vanderbilt University in the cemetery—I mean the seminary—with the higher crickets—I mean the higher critics. I told her tithing was old-fashioned, but she urged me to try it anyway, and I did; and now I would surely be a backslider if I did not tithe every penny that comes to me. And by the way, did you ever get shouting happy in giving offerings? That is giving over and above your tithe? Try it—just for fun.

Here follows a poem I found one day. It tells a sad story:

"Nine parts for thee, and one for Me,
Nine for Earth, and one for Heaven;
The nine are thine, the one is Mine,
But oh, how slowly given.

"In Gospel land thy life is spanned,
With all Christ's blessings o'er thee,
While o'er the earth, without new birth,
Lost millions sink before thee.

"They sink to hell, whilst thou could tell
The glorious Gospel story;
For from the gold which thou dost hold
My tithe could bring them glory.

"Ten parts for thee, and none for Me,
All for Earth, and none for Heaven;
For from thy gold which thou dost hold,
My tithe thou hast not given.

"No souls for thee, no souls for Me,
All for hell, and none for Heaven;
For from My gold, which thou dost hold,
My tithe thou hast not given."

You had better get on your knees and repent, and get up and start a tithing account. Amen! I mean it. Bless God, oh my soul.

National Conventions in South Carolina.

Columbia, April 5 to 10.
Greenwood, April 12 to 17.

These conventions will be under the auspices of the National Association for the Promotion of Holiness. Rev. Will H. Huff, the President of the Association, will be in charge, assisted at different points by Rev. A. P. Gouthey, Rev. T. C. Henderson, Rev. John Paul, with C. C. Rinebarger and wife in charge of the music.

Letters from the People.

COCOA, FLORIDA.

We have had a good meeting in which Rev. W. S. Maxwell, of Wilmore, Ky., did the preaching and Rev. D. W. Cox, wife and boys of Wilmore, Ky., did the singing and training of the children. The meeting was a good one and meant much to the town in a spiritual way, but the battle was hard. Nine souls were saved and the additions to the church as a result will be about seventeen. Rev. Maxwell is one of the deepest preachers of the Holiness Movement. He is not a man looking for self glory, but his aim is to build up the church, with the help of the Lord, and to help the pastor to get results after he leaves. The church was built up spiritually and we were glad to be honored with Bro. Maxwell's messages.

Ben T. Baggett, Pastor.

REPORT.

We are glad to report that God is greatly blessing our labors for Him. We are pastor of a little Nazarene Church at The Plains, Ohio, and recently closed a great revival in which over a hundred bowed at the altar and seventy-two were saved and thirty-one were sanctified. Rev. C. J. Ferneau, of Greenfield, Ohio, was our evangelist and he preached the gospel with power sent down from heaven. He digs out sin and fights the devil without fear or compromise.

During February our church granted us leave of absence to hold a revival, and we went to Marion, Ohio, and had a glorious revival with the Wesleyan Methodists. Rev. Henry Livingstone is their pastor and our fellowship with him and his flock was sweet indeed. About sixty bowed at the altar and most of them prayed through and heard from heaven.

W. W. Loveless,
Pastor-Evangelist.

NORMAL, KY.

Recently closed a meeting in the I. H. Church, Athens, O., assisted by L. R. Roberts, pastor. God gave a good meeting, there being 220 souls at the altar, mostly men and women. They prayed through and a goodly number found the joy of salvation. They are blessed with a good pastor. Bro. Brillhart and wife proved a great blessing in the meeting, also Bro. Loveless and other ministers. In our last two meetings we have seen between three and four hundred at the altar. Pray for us.

C. B. Fugett and Wife.

KING'S MOUNTAIN, KY.

We closed a meeting at the M. E. Church in which there were fifty-one professions, and twenty-nine additions to the church. I baptized twenty-two. Most of the converts were between the ages of ten and twenty-one years. Rev. J. C. Landrum, of Dunmore, Ky., did the preaching. He preached with the Holy Ghost sent down from heaven. If you need a helper for revival work get this man. The church was blessed and stirred under his ministry.

G. W. Wright, pastor.

BLACKFORD, KY.

We had a fine meeting at the above place with Rev. B. B. Cox, pastor. About thirty were saved and a number united with the Methodist Church. Rev. J. R. Kinney, of the Cumberland Church, was with us and did good work. The people treated us royally. Brother Prather went to Salem, Mo., to assist Rev. D. R. Davis in a meeting. Wife and daughter are with me. Our meeting starts well.

J. J. Smith.

REPORT OF L. E. WIBEL.

In spite of the apostasy that is upon us God is giving revivals. Some churches have been standing for many years and are having their first revival now. We have just closed a meeting of this kind. Sister Mitchel, of Liberty Center, Ind., has prayed and testified for fifty years that God is able to save and sanctify, and has prayed for a revival of religion. Her prayers were answered in sending the writer to her town. Many were reclaimed, saved and sanctified. The meeting closed with the altar full of seekers. We enjoy the holy war for souls.

BALLVILLE, OHIO.

We are in a meeting at Ballville, O., a suburb of Fremont. We are starting in the third week and have seen some of the brightest conversions we ever witnessed. They come through with the shout of victory. There is one man who has borne the burden of the church alone, practically and his life has been so consistent that he has wielded a fine influence for Christ. He is a tither. What a blessing it would be if we only had more like him. Please to put me on your prayer list.

E. L. Day, Pastor.

CLARENDON, MICHIGAN.

Rex J. A. Austin held a four weeks' meeting in our church in which six professed conversion and nine were sanctified. Bro. Austin faithfully proclaimed the gospel of full salvation. The pastor was not privileged to be in all of the services as he was in college at Albion. The evangelist is a fearless preacher and an untiring worker, calling on every family within walking distance.

Royce C. Millard, Pastor.

GORHAM, ILLINOIS.

We recently closed a gracious revival at Gorham, Ill. Our preaching was not with enticing words of man's wisdom, but we did our best to give the gospel of repentance and faith to the people. There were 76 professions, who prayed through at the altar. Quite a number of high school pupils were saved, which was a great joy to Prof. Norris and his corps of godly teachers. The song service was led by Sister Mildred Robinson, who rendered most valuable help in that capacity. Sixty-eight united with the church. We have two prayer meetings each week and they are largely attended, even by young people, and they come on "show" night.

I thank God for a salvation that keeps us from the movies. To God be all the glory for His blessings upon us.

N. R. Norris.

MITCHELL, S. D.

We are in a battle in the Church of the Nazarene, Rev. Cora Ryan, pastor. Rev. M. T. Brandyberry, district superintendent, is leading the singing, while his excellent wife presides at the piano. Some are seeking Christ as their Savior and sanctifier. The congregations are good, but the battle is hard. Please pray for us that God may give the victory.

B. T. Flanery.

FRENCH LICK, IND.

I recently held a meeting on my work in which fifty prayed through and found the Lord. Twenty-one united with the church. We have had eighty conversions and forty-four additions to the church since I came on this work last fall. We are preaching the plain gospel, and hoping for a great time the rest of the conference year.

E. C. McKinney.

TAMPICO, IOWA.

We had quite a good meeting in the Friends Church, near Newton, Ia. The church folks were revived. Rev. Grace M. Elliott is the pastor and she is much beloved by the church and community. We began at Tampico, Iowa, March 15, and desire the prayers of The Herald family.

W. C. Moorman.

NOTICE!

Anyone knowing the whereabouts or address of John G. Shepherd, please write me. Last heard of him and wife at Birchwood, Wis.

Mrs. H. A. Anderson,
Box 73, Guelph, N. Dak.

ANNOUNCEMENTS!

Rev. Fred J. Schell and his co-worker, Joel R. Benton, are in a meeting at Shedd, Ore., where they will continue until April 3. They are ready for meetings anywhere. Best of references furnished upon application. They recently closed a meeting in Marquam, Ore., where God rewarded their labors with 28 conversions.

Mrs. Mattie L. Reid, 534 19th St., Columbus, Ga., has a consuming desire to get into the Lord's work. Rev. E. B. Aycock, says of her, "I have known this good woman for six years. She is careful, level-headed, and deeply spiritual, with considerable ability as a speaker."

Rev. H. E. Copeland, one of our most successful evangelists, and who is at present engaged in a meeting at Jamestown, N. D., has some open dates for camp meetings. We recommend Bro. Copeland as a most efficient worker and safe evangelist. He may be addressed, 2637 Clara Ave., St. Louis, Mo.

Rev. A. N. Caley, a splendid song leader, and who has attended Asbury College for the past three years, is a clean Christian gentleman in every way. His past summers have been spent in soul-saving work and God has used him in a marvelous way.

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Bro. Caley is experienced in all lines of work connected with directing music. He also has a certificate in voice from Asbury College Department of Music. Pastors and camp meeting committees desiring efficient service during the summer and fall months will do well to correspond with Bro. Caley, Wilmore, Ky. For reference, write to Rev. H. C. Morrison or Dr. John Paul.

Rev. C. A. Dougherty is free to accept calls for evangelistic singing; can preach also. He is a good soloist and choir leader. His address is Lebanon, O.

Thos. A. Swartwood, 907 N. High St., St. Louis, Mo., will be available for meetings during the months of April and May, and the first part of June. He will work on the free-will offering plan. Rev. T. A. Swartwood wishes to get in touch with some young man who can travel with him as singer.

B. W. Ware, 207 Turner St., Griffin, Ga., is a good mechanic and wishes to get in touch with some school or college needing such help. He desires to attend school and wishes to defray his expenses in this way.

D. L. Pigg, of Busseyville, Ky., says that he will furnish a six-room house and tabernacle free to any man who will trust God for the financial part. There is a large field to be worked by the holiness people.

Frederick and Erna O. Nixon announce that they will resume their evangelistic work June 1, after spending the past year in college for training. Address them 1800 University Ave., Wichita, Kan.

Prof. C. A. Durfee, of Taylor University, will be open for evangelistic meetings in camps or churches during the summer. Dr. M. Vayhinger recommends him as a valuable worker in any of these lines.

Twelfth Annual Clearance Sale

Seven in One

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6 That which is born of the
is flesh; and that which is
the Spirit is spirit.

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SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

INVESTING OURSELVES.

Date: For April 17, 1921.

Subject: Bible Teachings about Work.

Lesson: Mark 6:1-3; John 5:17; 2 Thess. 3:6-13.

Golden Text: "Not slothful in business; fervent in spirit, serving the Lord." Rom. 12:11.

When we ask ourselves the question, why is work a part of the general plans of God for us, we find ourselves confronted with a very deep subject. Someone may say it is because inactivity is unhealthy for soul and body; because we need exercise. It is quite true that the normal thing is to keep moving. Everything in the realm of life and in the starry heavens teaches us that motion, rather than fixity, is the normal state. The only reason that can be given for the movement of heavenly bodies is that they are moving, and there is no reason for them to stop. God simply made them and set them moving. We are taught that something like this obtained in the experience of man when he was created. God commanded him to dress and keep the garden. The fact that he was created with feet and legs was an order for him to move, and the fact that he was created with hands was an order for him to work. The why of it cannot be entirely fathomed. There is a reason close at hand which serves also as a spur to all who are not hopelessly lazy. That reason is that in the average case a man has to work to get the necessities of life.

Relation of Work to the Fall.

But, if we could explain it, there must exist a far deeper meaning for work. A sufficient reason why one should work is found in the command of God's word, which does not base it upon the mere necessity of making a living; which, indeed, does not attempt to assign any reason, but makes the order positive, so that even the idle rich are by their very idleness living in violation of the law of God. Our lesson tells us that God works (John 5:17); we are taught that man worked before the fall, and that he will work when he gets to heaven (Rev. 7:15; 22:3). We grant that there is an arduous toil of mind and body that seems to be coupled with the fall of man (Gen. 3:19). This does not mean that normal work is a part of the curse of God; but an intelligent review of the entire passage will show that the relation between work and making a living became more prominent as a part of the fall because of the natural obstacles which an accursed world projected in the

way of human welfare and sustenance. We may say, therefore, not that work, but drudgery, results from the fall of man, because of some wise decree of God which is seconded by the behavior of the very forces of nature themselves.

The Classes and the Masses.

Out of the modern theory of conflict between capital and labor some have derived the notion that a certain class of people do not have to work; that the possession of money or capital takes the place of work. It takes the place only in one respect—they do not have to work for a living, but the soul of a man is very sordid so long as the desire to make a living is his only reason for working. This is one of the reasons which may be eliminated without losing anything in the quality of his work. In fact, a laborer whose only object is to make a living puts himself to a providential disadvantage by his view of things; usually that is about all the consequence there is to his work, and he has his reward. All true men are workers whether they have capital or not; and the conflict between the interests of those who have capital and those who have it not is largely imaginary or greatly magnified. But if an employer wishes to adopt a theory that separates him from workers, then it becomes necessary for the followers of Christ to take sides with labor rather than capital; because the Master and the apostle Paul, and many others, exalted labor by their own example, and gave it a much more sacred meaning than wealth.

The Problem of What to Do.

We believe that many people have a direct call from God which indicates the line of work which they should do, but the majority of people have to follow the guidance of providence in a more general way, and use their own intelligence to find their place in the world. The failure of many a young person to take this matter seriously and devote himself to better preparation lists some people in a class of work that more of their fellow could be doing, work that some unemployed people need, while tasks of a higher nature go unattended because too few people have applied themselves with a diligence so as to qualify for these higher tasks. In line with this thought we think that reason would demonstrate that much of the unemployment and destitution of the world is due to the sin of neglecting to take seriously the work God has for man to do, and to give diligence to prepare for that work. Every one of us who slips a single notch below the plane of employment which we should have occupied, crowds some other fellow out of a place in the lower plane, and leaves an unfilled place in the upper plane. It is literally true that there is always room at the top. This carries by analogy to spiritual things, and the corresponding activities in the Church of Christ.

REVIVAL ECHOES.

Rev. Jarrette Aycock: "We have recently held two meetings, one at Kearney, Neb., and the other at Blackwell, Okla. In the former meeting,

more than fifty professed pardon or purity. In the latter meeting, more than 80 were saved or sanctified, and 43 united with the church. We are now in what promises to be a fine meeting at Norman, Okla. Pray for us."

Rev. F. J. Mills: "Will send a report of my last two meetings, the former held in the M. E. Church, Okemos, Mich. Some entered into the 'second rest,' and others were reclaimed and converted. Our next meeting at Wheeler, Mich., resulted in a number getting into the fountain. Easter Sunday, I began a meeting in Emmanuel Baptist Church, Detroit, Mich. I have one open date after the Detroit meeting. Any one desiring my services address me 200½ E. Franklin Ave., Lansing, Mich."

F. M. Roberts: "On the night of Nov. 3, 1920, under the preaching of Bro. Jack Linn, I was graciously reclaimed. On the night of Nov. 25th, under the preaching of a sermon on entire sanctification by my father, Rev. T. P. Roberts, I was sanctified wholly. God called me to preach, but I ran from Him, but now I am willing to go anywhere with Jesus. Pray for a boy who is determined to fight the good fight of faith every step of the way."

C. L. Wireman: "Closed a gracious meeting at Sharpsville, Pa., in which more than 300 knelt at the altar, and 250 professed conversion or sanctification. One lady who was deaf received her hearing. We covet the prayers of The Herald family."

Rev. E. W. Scarber: "I came to Littleton, Ill., in October, and found the church in a run-down condition. I began my first meeting at Doddsville, assisted by Rev. John Ross, of Madison, Ind. There were 30 conversions and the church greatly helped. Rev. H. W. Sweeten, of Ashley, Ill., assisted me at Littleton, and the meeting resulted in 53 conversions, and 16 sanctifications. We thank God for the victory."

Rev. S. M. Poarch: "I am stationed as pastor of the M. E. Church at Sumner, Neb. I recently held a meeting in which many souls were blessed. This is my third year as pastor; two years in the M. E. Church, South, and one in the M. E. Church, North. The Herald is a wonderful strength and blessing to me, and I ask the prayers of its readers that I may preach full salvation to the people. I have not finished my education, and have felt that God wanted me to attend Asbury College. I ask that God may open up the way for me to go, as I have not the means in hand."

Rev. C. A. Jacobs: "I am pastor at Jones, Mich. Our people look for reports in your paper, and all who take it love it. As pastor, I would have a hard time to get along without it. Bro. and Sister Crammond recently held a good meeting for us, and sixty or more seekers were at the altar for pardon or purity. Ten new subscribers were taken for The Herald. I mention this because I find when one takes The Herald it is much easier to get them to seek sanctification. In other words, it is the best helper I have. I think there were 20 who signed as tithers. Brethren, try it out."

Gospel Tents

SMITH MFG. CO.,
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Petersburg, Ind.: "The Wesley Holiness Mission recently closed a wonderful revival in which more than 50 came to the altar and prayed through, while others, like the rich young ruler, turned away and refused to pay the price. Rev. H. C. Cochran was the evangelist, and is a man of sweet spirit, sings, shouts, preaches, prays and never rests while the fight is on. Pray for this little flock that God may guide them all the way."

P. B. F.: "The mid-winter convention of the Layman's Holiness Association was attended with remarkable power. Our hearts rejoiced over the victories of the past year, and are encouraged by the plans for the future. This work is spreading rapidly and getting the gospel into every hamlet and country-side where churches are failing to reach the people. Over 30 evangelists are now in the field. Following the mid-winter meeting, the Scandinavian Holiness Association held their annual convention in our Moorehead Mission under the leadership of Rev. H. O. Jacobson. God's blessing was on every service, and souls prayed through to God. Our Gospel Mission Band under the able leadership of Mrs. C. H. Carman, is going out into the highways and byways wherever they can find an opportunity, and rescuing precious souls. We are rejoicing in a full salvation that saves all men from all sin for all time."

The eighteenth Anniversary Convention was recently held at Rest Cottage, Pilot Point, Tex., with great victory. The assets of Rest Cottage amount to near \$50,000. of valuable property, consisting of 40 acres of ground and buildings. This institution has cared for 140 precious souls during the past year. Dr. Goodwin made the Anniversary Address, and at the close friends gave Brother and Sister Roberts their hands as a token of their fidelity to the work of rescuing the fallen. The readers of The Herald are requested to pray for this work, and help as God has prospered them.

Rev. S. M. Firestone: "Rev. W. A. Vandersall, assisted by Mr. and Mrs. Emmett Wright, recently closed a successful meeting at the Baltic M. E. Church, on the Fresno, O., charge. A goodly number were converted, reclaimed and sanctified. The ladies of the Aid Society are to be commended for their co-operation in furnishing entertainment for the workers. Although the pastor was hindered by outside demands, he received a fresh anointing of the Spirit, as was the case with his people, generally. A genuine revival of religion is the solution of all the problems in the church."

G. Arnold Hodgkin: "Meetings were recently held in the Pilgrim Tabernacle, Pasadena, Cal., conducted by Rev. J. W. Cooper. He is a Methodist, and his preaching rings true to its time-honored doctrines. Many sought and found the Lord, the altar service running for hours. When the ques-

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tion was asked as to how many had been blessed, near a hundred stood. All glory to the Father, Son and Holy Ghost."

Rev. C. B. Kolb: "These are days of progress in the material upbuilding of our mountain Mission, with headquarters at Beulah Heights. We have a day school under the direction of Mrs. Mollie Hudson, a dwelling for our worker, and lumber sawed toward others. While we are encouraged with the material growth, our real victory is in the spiritual awakening that is upon this section. God is honoring the ministry of Rev. J. A. Wisner, our local pastor of Elizabeth Chapel. Mrs. Kingry is with us now, and is an excellent preacher and fine singer. Her husband has taken charge of the saw mill. Those interested in this work may address Rev. Charles B. Kolb, Wiborg, Ky."

ANNOUNCEMENTS.

Rev. Lawrence Andrews, Wilmore, Ky., will be open for meetings after June 1st.

Rev. F. W. Cox, Lisbon, O., is home for brief rest. He has some dates for May and June, and will be glad to correspond with any who desire dates for a meeting.

Rev. C. A. Peters, Elgin, Tenn., has been preaching in the mountains of Kentucky and Tennessee for several years without salary, and it is suggested that any one having clothing, books, or papers for disposition, send them to him. If sent by freight or express, address Rugby Road, Tenn. Of course, money is always acceptable.

Rev. C. P. Eurine, 608 North Jefferson St., Van Wert, O., is open for calls. He is a fearless preacher of the Wesleyan doctrine of sanctification, and will be a blessing to any church.

After May 15th, Rev. R. T. Bracken, Wilmore, Ky., will be open for calls to help in revival meetings. He is a student in Asbury College at present.

GOSPEL TABERNACLE

We have a new tent 40x80 ft., seated with folding chairs, well equipped, and will be pleased to make arrangements with those desiring a tent meeting for ten days or two weeks. We preach a four-fold Gospel, conversion, entire sanctification, the healing of the body, and the coming of the Lord.

Address Evangelist J. A. Dooley and wife, 915 W. Broadway, Minneapolis, Minnesota.

WANTED.

A Holy Ghost evangelist to hold camp meeting in Albia, Iowa, the coming summer. An effort will be put forth to secure tents for free lodging for those who are led to come to work and pray.

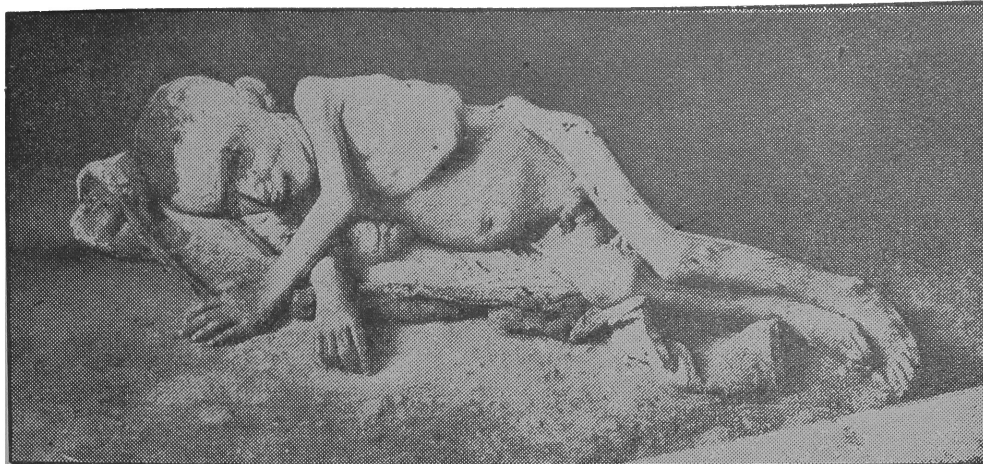
It is desired that this meeting continue longer than the usual Camp.

Also wish to secure a gospel sign painter to do advertising all through the meeting. Any one that feels the call of the Lord for this place please communicate with the writer.

CHARLES BAY, Albia, Iowa.

NOTICE TO ALL FRIENDS OF HOLINESS IN NEBRASKA:

The Coast to Coast, Home-Camp party, consisting of Bud Robinson, C. W. Ruth, Kenneth Wells and wife, will hold a great meeting in the Nazarene Church, Kearney, Neb., April 26th-May 1st. The mornings will be



NOT GARDENS BUT GRAVES

They are not digging gardens this year in the Near East, they are digging graves for the victims of starvation.

EASTER 1921 brought no such resurrection of life and hope to the people of Bible Lands as it did twenty centuries ago when the doors rolled back and Christ arose from the dead.

Sickness and starvation are everywhere. Emaciated children wander uncared for over the country side. Many perish in the snow and are used as mattresses for others who come trudging on.

It is so far, and the sea lies between! The sea is no alibi for you, or for me. It is just the window through which we have been watching the crucifixion of nations. We are prone to close our eyes and ears and forget the misery that exists in the Near East. We excuse ourselves by thinking it can't be true.

"Merciful God, it's all true! Nobody has ever told the whole truth! Nobody could!" Thus said one of our workers who has but recently returned from this land of stalking death.

Many of them are so starved that solid food would likely kill them instantly. There are throngs here and there, wide-eyed, eager, hands outstretched in wolfish supplication, teeth bared in a gastly grin that has long since ceased to smile.

YOU ARE A CHRISTIAN--ARE YOU?

Make checks payable to **The Pentecostal Herald** Louisville, Ky.

REMEMBER It Will Be May 24th to June 1st, 1921 REMEMBER

America must have one great, established, annual holiness convention each year.

It must be national in its scope and international in its interests.

It must not be merely a preachers' affair, it must be an affair for laymen and women as well.

Such a Convention is now a fact, in connection with the Commencement of Asbury College, Wilmore, Ky.

They will be there. They have announced that they will be there, God willing, from every section of the United States.

Let preachers leave it open in their Slaters, for the good they will get and give.

Let consecrated business men plan a vacation to match this date. They need the recreation and blessing.

Remember It Will Be May 24th to June 1st, 1921 Remember

given to the preachers' meeting of the Nebraska District, when many topics of interest will be discussed. The afternoons and nights evangelistic services will be conducted by the above party. The Kearney Church will give entertainment to ministers and their wives, and as many others as possible. Everybody is welcome to this great feast of good things. Anyone desiring information write Rev. Elizabeth Wheeler, Kearney, Neb.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: Could you make room for a curly-headed Kansas girl? This is my first letter to The Herald, and I hope it escapes W. B. My mother takes The Herald and I enjoy reading it. I have two sisters younger than myself. I go to Sunday school every Sunday that I can. My Sunday school teacher's name is Mrs. Maude Douglas. Our pastor's name is Rev. L. A. McCaffree. We like him fine. I am in the 6th grade in school and my teacher's name is Miss Olive Chadwick. My birthday was Thanksgiving Day. Who can tell how old I am and how many birthdays I have had on Thanksgiving Day? I weigh about 86 pounds and am 4 feet, 9 inches tall. My address is Radium, Kan.

Nellie Pearl Rose.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band? I am 12 years old. My sister is 4 years old. I go to school and have a good time. I am in the 6th grade. I don't have very far to go to school. I go to Sunday school every Sunday. I go to the Baptist Church. My mother and father belong to the Baptist Church. I have lots of friends. I have a brother 9 years old and my oldest brother is 13 years old.

Hestel Garrett.

Dear Aunt Bettie: Oh! just keep your seat, I am just a little Oklahoma farm girl. I just came in for a little while, if you don't object. Aunt Bettie, you and the cousins will have to excuse me for not writing sooner but I have been going to school and I have just neglected it. I go to school at Broxton. Perhaps I told you before, but if I did I will tell you again. My teacher's name is Joyce Reynolds. We have forty-six pupils in our room in the 5th and 6th grades. Well, as my letter is getting long I will close.

Mamye Nance.

Dear Aunt Bettie: I have never written to you before. I am 15 years old, have dark brown hair and gray eyes. My mother is a subscriber to The Herald and I enjoy reading it. I am a Christian and belong to the Methodist Church. We enjoyed the great pleasure of hearing Dr. Sloan and wife during the revival meeting last year. They preached in the First Nazarene Church, of California. It was there I found Jesus; when I found my dear Savior He showed me the light; He forgave me of all my sins as He wanted me to forgive others. His love made me love those that I utterly despised. I prayed for those that used me mean. I thank God I am saved to the uttermost. I would like to know some of the cousins. My address is California, Pa., Box 524.

Catherine Baringer.

Dear Aunt Bettie: Will you move over and give me a little space? This is my first letter. I sure don't want Mr. W. B. to get it, please, dear Auntie, have him on some other errand. I would like to see it on the page. I go to Sunday school every chance I have. Our Sunday school is not very close. I live with my sister as my mother died last February. I miss her. I guess most of the cousins are Christians, but I regret to say that I am like Mary Leggett, I have on the

black garment of sin. I will ask Aunt Bettie and cousins to pray for me for I don't want to die in sin and miss heaven. I love to read the dear old Herald, especially the Cousins' Page. Love to Aunt Bettie and cousins.

Linnie Martin.

Dear Aunt Bettie: Here comes a little Indiana girl to join your happy band of girls and boys. This is the first time I have written to The Herald. My eyes are brown. I have black hair, light complexion. My height is 5 feet, 2 inches. I weigh 108½ pounds. My age is between 12 and 16. How many cousins can guess my age? I have a friend that takes The Herald. If anyone wishes to correspond with me my address is 1226 W. Penn. St., Evansville, Ind.

Maggie Lee Crawford.

Dear Aunt Bettie: As I have not been around in a long time I thought I would call again. The cousins sure do write some interesting letters. I would like to hear from any of the cousins who care to write. My address is Temple, Okla.

Velma Davis.

Dear Aunt Bettie: Have you room for another little girl from Kentucky in your band of boys and girls? How are you and all the cousins? I am 8 years of age. My papa and mama take The Herald and I like to read the Boys and Girls' Page. My parents are holiness people. Well, I will close for fear of the waste basket. Best wishes to all.

Wilmerth Patterson.

Dear Aunt Bettie: How are you and the cousins? Will you let a little Minnesota girl join your happy band? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. My hair is light brown. I have light blue eyes and light complexion. I'm going to leave my age for the cousins to guess; it is from 8 to 12.

Shirley E. Cummins.

Dear Aunt Bettie: Have you room for a little Ohio girl? I am going to join your happy band of boys and girls. I am 9 years old. I have gray eyes, light complexion and light brown hair. I am in the 4th grade. I like to go to school. My teacher's name is Miss Bessie Carson. She is a nice teacher. I go to church every Sunday and go to Sunday school and Junior every Sunday afternoon. My grandma takes The Herald. My birthday is September 12. Bergholz, O., Box 96.

Mary Nolte.

Dear Aunt Bettie: How are you and your happy band? Will you let a little Minnesota girl join you? I have light hair, blue eyes and fair complexion. My Aunt takes The Herald and I enjoy reading the Girls' Page.

Pauline Day.

Dear Aunt Bettie: How are you and the cousins getting along? I thought I would write a few lines. We are looking for my father to come home. The boys are skinning a squirrel. The boys went hunting and caught two rabbits and one squirrel. I like to watch mama skin a rabbit. I have auburn hair, blue eyes and fair complexion, with a few freckles on my face. We have a little pup and we named it Tip because it had a tip on its tail. What! did I hear Mr. W. B.? I think I did. I guess I will close, with best wishes.

Esther Needels.

Dear Aunt Bettie: Won't you move over a little bit and let a little West Virginia girl join your happy band with the other cousins? Aunt Bettie, I am between 10 and 13 years old. Let the cousins guess and I will write them a letter. My father has been dead about 5 years. I am at my Uncle Will Garrett's. I go to school every day and have a nice time. I am in the 5th grade. There are a

lot of girls and boys at our school. I am going to take The Herald down and let them read the letters that the girls and boys write. I go to the Baptist Sunday school. My school teacher's name is Julia Thompson. She is a very good teacher.

Rheber Porter.

Dear Aunt Bettie: Will you please move over and give room for another girl? This is my first visit to The Herald, but I have read it for quite awhile. I am an Oklahoma girl. I am attending high school. How many of you girls play the piano? I play and certainly enjoy good music. I sure hope Mr. W. B. will be gone to bed when this gets there. Can anyone guess my age, between 14 and 18? I have brown hair, brown eyes and light complexion.

Barbara Detrick.

Dear Aunt Bettie: I love Jesus with my whole heart. He grows sweeter every day. I would rather die than to lose such a dear friend. This old world has no charms for me since I found my Savior. I've found a richer treasure, one that fadeth not away. What a wonderful Savior is Jesus. He is my shield and buckler, and a very present help. Dear sinner, accept the Savior while it is called today, for the night cometh when no man can work.

May Day.

Dear Aunt Bettie: I am a boy 11 years of age. I have brown hair and dark complexion. My father takes The Herald and I enjoy reading the Boys and Girls' Page. I am a Christian and a member of the Methodist Church. We enjoy going to a holiness meeting near here quite often. I hope you will let me join your band. Love to you and all the cousins.

Miles A. Simmons.

Dear Aunt Bettie: Will you please let a little West Virginia girl join your happy band of boys and girls? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. I am 11 years old, am 5 feet tall, and am in the 4th grade at school. I have two sisters and one brother. My sisters' names are Eulah and Ruth. My brother's name is John Paul. He was named after Rev. John Paul. He said he wanted to be a preacher. He is 5 years old. With lots of love to Aunt Bettie and all the cousins.

Georgia Wilda Franklin.

Dear Aunt Bettie: I am a little girl 7 years old. I want to write to the Boys and Girls' Page. I want to see my name in print, and hope Mr. W. B. will not get hold of my letter. My address is Bowdon, Ga.

Johnnie Belle Hamil.

Dear Aunt Bettie: I hope you will have a little space on the Boys and Girls' Page for my letter. My father takes The Herald and I like to read it. I am a Baptist. My Sunday school teacher is Mrs. Hornor Woods. My parents are M. E.'s. My age is 11 years. I am in the 4th grade. I walk a mile to school. I know every girl and boy that loves God is happy. If I never see you, Aunt Bettie, I hope we will meet in heaven. If any of the cousins want to correspond with me my address is Henderson, Ky., Route 3.

Dora Watkins.

Dear Aunt Bettie: I am 8 years old. My birthday is April 20. I have two sisters. I have red hair and hazel eyes. I am in the 3rd grade. I go to Sunday school. I love Jesus. I go to a little meeting. I get little cards. I live in East Providence, Rt. 23, Goodwood Ave.

Elsie Herold.

Dear Aunt Bettie: Will you please let a little Alabama girl join your happy band of boys and girls? Father takes The Herald and I like to read the Children's Page. I like to go to school and am in the 3rd grade. My teacher's name is Miss Vardaman. I like to go to church and Sunday school. My mother is my teacher. I am in my 11th year. My birthday is Dec. 10. All of our family are Christians and belong to the grand old Methodist Church. I have brown hair

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Bertha Logan.

Dear Aunt Bettie: Here comes a little Illinois girl to join your happy band. My age is between 9 and 12. I go to school every day and I love my teacher and my playmates. I go to Sunday school and to church. I have two brothers. I sure love to read the Boys and Girls' Page. I hope to see this letter in print.

Lorean Fenquay.

Dear Aunt Bettie: Please move over and give room for one more. I am an Oklahoma girl. This is my first letter to The Herald. I like to read the Girls and Boys' Page. Someone guess my age, between 11 and 14. I have fair complexion, blue eyes, light hair. I hope Mr. W. B. will be asleep when this arrives.

Ollen Major.

Dear Aunt Bettie: Have been thinking I would write to the Boys and Girls' Page and will try to this beautiful Sabbath day. I live on a farm, have brown hair, blue eyes, am 5 feet tall and weigh about 100 pounds. My age is between 13 and 22. The one that guesses my age I will

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write to them. How many of the cousins are Christians? I am glad to say I am saved and sanctified. Aunt Bettie, I agree with you and Dr. Morrison about worldliness in the church. I don't feel like we can do our best for God and partake of worldly things. We should be trying to win others to Christ instead of always seeking pleasure for ourselves. May God bless you and all the cousins.
Mary G. Milby.

Dear Aunt Bettie: I am a little girl 6 years old. I have brown eyes, light complexion, light brown curly hair. I have a little brother 11 years old. My papa takes The Herald. I like to read the Boys and Girls' Page. I am a little Christian and I go to Sunday school every Sunday to the Methodist Church. I hope you will let a little Texas girl join your happy band.
Helen Simmons.

Dear Aunt Bettie: I did not see my former letter in print, so am writing again. I hope you and the cousins are having a good time. Did Santa Claus bring you many presents? I got a doll, handkerchief, and a box of candy, also a bracelet. Have any of the cousins my birthday, May 15? I am 9 years old and weigh 74 pounds. I go to school and like my teacher fine. May God's blessings rest upon you and the cousins.
Ida Tipton.

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WM. O. NEASES SLATE.
South Manchester, Conn., Apr. 8-May 1.
466 Main Street.
Oklahoma City, Okla., May 8-29. 726 W. Reno Street.
Springfield, Mass., June 5-26. 63 Catherine Street.
Omaha, Neb., July 15-24. P. O. Box 384.
Wichita, Kan., July 28-Aug. 7. 1639 North Waco Ave.

SLATE OF LAWRENCE REED.
Forest Hill, Ky., April 3-17.
Home address, Wilmore, Ky.

FRED DEWEERD'S SLATE.
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Ashland, Ky., April 30-May 15.
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Hot Springs, Ark., May 11-22.
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Butler, Ky., June 1-12.
Cincinnati, O., (Revivalist camp) June 13-14.
Duck Hill, Miss., June 15-24.
Woodland Church (Gloster circuit) July 2-8.
Gloster, Miss., July 10-17.
Hopewell, Miss., July 21-28.
Caseville, Miss., (camp) July 30-Aug. 5.
Liberty, Miss., Aug. 7-12.
Mt. Carmel Church (Gloster circuit) Aug. 14-18.
Watertown, Tenn., (Commerce camp meeting) Aug. 26-Sept. 4.

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East Point, Ga., May 8-22.
Hampton, S. C., May 29-June 26.
Lak Arthur, La., July 1-10.
Fort Jesup, La., July 15-25.
Carthage, Miss., July 28-Aug. 7.
Indian Springs, Ga., Aug. 7-19.

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Greensboro, N. C., (tent) April 17.
Thomasville, N. C., (tent) April 10.
Gibsonville, N. C., (tent) May 10.
Statesville, N. C., (tent) May 29.
Gastonia, N. C., (tent) June 2.
Danbury, C. I., (tent) July 12.
Bull Creek Conf., August 17.
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Ben Franklin, Tex., Aug. 6-18.
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Sardis, Ark., March 27-April 8.
Hinton Chapel, Ark., April 10-22.
Spring Hill, Ark., April 3-May 8.
Battledore, Ark., May 12-22.
Holly Springs, Ark., May 27-June 3.
Pattos, Ark., June 7-19.
Centerpoint, Ark., June 22-July 3.
Fairview, Ark., July 8-17.
Bethlehem, Ark., July 22-Aug. 7.
Falls of Rough, Ky., Aug. 11-22.

E. O. HOBBS' SLATE.
Mt. Vernon, Ill., April 3-24.
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HOWARD W. SWEETEN'S SLATE.
Princeton, Ind., March 26-April 11.

J. E. WILLIAMS SLATE.
Owensboro, Ky., April 1-15.
Louisville, Ky., April 16-30.
Williamson, W. Va., May 2-22.
Carpeniter, S. D., May 24-June 6.
Open date, June 12-22.
Huntington, Ind., July 10-31.
Rockport, Ind., Aug. 3-14.
Open date, Aug. 15-30.
Home address, 215 W. 9th St., Owensboro, Ky.

MARY H. ELLIS' SLATE.
East Shoudsburg, Pa., April.

A. M. SPRAGUE'S SLATE.
Keystown, Ind., March 20-April 10.

SLATE OF GEO. W. MARINE.
Fargo, N. D., April 5-18.

RAYMOND BROWNING'S SLATE.
West Asheville, N. C., March 27-April 17.

H. E. COPELAND'S SLATE.
Chicago, Ill., St. Stephen's M. E. Church, April 10-May 1.
Minneapolis, Minn., Grace M. E. Church, May 3-24.
Wilmore, Ky., Convention, May 26-30.
Home address, 2837 Clara Ave., St. Louis, Mo.

C. A. STRAIT'S SLATE.
Milan, Mich., March 10-April 10.

E. E. WIGGINS' SLATE.
Converse, Ind., April 1-17.
Home address, 205 Pearl St., Richmond, Ind.

SLATE OF BURL SPARKS.
Song Evangelist.
Indianapolis, Ind., West Side Nazarene Church, March 30-April 17.
Indianapolis, First Church, May 1-21.
Mooresville, Ind., May 21-June 20.
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W. W. MCCORD'S SLATE.
Waverly, Ga., March 28-April 10.
White Oak, Ga., April 11-24.
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Brooklet, Ga., May 15-29.
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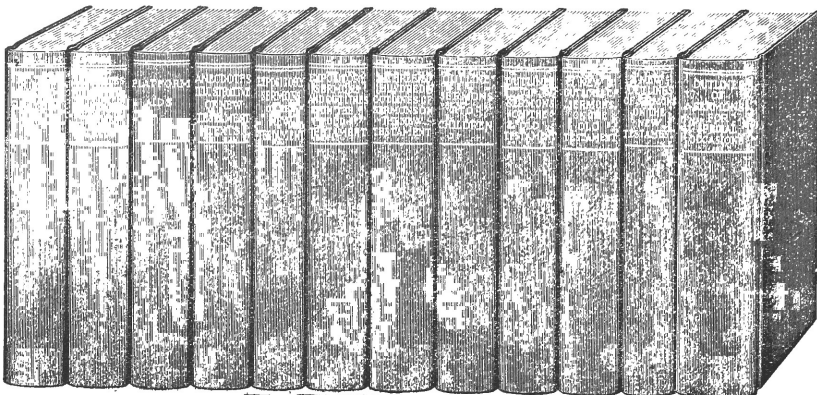
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OF ASBURY THEOLOGICAL SEMINARY

PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor.

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THE DOOR OF OPPORTUNITY.

By the Editor.

CHINA is not only starving for bread of physical life, but she is also starving for the bread of eternal life. If we save her physical life, we will doubtless open the door to save her spiritual life. If we give her food for her body, in this the hour of her agony, will she not be prepared to receive from our hands food for her starving soul? May we not with the mammon of unrighteousness, so to speak, prepare the way to bestow that bread, of which if a man eat he shall hunger no more.

* * * * *

"Great is the mystery of godliness." King David says, "Such knowledge is too high for me; I cannot attain unto it." May it not be that infinite wisdom is moving events upon the checker-board of history so as to give the Church a straight way into the heart of China. The relations between the government of the United States and their government have been most friendly. The conduct of our soldiers in the Chinese War, and the attitude of our government toward China after the war, won for us the confidence and respect of the Chinese people. Now the Church has an open door to prove that the religion of Jesus Christ is a religion of love that overflows all national borders and bounds and reaches out the helping hand to suffering humanity, regardless of race, color, religious opinion, or conceptions of civilization; that the religion of the Lord Jesus is a religion of love, sympathy, and helpfulness.

* * * * *

The American Church has an opportunity to win the heart of China by feeding her hungry, clothing her naked, administering to her sick, and saving her physical life in order that she may minister to her spiritual life. Just at this time, when the tide of missions is running high, when the people of the evangelical churches of these United States are giving as they never gave before for the spread of the gospel, this calamity falls upon China and gives the church an opportunity to go with food in one hand for the body, and in the other hand food for the soul. If the American Church rallies her forces and saves these starving millions there can be no question but it will give the Church tremendous advantage in offering the gospel and winning the lost multitudes to Christ. Let the Church see to it that she improves this opportunity and secures for herself the advantages it will give her in the work of spiritual evangelism.

In giving us some information with reference to what shall take place on the day of judgment, our Lord Jesus has not a word to say with reference to mode of baptism, or the branch of the church we may happen to belong to, or the form of service we are accustomed to; but He does have something to

say about practical Christian service. "Then shall the King say to them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The statements of the Lord are clear and direct. He says that He will say these things on the day of judgment. Evidently, He cannot say these things if they are not true. He cannot tell us that we have fed the hungry, clothed the naked, and ministered to the sick if we have not done so. The religion of the Lord Jesus is blessedly experimental, but it is genuinely practical. Out of a good heart must flow a good life. We must do the things indicated in the above quotation.

* * * * *

Conditions in China offer us a splendid opportunity. We notice in yesterday's paper Mrs. Harding, the new mistress of the White House, intends to have no soup on her bill of fare, and to give to the starving people on the other side the sum the dinner soup from time to time would have cost. Shall not the whole American people practice self-denial in some particular in order that we may help the suffering beyond the seas. The readers of THE HERALD give their money in the county drives, through the regular church channel. Very good. We hope that every HERALD reader will have his or her part in this great work of helping the suffering Chinese people. If you should want to send it to THE HERALD office we shall see that at once, it goes through safe and economic channels. But do not delay to get your contribution to suffering China. If you have given once, give again. If you have given twice, economize somewhere, save something and give a third time. Of course, you will remember that you are not buying the blessing of the Lord, but you are obeying His commandment; you are helping your fellow beings in His name, and you will remember that He has promised that a cup of cold water is not to be forgotten.

Mr. Bryan and His Sunday School Class.

Miami is the "Magic City" of Florida. A few years ago it was a mere village; in the last few years it is said to have grown more rapidly than any other city in the United States. It has a permanent population of about 41,000; its winter population is something like 100,000. Cottages are springing up by the hundred, out in the forests for several miles, in every direction around Miami. The streets are being pushed out and new subdivisions laid off into lots and sold by thousands.

The Miami river is lined with houseboats from its mouth where it empties into Biscayne Bay; for nearly a mile up the river both banks are lined. There are enough people living in boats and yachts to make a considerable village. Hundreds, perhaps thousands, are living in tents, and many families have rented out their homes and are themselves occupying their garages which have been fitted up for habitation.

No doubt, Miami has the finest climate in the United States. It is one of the most regular; it never snows in the winter, the sun shines almost constantly, and the sea breeze keeps it comfortable through the summer season. Numbers of people who come here as winter tourists buy homes and become permanent residents. As is well known, it is the home of the Hon. William Jennings Bryan. He owns a beautiful residence in a quiet nook, fronting on Biscayne Bay. His place is not of the magnificent and extravagant variety, but quite a handsome and comfortable residence, in harmony with the good taste and democratic spirit of its owner.

A few days ago at the opening of the Bible Conference in the great Baptist Church in this city, a gentleman introducing Mr. Bryan said he was one of the chief attractions in Miami; and so he is. The Presbyterian Church, of which Mr. Bryan is a member, fronts on the Royal Palm Park. Mr. Bryan is teacher of a Bible class in that church; his Bible class grew so large that it was necessary for him to take it to the Park. There is a band-stand in the Park surrounded by seats sufficient to accommodate several thousand people, and every Sabbath morning all these seats are occupied and hundreds stand while he delivers his address on the Sunday school lesson. They are really great sermons. He covers a wide range of practical thought and always concludes, exalting the Lord Jesus, and impressing upon his hearers a profound reverence for the Bible, and the importance of a regenerated heart and a life of consecrated service to Christ and humanity. These lectures on the Sunday school lesson are always closed in time for the people to attend their various churches. I am confident that at some of these morning lectures on the Sunday school lesson Mr. Bryan speaks to between three and four thousand people. There is the most perfect order and thoughtful attention. He is sowing good gospel seed in thousands of hearts.

Mr. Bryan and my father-in-law, Col. George W. Bain, of Lexington, Ky., have had a very intimate chautauqua experience for many years. Because of this fact, Mr. Bryan asked me to call to see him at his home, which I did. He took me up into his great library, which is filled with a splendid variety of the best books, and I found him busily engaged in preparing a commencement ad-

(Continued on page 8)

The Energy of the Flesh versus The Power of the Spirit

Rev. G. W. Ridout, D. D., Corresponding Editor.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:5.

Spoke Paul, the man of God. We are again in an age of ceaseless human activities in things religious. We are constantly at something; building some organization, putting in more machinery, forming new programs, formulating new plans, as though the Kingdom was to come through plans, programs, organization, machinery, etc. Truly we are running wild on conferences, plans, programs, etc., and we are doing the merest minimum of waiting on God! We have exchanged the "Upper room" for the "Supper room." Over our teacups we discuss and confer about the kingdom, so called, and go away with a measure of self-confidence as though we had settled the whole thing; all that we needed was to apply our latest found method to the church and to the kingdom and the thing was done! Eureka! But, alas! alas! our very failures mock us, and we are left with as great a problem as ever.

The other day I heard a preacher deliver himself upon *social salvation*, or the salvation of society. It was, of course, an echo of Professor Rauchenbusch. I thought how many ministers talk until they tire themselves about the regeneration of society, when, alas, they scarcely ever witness the regeneration of a single soul! Brother, this getting regenerated is colossal compared to getting a man or woman regenerated. What's the use of our constant prating on such a colossal matter when we, in our weakness and powerlessness, find it so difficult to get a sinner regenerated! I wish all the little Rauchenbuschs among our Methodist preachers would make a try at getting a few sinners regenerated at their church altars before attempting the herculean task of regenerating society. "If thou hast run with the footman and they have wearied thee, then how canst thou contend with horses?"

Oh, what big talk we indulge in and how full of the "fleshly" and human energy when it comes to kingdom "affairs!" What a frightful exhibition of fleshly energy we had in the now bankrupt and collapsed Inter-church Movement. Listen to some of its language:

"One of their greatest advertisements carried the quotation credited to Bushnell, 'One more revival, only one, is needed; the consecration of the money power to God. When that revival comes the kingdom of God will come in a day.'"

Listen to the Baptists:

"We have an intrepid and gifted leadership; we have an advantageous position in

the Interchurch World Movement; we have a literature of high quality; we have an organization which each day becomes more extensive and more effective. Yet with all these we may fail; indeed, we shall certainly fail unless the 10,000 Baptist ministers in the Northern Baptist Convention enlist for the most strenuous service of which they are capable; unless the 11,000 churches embrace the New World Movement as Constantine embraced the cross in the heavens, and devote all their personnel and their material resources to the cause of our Lord Jesus Christ; unless the New World Movement becomes in the consciousness of our 1,500,000 members a spiritual enterprise so compelling, so inevitable, so absolutely indispensable to the peace of Christ's Church and to the salvation of the race, that we shall enlist in it, and give to it."

Some time ago the *British Weekly* came out in an article on "Much Serving" that has in it the real ring of inspired truth. I wish to pass some of its words on to THE HERALD readers. The writer says:

"Never before in the history of the Church has it appeared so active. At home and abroad we find Christians pre-occupied with the great business of doing good. Yet one question recurs insistently. Is all this eager work for Christ succeeding as it ought to succeed? Why do our own efforts again and again prove ineffectual? Why do they sometimes sink into mechanical routine, which becomes a barrenness and a bondage? Our Lord has called us to His service, which is perfect freedom; but too often we turn it into a yoke which is not easy and a burden which is not light.

"Most modern Christians are made captive by religious organization. We admit, of course, that organization is a necessary evil; yet certain branches and departments of it assuredly seem more evil and less necessary. Divine results do not depend upon elaborate human apparatus. Indeed, the grace of God shows a curious preference for methods that are simple and channels that are unexpected. When costly aqueducts crumble and run dry, behold! in the wilderness waters break forth and streams in the desert. For practical purposes, however, Christians are compelled to organize. We can hardly help being entangled in a network of societies and institutions. Many of us dissipate and distract our souls at endless conferences and committees. We are careful and anxious over all manner of claims and causes. We grow jaded in spirit, we lose our inward freshness, and glee and zest, because we are cumbered with much serving. Samuel Butler in his 'Erewhon' drew the picture of a civilization where men had become the slaves of their own machines. Christian ministers, harassed by so many

meetings, understand how the same thing may happen with our modern machinery for doing good.

"Numbers of earnest people today make a kind of fetish of their religious and philanthropic activity. They are feverishly busy at the task of improving the world. They admire themselves because they feel that they are doing so much. Persons of this type must have suggested to Swedenborg a grim episode in his vision of hell. He describes how in hell he saw one region where everybody was incessantly employed in trying to make everybody else virtuous. We know by experience that, when we combine in Christian service, we do not thereby escape from vulgar temptations and ambitions. Perhaps there are special devils which haunt conventions and committee-rooms. The officials of religious societies may develop all the vices of the bureaucrat. Indeed, religious work itself is a sphere in which love of power, and vanity, and gadding about, and excitement, and self-importance can find full scope in the path of duty. 'Work,' as a wise man wrote, 'is the Dagon of to-day. Instead of being a witness to our faith in the God in whose name we do it, it is too often a vast monument of our disbelief in His ability to do without us.'

"There was a popular evangelistic hymn which affirmed that 'doing is a deadly thing, doing ends in death.' Now the truth at the back of those words is a truth which covers not only the unconverted but every Christian worker who grows absorbed in the sacred task of serving his fellowmen. Salvation comes by faith, not by works. That root-principle holds good for the collective activities of the Church, as well as for each single penitent soul. The supreme business of the redeemed Church is not work, but worship—not philanthropy, but adoration—not 'doing things,' but bearing exultant witness to what Christ has done and is doing eternally. Those mighty promises and warnings and commandments in the New Testament which apply to the individual disciple, apply also to the Christian community. Christ forbids His Church to take anxious thought for its food, or its raiment, or its revenue, or its future fortunes. The Church as a whole must not trouble about the morrow, nor fret and worry about all those things which the Gentiles seek after. The Church must learn to live on the lily and sparrow footing, and be free from carefulness about money, and seek to lay up not endowments on earth but treasure in heaven. The Church will conquer the world by daring to be utterly unworldly. The Church can overcome evil with good, when it has faith to oppose evil with sheer and simple goodness, and with nothing else at all."

A Square Deal for "Daddy."

Evangelist Richard W. Lewis.

It is current opinion of the day that there has come about in our times a slackening of erstwhile rigid home discipline. This can mean nothing less than decay of home authority.

In some way this fact of general observation must be accounted for. A great many explanations are being offered. These explanations find their sources in history, environment, social conditions, changing religious life, educational systems, progressive thought, the development of individualism, etc., etc.

At the risk of being branded an iconoclast, the writer feels forced to offer an utterly different explanation. This explanation is based solely on the Bible. There are some problems about which the Bible is silent, but when it does speak, it should be taken as final. This writer has neither disposition nor time to defend any Bible teaching. On the other hand he shall pre-suppose that the readers of this publication are ready without argument to accept the Bible explanation of the deplorable conditions now obtaining in the homes of our land.

Before opening the Bible let it be said that

in these latter days home discipline has too generally been transferred from father's hands to mother's. That there is a connection between the decay of home discipline and the transfer of home authority from father to mother, there is not the least doubt in the writer's mind, and will not be, perhaps, in the reader's after he studies carefully and unprejudicedly the scriptures quoted.

That the Bible teaching with reference to home discipline is true, the Jews have been demonstrating for thousands of years. It is an incontrovertible fact that the Jewish

families are the best regulated in all the world.

Now, "to the law and the testimony" as to God's plan for home discipline. And in God's word we find that God has seen fit to make the father His representative in the home. As such the father is: 1. The head of the house: "Return unto her father's house" (Lev. 22:13); "Send him to my father's house" (Luke 16:27). 2. Priest in the home: "There he built an altar unto the Lord, and called upon the name of the Lord" (Gen. 12:8); "Job * * * rose up early in the morning, and offered burnt offerings according to the number of them" (his children) (Job 1:5). 3. Possessed of the property rights: "Their brethren went to feed their father's flocks (Gen. 37:12); "The land which thou swearest unto their fathers" (Num. 11:12).

These Bible descriptions of father endow him with a true dignity and importance which fully capacitate him for ruling well his household.

We are now ready to consider the Bible view of the father in relation to his child.

It is a highly interesting fact that the very last verse in the Old Testament deals with the family (Mal. 4:6). The last word of this last verse is "curse." "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." The Jewish nation was fast losing its identity, and entering upon 400 years of the darkest days of its whole history. The intimation, and the warranted inference is that this aw-

ful "curse" was due to the fathers forgetting their children, and *vice versa*.

A curse is now settling upon the homes of our own land. "Domestic infelicity" is a standing joke. Disregard of parental authority is an increasing disgrace. The child is left as a law unto himself. The inevitable consequences of such a regime is the "curse" of Malachi. God's remedy is father's rule.

Turning to examine the scripture more closely, one finds that the father's name, not the mother's, is bestowed upon the child; "Why should the name of our father be done away from among his family because he has no son?" (Num. 27:4). Until this day children bear the sur-names of their fathers. Such was the custom in the New Testament times; "They called him Zacharias, after the name of his father" (Luke 1:59). Wholly different from the practice of our own times, the father was required by Hebrew law to teach the child God's word; "The father to the child shall make known thy truth" (Isa. 38:19); "Which we have heard and known, and our fathers have told us" (Psa. 73:3). According to the Bible it is the father's blessing that is imparted to the son, and for which the son longs; "Bless me, even me also, O my father," cried Esau (Gen. 27:38); "This is it that their fathers spake unto them, and blessed them, every one according to his blessing he blessed them" (Gen. 49:28).

Entirely different from our day, the correction of the child is the father's responsibility, rather than the mother's; "Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. 3:12). "We have had fathers of our flesh which

corrected us" (Heb. 12:9). And the control of the child is primarily the father's task, rather than the mother's; "For I have told him (Eli) that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not" (1 Sam. 3:13). In God's plan fathers are even given first place in training the children! "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:14); "I know him (Abraham), that he will command his children and his household after him" (Gen. 18:19).

Even the religious training, according to the Bible, is placed in the hands of the father, and this is the climax of the iconoclasm—religion put in the masculine gender! That is God's plan, but in our day man has reversed it, emasculating religion, making it a thing fit only for women and children! The Bible plan is, "Hear, ye children, the instruction of a father, and attend to know understanding; for I give you good doctrine, forsake not my law" (Prov. 4:1, 2). "He forsook the God of his fathers" (2 Kings 21:22). This expression, "the God of his fathers," is constantly recurring in the Bible, and must convince one that in Bible times religion was not the silly resort of soft women and children; but rather the serious concern of solid men. In the days of the patriarchs they had no printed Bible, nor even the written word, but the truth of God and His laws, along with "the traditions of the fathers," were taught the children orally by their fathers.

(To be continued.)



Sweets From Solomon's Song.

Abbie C. Morrow Brown.



CHAPTER 1.

"The Kisses of His Mouth." 1:2.

SOLOMON'S Song of Songs transcends every other because it is symbolic of "a greater than Solomon" and his bride. Solomon means "peaceful." The Bridegroom is Prince of Peace. Isa. 9:6.

The Song is in 7 parts descriptive of the 7 days of festivities before an Eastern wedding, when the Bridegroom spends the day with his bride, returning home in the evening.

Her last word to him, on the last evening before the wedding is, "Make haste, my beloved, and be thou like a young hart upon the mountains of spices." Song 8:14.

"Let Him." 1:2. It is beautifully in harmony with the inspiration of all Scripture that this Bride Song should begin with that little word of abandonment, "Let," and the personal pronoun "him." A young woman in the ardor of her first love, seldom mentions her lover's name. The earthly is a type of the heavenly. Mary Magdalene cries out in her anguish, "Tell me where ye have laid Him." John 20:15.

Kiss me. 1:2. A kiss is the token of special affection, and the gift of the Bridegroom at the marriage altar. Lives there a woman, who has loved devotedly, who cannot recall her intense longing for this expression of affection, from her lover; his first embrace; his first gift; the time and place of the betrothal kiss, and the marriage salutation; and her foolish grief that first morning when her husband went away without leaving a goodbye kiss!

Is there one who has entered into close relationship with the Divine, who cannot recall the first intense longings for expressions of His affection, the first utter abandonment to His will, the first gifts, the first manifestations of His love, and the first grief when He seemed to have forgotten!

"The kisses of his mouth." 1:2. In the East they do not kiss each other in the mouth. In Jerusalem, my servants kissed me on the hand and my friends, who followed the native custom, kissed me first on one cheek and then on the other.

How happy we were the day Jesus became our Savior, and when we received Him as our Sanctifier, and when day by day He answered prayer, and when He became our Physician, and when He called us into service, and when He taught us the art of soul winning, and when we were permitted to tell of His goodness to thousands, and when we learned that He was "coming back to earth again," and when we were gloriously conscious that Father, Son and Holy Spirit were abiding within.

And, then, one day, we saw the promise of an endless life, John 8:51, and a place close beside the Bridegroom, at a marriage supper, Rev. 19:7-9, and a seat of honor beside Him on His throne, Rev. 3:21. Then our hearts cried out for the "kisses" that would forever assure us that this place of tenderest love, this position of highest honor should be ours.

Throwing Ink at the Devil.
By R. F. Lamm.

The familiar story of Martin Luther's hurling his ink-stand at an apparition of the devil is a suggestive reminder of present day needs and opportunities. The good that can be accomplished with a bottle of ink when the words are written by one fully awake to the needs of the times and wholly surrendered to the Holy Spirit is almost unlimited. But is a present day reformer confined to a single bottle of ink? Have not science and the modern spirit of progress and invention greatly multiplied our chances for doing

good and exposing evil? Instead of the old-fashioned quill pens we have fountain pens, typewriters, and duplicating devices. Paper is plentiful. Printing presses have rendered obsolete the arduous task of copying by hand Bibles and Testaments. While we are busy with the duties of life, the postal system will be our useful servant, delivering our messages wherever we will them to go. Thus we see it is possible to hurl barrels of ink at the arch enemy of souls! Our opportunities for good are limited only by sanctified will-power and our capacity for industry.

BEWARE OF SPIRITUAL STUPOR.

Do we appreciate these chances as we should? Are we making the best use of our time and strength? Let no one dare hide his or her talent through FEAR. It was FAITH behind the ink that Luther threw that made Satan flee! Cast thy bread upon the waters. Are you making any worth-while attempt to scatter spiritual reading matter? Do you ever give a word of encouragement or financial aid to the Lord's writers? Do you make an effort to write spiritual letters like Mary would indite, or are your letters, Martha-like, concerned with the Lord's goods. See, O Christian, if you have not something to put to use for Him today. "Lay up for yourselves treasure in heaven" is the command of Him who is your wisdom in all things. Your labors for souls, not to pile up earthly goods will be your pass-port into heaven. Then falter not, fail not, but scatter good Christian cheer every day by the power of the written and spoken word.

Thomas Brooks reminds us that the mercies of God are not styled the *swift*, but "the *sure* mercies of David." There is nothing of hurry about the procedure of the Lord: it may even seem that the chariots of His grace are long in coming.

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?

The Ordo Salutis.

Rev. C. F. Wimberly, D. D.

No. III.



Now come to another important step in the plan of redemption: it is a doctrine for many centuries buried in the rubbish of ecclesiastical documents. It was left for Mr. Wesley—the prince of religious leaders—to bring this truth to light. There are those, even among his ardent followers—not only today, but a few during the time he wrought—who openly deny it either as a Bible doctrine, a teaching of Methodist theology, or a fact in human experience. However, Mr. Wesley calls it the depositum of religious truth, and for its propagation in the world, the Lord raised up a people called Methodists. It is the doctrine of entire sanctification, or holiness, an experience received subsequent to regeneration, as a resultant of entire consecration and faith in the merits of the blood. "Having therefore boldness, brethren, to enter into the holiest by the blood." Heb. 10:19.

We shall not undertake an argument or a critical examination for the purpose of establishing this doctrine, but discuss it briefly, as having a most important place in the *Ordo Salutis*. First of all, we shall notice the steps in the process as differentiated from those which bring the soul into the kingdom of God, viz: Justification and regeneration. The sinner repents of his sins—sins of transgression—then believes on the Lord Jesus Christ, or fully trusts, as we have noticed before. But holiness is obtained by consecration and faith. The sinner is dead in the eyes of the divine law; as a sinner he has nothing to offer before the Lord. When he is pardoned and brought into the kingdom as a child of God—living in the "newness of life," the next step, and the most reasonable and logical, is to bring his living self as an offering unto the Lord—set himself aside for holy purposes—as the vessels of the Temple during the Mosaic dispensation. "I beseech you therefore, brethren, by the mercies of God, (the mercies that God has bestowed upon us in pardon) that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Consecration, therefore, is the human side of sanctification. But observe, consecration is not *tas hagiasmon* holiness; but when we are fully consecrated, we are in a position for the reception of the divine act, whereby, we are made holy: viz, the baptism with the Holy Ghost. This coming in, or pouring out

upon us, of the Paraclete, purifies the soul from all carnality and *unholiness*. "They were all filled with the Holy Ghost." Acts 2:4. "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God." Heb. 9:13-14. Charles Wesley had this in mind when he wrote:

"Be of sin the double cure;
Save from wrath (penalty for sin)
and make me pure."

Richard Watson, the Nestor of Methodist theologians, said, when writing under the caption, "Further Benefits of the Atonement": "There is still another work of grace clearly and explicitly taught, and graciously experienced, when the soul becomes entirely sanctified." We quote this from memory, and it may not be verbatim; but the reader can easily verify it. See Watson's Institutes. Christ said, "Blessed are the pure in heart, for they shall see God." The heart is not pure so long as the carnal mind rages within the soul: pride, selfishness, covetousness, ambition, etc. Though these passions may be kept subdued, the spark is there, and may at any moment ignite the magazine, and it will mean a moral explosion or collapse. The disciples had pure hearts after the Day of Pentecost. "And put no difference between us and them, purifying their hearts by faith." Acts 15:9.

We now turn to Mr. Wesley, the founder of Methodism, as to this great truth. Many of his followers would gladly help build a stone monument in some park, to his memory, who deny and ridicule the very doctrine to which he gave the emphasis of his whole life, after the full light of it dawned upon him. Volumes might be written to amplify his position on sanctification; but we shall only quote a few verses from the Wesley hymns, and give some brief excerpts from his personal letters. He wrote: "In 1749 my brother published a volume of sacred songs before I saw them. Many I did not approve, but I quite approved of those on his head." We give some of these lines:

"From this inbred sin deliver
Let the yoke now be broke;
Make me thine forever.
Partner of Thy perfect nature,
Let me be now in Thee,
A new sinless creature."

"Calm, O calm my troubled heart,
Let me gain the second rest,
From my works forever cease
Perfected in holiness."

"Come in this accepted hour,
Bring Thy heavenly kingdom in;
Fill us with the glorious power,
Rooting out the seeds of sin."

"Come, Thou dear Lamb for sinners slain,
Bring in the cleansing flood,
Apply to wash out every stain,
Thine own efficacious blood.
O, let it sink into my soul,
Deep as the inbred sin,
Make every wounded spirit whole,
And every leper clean."

Here are some lines written by Mr. Wesley himself:

"The sanctifying Spirit pour,
To quench my thirst and wash me clean;
Now Saviour, let the gracious shower
Descend, and make me pure from sin.
Purge me from every sinful blot:
My idols all be cast aside;
Cleanse me from every evil thought,
From all the filth of self and pride.
The hatred of the carnal mind
Out of my flesh at once remove;
Give me a tender heart resigned,
And pure, and full of faith and love."

"From every sickness, by Thy word,
From every foul disease,
Saved, and to perfect health restored,
To perfect holiness."

These wonderful lines and verses from his writings and poems might be multiplied, as he wrote hundreds such.

In a letter to Freeborn Garretson he wrote in 1785. "The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper."

Tyerman, author of "Life and Times of Wesley," in a letter to E. C. Estes, says: "All who are acquainted with Methodist history, are well aware that Methodism has always prospered most when the doctrine of entire sanctification has been most popular." Mr. Wesley believed, preached, and exhorted his people and preachers to expect to be sanctified wholly, by simple faith, in this life. In fact, he stated that any preachers who ridiculed or would not preach it, should not be allowed to continue as preachers, "Because," he says, "he that could speak thus in our congregation cannot be an honest man."

Old Fashioned Revival in National Capital

Mrs. H. C. Morrison.



We are in receipt of an interesting letter from Rev. Thomas Harrison, known formerly as the "Boy preacher," but who is now somewhat older, as he has been preaching for 44 years. In all of his acquaintance with Washington he says the greatest revival he has ever witnessed in that city is in progress in McKendree Methodist Church. He has been asked to preach the jubilee sermon for 600 seekers, which he has consented to do.

He says they have a Holiness Meeting every Friday night and hundreds attend. Dr. Shreve is the pastor and preaches at these services with remarkable power. One unusual thing is that the Baptist and Christian churches invited him to give his experience and it was an hour never to be forgotten, as

he told them about full salvation, and they all thanked him.

In order to give our readers a fuller report of this wonderful visitation of the power of God we quote a report of it clipped from the OCEAN GROVE TIMES of March 18.

REVIVAL IN WASHINGTON; OVER 500 CONVERSIONS.

"The great religious awakening at McKendree Methodist Church has taken a most remarkable advance movement. Great increase in the congregations, and such displays of old-time revival power as is not often found in these days. Of late the congregations are crowding the church. Last Sabbath night long before the commencement of the revival service, people were hastening from far and near, and when Dr. Shreve, the pastor, began his sermon on 'The End of the

Road,' the church was filled with an expectant crowd. At the close of the sermon the revival spirit was most intense, and in a brief time the altar was filled with earnest seekers, while others were kneeling in the audience. There were twenty-three definite professions of conversion, and the congregation was shouting the praises of God for the wonderful victory. Rev. Dr. Shannon, the former pastor of Metropolitan Memorial Church, was present at this service, and made the statement that it seemed equal to the great revivals of Wesley and Whitefield. Thomas Harrison, known as the "Boy Preacher," was also present, and in his characteristic language described the scene. 'It is not a spark, but a divine conflagration; it is not a sprinkle, but a deluge from Heaven; it is not a gentle evening breeze, but a cyclone

from Glory.' One noticeable feature of this old-time revival is the work of the McKendree Epworth League. The president is Benjamin A. Baur, and the vice president is Emanuel A. Holmader, and they have led the young people on in the revival victory. All classes are seeking religion in this awakening—rich and poor, young and old; busi-

ness men, college students, government clerks and soldiers. Plans are now being perfected for an all-day jubilee to rejoice over the conversion of five hundred."

This gracious work should convince our friends who are seeking a plan by which to fill their churches, that the gospel is still "the power of God unto salvation," and that no-

thing draws like the old-time gospel. Jesus said, "And I, if I be lifted up will draw all men unto me," and it is just as true today as when He uttered it. Let us not be discouraged, no matter how dead our churches may be, but preach an uttermost salvation, with power from on high, and the people will flee to the altars like doves to their windows.

Bud Robinson's Weekly Chat.

WE greet you this week from the great old Rocky Mountain range in northern Colorado. We can look out of our window and see the great old Rockies, and snow piled up by the millions of tons. We can't keep from thinking of the words of Caleb when he said to Joshua, "Give me Mount Hebron." You can tell how large a man is generally by the thing that he wants. The average man apparently has no desire that reaches beyond an easy job, with a package of cigarettes and a box of sulphur matches. That seems to be the highest ambition of the average young man. But while that is true with the majority, thank the Lord, there is a minority that is not satisfied with anything less than God's best.

We want to continue our subject this week on the second blessing theory of Holiness. As God is holy, and cannot have fellowship with an unholy being, then holiness is the greatest theme in this world. It will challenge the brains of the brainiest of earth. Instead of Holiness in the religious world being a side issue, it is the main line. Instead of it being the dessert, it is the dinner itself. Everything in the Book proves the two works of grace. The two escapes in Genesis 19:17 make it plain. We first read, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

The reader will see the three places of abode, the City of Sodom, the plains, and the mountain top. He will also notice two escapes; the first from Sodom to the plains, and the second from the plains to the mountain. A man in Sodom is neither on the plains nor the mountains; he is down in Sodom. The first escape brings him from Sodom to the plains; the second escape takes him from the plains to the mountain top; he is neither in Sodom nor on the plains. Some one might say, "Well, where is he?" Well beloved, he has made the second escape, and is now on the mountain top. These statements are not overdrawn but in perfect harmony with the whole book.

We notice in Ps. 51:1, 2, where David offers a double prayer. He first prays for his transgressions to be blotted out; second, he prays that he may be cleansed from his sin. He felt the need of more than pardon. His transgression was brought about by his sin, and when his transgression was blotted out, God forgave the man for the thing he had done; but when God cleansed him from his sin, He removed the thing that caused David to commit sin. This is no mystery; this is no wildfire nor streak of fanaticism.

Every sinner on earth has two things ailing him—what he is by nature and what he is by practice. God's plan for transgression is pardon, but God's plan for sin is crucifixion. Transgressions could not be crucified, and inbred sin could not be pardoned, for sin is that innate, inborn, inbred something that has robbed heaven and populated hell with precious immortal souls. With these facts we see why God provided two works of grace. As the Rev. C. W. Ruth would say, "Holiness was not an afterthought with God; it was his first thought." When God created man, he created him holy, and when man fell he lost his holiness. We repeat some of the scriptures already

given you in other letters that, as sin is a double tragedy God provided a double remedy. He provided it through the atoning blood of Jesus Christ. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Here the reader will see that we can only be justified in God's sight through the blood. Heb. 13:12, we read, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore, unto him without the camp, bearing his reproach."

To be justified by faith through the atoning blood of Jesus, as it is brought out in the 5th chapter of Romans, is without a doubt, the first work of grace, but to be sanctified wholly, through the atoning blood as we have just read in Hebrews, is quite a different proposition. All Christians have been scripturally justified, but all Christians have not been scripturally sanctified. The American church is probably the best in the world, and no sane man would believe that as a body of people, they are all in the experience of scriptural holiness; in fact, the great bulk of them don't even believe in it, don't desire it, don't seek after it, but ridicule the idea of being sanctified in this life. Anything that God provided for His people, they may have if they will meet God's conditions. To make these two works of grace still plainer, let the reader turn to Eph. 2:1: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience." Here we see the fearful condition of an unregenerated sinner, or the man that is dead in trespasses and in sins. But thank the Lord we read there, "and you hath he quickened." Our spiritual nature is quickened and made alive. That is what we call the new birth, or being changed from nature to grace.

In Romans 6:6, we have quite a different proposition. The Apostle says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Our carnal nature is crucified, put to death. There is the contrast. First, "You hath he quickened," and second "Being crucified." No sane man can believe that these two scriptures teach the same work of grace. One deals with what we have *done*, the other deals with what we *are*. A man can be scripturally pardoned and at the same time not be scripturally holy. He can be spiritually alive, yet not enjoy the fullness of the blessing. The new birth gives us a *pure heart*. Many people imagine that we are preaching heresy or false doctrine to tell them that there is a further cleansing or work of grace after the new birth. For ten years after my conversion I had something in my heart that I did not need, and for ten years I needed something in my heart I did not have. The thing that I had and did not need was the

carnal mind, and the thing I needed and did not have was the baptism with the Holy Ghost and fire. Thank God, the day that I got rid of the thing that I did not need, I got the thing that I did need.



GOOD NEWS

By

REV. C. H. JACK LINN,
Evangelist.

THE LORD IS LONG-SUFFERING.

A man stood on a box at the corner of Clark street and Chicago Ave., in Chicago, and said, "If there is a God, let Him strike me dead."

This corner is known as the place of Infidel Orators. God did not strike the man dead, and yet He could have done so if He had wanted to do it. But God is long-suffering—"Not willing that any should perish but all should come to repentance."

If God had wanted to do so, He could let a little gnat get into the wind-pipe of a man, and he would fall over dead. God could mow down the sinners, the blasphemers, the so-called skeptics—but He is long-suffering. He is on the mercy seat today. This is man's day. Man can trample under feet the blood of Jesus; he can ridicule His claims, mock His kingdom, sneer at His cross; but God's day is coming.

And yet there are times when God does bring judgment quickly and unexpectedly. A man recently in West Virginia is reported to have said, "I hope God will strike me dead if I made that statement." He had been on the witness stand in a courtroom. Two hours later he was suddenly stricken down dead, although he was in the best of health at the time.

Some men were playing cards in Chicago. An argument ensued. One man declared, "I am telling the truth. If I am not I hope God strikes me deaf and dumb." Instantly he became deaf and dumb.

A man in a southern city was threatening to break up a revival meeting. He arose from his seat and started for the preacher. The evangelist prayed for God to strike his optic nerve so he could not see. Immediately the man became blind.

The flu epidemic swept over the country and took away more than eight millions of people. Millions are taken out of the world each year. It may be you or me this year.

Yes, the Lord is long-suffering, but all His promises are for today. We should not presume upon His love and make a convenience of His long-suffering. We should get on His promises.

Hallelujah! I am glad I am saved, sanctified, kept, blessed and healed. No wonder I am enjoying His way.

I am praying for you. You keep on praying for me. Glory!

Bud Robinson's Hospital Experience.

As told by himself, with his vision of heaven, in pamphlet form. A marvelous story of the power of God and His dealing with a man of faith. Price, 15c, each, 7 for \$1.00.

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OF ASBURY THEOLOGICAL SEMINARY

Good News From The Evangelistic Harvest Field.

Clay City, Indiana.

Paul fought the beasts at Ephesus, but we fought the elements at Clay City, Ind. Rev. E. N. Rosier, the pastor, stood by us nobly. He is of Scotch descent and believes in bearding the lion in his den. He has done a good work at Clay City.

He is strong in body, fervent in spirit, tireless in pastoral activity, orthodox in doctrine and evangelistic in temperament. He and his good wife provided us a welcome home in the parsonage during our sojourn in Clay city.

LEWISVILLE, IND.

The Lord gave us victory at this place, Rev. E. E. Franklin, pastor. A wave of revival influence is sweeping over the country. It seems that God has inaugurated it to counteract the great wave of crime and immorality that has followed in the wake of the world war. "When the enemy comes in like a flood the Spirit of the Lord will raise up a standard against him."

We are now at Lebanon Junction, Ky., and solicit the prayers of the readers of THE HERALD for our work. Let us lay hold of the horns of the altar and prevail with God for a great victory.

ANDREW JOHNSON.

A Great Revival.

The Lord gave us a wonderful revival at Marion, Ky., my home town. The meetings continued three weeks and the results were wonderful indeed. There were 153 converted at the altar, and 102 joined the Methodist Church, while some will join the other churches in town. Our pastor, Rev. G. P. Dillon, did the preaching and the Lord wonderfully used him in the salvation of the people of Marion. It was a great blessing to be there and have charge of the music in my own church and town, where I have been brought up and know everybody and everybody knows me. I don't think I could have a better choir anywhere. My daughter had charge of one piano, Mrs. O. L. Tucker the other, Mr. Eugene Guess at the organ and from ten to twelve in the orchestra. Besides the main choir, we had about 75 children in the Sunbeam choir, ranging from 8 to 15 years of age.

Whole families were saved and united with the church. Men were saved who were almost hopelessly lost. It is a good reminder that there are no incurables in God's world, but it is still true that "Whosoever will, may come." Do not discourage people; the devil will do that. Tell them they can win, and help them on their feet, and make them feel you are interested in them. They need your help and you will grow while you are helping them.

I recently helped in two meetings in Louisville, one at the Mary Anderson Theater, at noon, and the other at Crescent Hill Methodist Church at night. Dr. Vance, of Nashville, Tenn., did the preaching at the theater. Bro. Baxter Napier is pastor at Crescent Hill, and he is a live wire. I am now with Bro. Wimberly at Charleston, S. C.

W. B. YATES.

Jack Linn at El Paso, Texas.

We are more than thankful to Him that we can report another victory. After leaving the Nazarene Church at Dallas, Texas, where we met some saints of God and had a fairly good meeting, we journeyed to El Paso, Tex., and opened at the Government Hill Baptist Church. My dear brother is the pastor. He was reclaimed under our preaching several years ago, and called to preach. The Lord blessed the simple Gospel of Jesus, and

hearts were hungry indeed. Including the children, there were more than one hundred and twenty-five at the altar. There are some rare saints in El Paso, and we were glad to meet them. We ask for special prayers from all who believe in a full gospel that we might better preach and sing His blessed word.

JACK LINN AND WIFE.

A Successful Meeting.

We recently closed a successful meeting in the Methodist Episcopal Church in Hettinger, North Dakota. That church seems to have had better days spiritually, having had pastors and evangelists who promoted the work along deeply spiritual lines. It must be said, though, from all reports, that some who had labored there did not pursue the wisest course, such as would appeal to sensible and spiritual people.

During the past year two efforts were made under the leadership of special evangelists, one in the church, and the other in a large tent under the auspices of that same church, but it was said that the visible results were very meager. At this time the members are groaning under burdening debts on the church and parsonage properties, and to all the discouraging things that obtain there, must be added this other, that not the most beautiful harmony exists among some of the members. Altogether, as the situation appeared to us, the people were much discouraged, and seemed to have but little faith for a revival of religion, though they felt sorely the need of one. Looking the whole situation over we felt a deep sympathy for them, and had an intense desire in our heart to help them.

With that feeling griping us, we started in to do our utmost to change the situation for the better by having an old-fashioned revival of religion, the only thing that will change such situations. Three days passed without any visible results; then the work of salvation began, and after that in nearly every service there were seekers and finders of salvation. The pastor stated in the public congregation that several dozen were reached. Some forty people were the recipients of pardon and purity, according to their own testimonies. The Christians declared that they received great spiritual help in the meetings.

We found royal entertainment at the hospitable home of the pastor, the Rev. Fred W. Hedtke and his good wife. They were as kind to us as though they were our own blood relations. He and his dear people treated us fine in every way. May the richest blessings of the Lord be upon them.

At this writing we are in the midst of what promises to be a very gracious work of grace. Fifteen adults have professed to be converted, though we have held but four services.

We delivered the Founder's Day Address at God's Bible School, Cincinnati, Ohio, on Easter Sunday. Some things at home will make it necessary for us to remain there for some days, but after that we will be afield again. Our home address is 1350 Grace Avenue, Cincinnati, Ohio.

J. L. GLASCOCK.

"The Kentucky Team"—Callis and Grenfell.

We recently closed a great meeting at Flandreau, S. Dak., Rev. McDonald, pastor. The church was dead, spiritually, but was resurrected, the meeting being far-reaching and a deep work of grace wrought in the hearts of the people.

More than 300 sought pardon or purity.

It was great to see three and four tiers of seekers kneeling at the altar. After the second week we moved into the largest public hall in town. Delegations came from surrounding towns and cities; those coming the greatest distance were Prof. C. E. Nettleton and family, of Sioux Falls, S. Dak.

There were sixty additions to the Methodist Church, an enlarged men's Bible class, augmented Senior and Junior leagues, weekly cottage prayer meetings, young people's meeting, and a goodly number of tithers. We have never had a greater choir anywhere, in camp or church. The singers were loyal and their singing was in the spirit. Added to this was a ten-piece orchestra which made the welkin ring. Not only did they sing and play but did personal work bringing every unsaved member of choir and orchestra to the altar.

B. G. GRENFELL.

Cleveland, Ohio, National Convention.

For the second time this season the National Evangelistic party conducted a holiness rally in the city of Cleveland, Ohio. The Cleveland Interdenominational Holiness Association insisted that they wanted two rallies this season, and proved their sincerity by abundant generosity in the first meeting last October, which placed the National under obligation to come for a second campaign. The Swedish Methodist Church again invited the Association to use their church and so, from March 8 to 13, was conducted a fruitful meeting.

Friends of holiness from all over the city gave royal support to the meetings in their presence and money, and convention closed with money to cover all the expenses, and the altar well filled with seekers.

Rev. E. A. Wollam, president of the Cleveland Bible Institute, was constant in his attendance on, and support of, the convention. Friday night a large chorus of his students gave the convention a fine contribution. Brother Wollam has resigned the presidency of the Quaker Bible Institute, his resignation taking effect at the close of the present school year. He will continue his evangelistic work which he has never relinquished, even when fulfilling his duties as head of the Institute. He is a splendid, clean cut, sincere Christian gentleman, and, as an evangelist he has been widely acceptable and successful.

Rev. C. E. Roberts and wife, who were conducting a meeting in their own church, the Nazarene, were in the convention day meetings regularly, as was also the pastor of the Nazarene Church, Rev. C. Warren Jones, and many of his people.

For the first three days of the convention, Rev. W. H. Huff was absent on account of the death and funeral of his brother, Elmer Huff, East Liverpool. Mrs. Wm. H. Huff came from Sioux City, Iowa, and spent the days of the convention with her husband.

National Convention, New Albany, Ind.

The State of Indiana leads all others in the number of conventions that the National Association conducted with a given state this year. The meeting was held in the Centenary M. E. Church and its large auditorium was filled with expectant hearers from the first service. Dr. J. A. Sumwalt, and his loyal church made the members of the party at home and gave the convention right of way. Dr. M. A. Farr, the District Superintendent of the New Albany District, of the Methodist Episcopal Church, not only attended every service of the convention, but had sent a personal invitation to each minis-

ter in his district to attend the convention and a score or more responded, and made a spiritual contribution to the work of the campaign.

New Albany is the home of Prof. Rinebarger and he is held in high esteem and affectionate regard by the people who know him. Mrs. Rinebarger presided at the piano and assisted her husband in special numbers of songs. Perhaps in no other place has this season's conventions had such grand congregational singing as in this meeting. Prof. H. H. Dreyer and son thrilled the convention with two numbers of instrumental music. Mr. E. E. McPheeters, secretary of the Silver Heights Camp Meeting Association, was a vital unit in making the meeting possible.

Mrs. Huff remained during this convention and assisted in the music. At the close of the meeting Mrs. Huff left the party for her home in Sioux City, Iowa. Rev. A. P. Gouthey was compelled to go to his home in Seattle, Wash., but he expects to join the party again in a few weeks. For part of the time of his absence, Rev. John Paul, D. D., of Wilmore, Ky., will take his place.

BAR LUKE.

Halsey, Oregon.

The writer is still in the holy war out here on the coast and the God of our salvation is leading to certain victory. I am now in my fourth series of meetings since coming out here and in that time many scores of souls have been to the altar of prayer for pardon and holiness. A report from the pastor of the First Methodist Church, Ashland, Ore., where we held forth just before coming here, says there were 200 seekers in that meeting. Said report appeared in the *Pacific Methodist Advocate*.

The Lord is pouring out His Spirit here at Halsey and already a number have humbled themselves before God and have cried to Him to be saved or sanctified. The attendance is good and growing all the time, as is the interest. The prospects are bright for a large ingathering of souls. It is great to see so many young people taking such a live interest in spiritual things. Many of them are under conviction. Have meetings at Coburg, Ore., Stayton, Ore., and Portland, before returning East. Pray for us and the work out here.

GEO. BENNARD.

Report.

We closed our final revival in Florida for this season, with the pastor, W. T. Evans, at Okahumpka, Fla. Brother Evans is a pioneer among the holiness evangelists, standing for the old-time doctrine of the Wesleys. We were with Brother Evans and his church a little less than two weeks, being detained a week in the big brown tent at Miami where God put His seal upon our efforts by giving us many seekers at our altars, with some getting through after the old-fashioned order.

At Okahumpka we enjoyed seeing old-time conviction, repentance, conversions and sanctifications. The last day of the meeting was a fitting climax, with an all-day service and the altar full of hungry souls twice. The people were unanimous in their belief that the church has not only been revived, but that the community in general has been benefited.

We are now at Princeton, Ind., with our old-time friend, Brother Quinn, of the Nazarene Church. We are expecting another victory.

HOWARD W. SWEETEN.

A Visitation of Grace.

We are closing the greatest revival this great Grand Boulevard Methodist Church, Detroit, Mich., has ever known. Hundreds bowed at the altar in the three weeks. 300 will unite with the church next Sunday.

Dr. Gullen is pastor and has 2,000 mem-

bers. While he has a new \$100,000 plant they are to add \$300,000 more to it, making it one of the great M. E. Churches of the world. Dr. Gullen is a great man. I am planning to return for another campaign next year.

My last meeting was in the First M. E. Church (1,000 members), Brookville, Pa. Scores and scores were saved. There were 71 at the altar the last night, Wednesday night. The power of God came in waves of glory. We would sing and pray and just as we would start to close the call dozens would rush to the altar.

Dr. Barnard is pastor at Brookville; he has one of the greatest church plants I have ever seen in a small city. They have a new \$150,000 stone building with great equipment. Dr. Barnard is an excellent man.

Well praise the Lord; people are coming back to church again and God is pouring out His power. Hallelujah!

Began Easter Sunday at First M. E. Church, Jacksonville, Ill., then a union meeting in East Palestine, Ohio.

W. N. LA MANCE.

The Story of Three Meetings.

Rev. G. W. Ridout spent most of the winter in Pennsylvania. His first meeting beginning at Watchnight was at Summerville, Pa., with Rev. Gideon L. Powell, D. D., pastor, and Rev. Gruber, of the Presbyterian Church, which united with this meeting. This meeting lasted a month. Dr. Powell, who has the reputation of being one of the most learned men in Methodism, being a B. A. and B.D. from Canadian universities, Ph.D. from Boston, (having taken his philosophy under Bowne) and also D.D., and LL.D. from western schools, invited Dr. Ridout for two reasons: First, he wanted his people to have the doctrine of Christian holiness preached to them by a specialist. Second, he wanted a revival in which sinners both within the church and without would seek God and become truly converted. The first ten days the preaching was on trenchant truth about sin and repentance, regeneration and full salvation. There were not many altar calls till the third week, and then the tide of salvation set in. As many as seventy-five and more were frequently seen on their knees around the crowded altar, seeking the Baptism of the Spirit. Night after night the altars would be filled with sinners seeking the Lord. A gracious work also took place among the children and scores of them confessed Christ as their Savior. The Methodist Church, the largest edifice in the town, was filled constantly and during the whole month of January the revival was the one thing of greatest interest and moment. Out of the revival has grown a camp meeting association and Dr. and Mrs. Ridout have been invited back to hold the camp. During the revival Mrs. Ridout gave the afternoon messages which drew interest and good sized audiences.

The next meeting was held at Elizabeth, Pa., Rev. W. T. Hartley, pastor. This meeting opened a week previous to Dr. Ridout's coming. Thursday and Friday nights Mrs. Ridout preached, and also Sunday morning and night to large congregations. On Monday night, Dr. Ridout gave the message, and the meeting continued for three weeks. On Wednesday night the first break came after Dr. Ridout preached on "The Battle of the Marne and the Battle of the Soul." The next Sunday night an unusual break occurred and the altars were crowded and thus after the close a blessed tide of salvation flowed on in which sinners were converted, backsliders reclaimed, church members reconverted and Christians entered into full salvation. The meetings were held in the splendid auditorium where there were spacious altars and plenty of room round about for altar work. Old Father Hackett, one of the veterans of

this church, rejoiced exceedingly in this revival and testified that he was afraid he would never again see an old-time revival of the fashion that this one was, but praise God that it had come back again. Among those who worked with rejoicing in this meeting was Bro. J. L. Bohlander, one of the Mountain Lake camp meeting board.

The third meeting was at Ravenswood, Rev. J. D. Dickey, pastor. Again Mrs. Ridout preceded her husband and held the fort over the first Sunday. This meeting was largely beneficial to the church, for which the faithful pastor and wife had been ardently praying and working. Sometimes the flood-tides came in and there were rejoicings. Many souls were carried by the tide over on the Canaan shore experience. People were reclaimed, converted and sanctified in this meeting and a new outlook and a new vision came to many.

P. S. Dr. Ridout has some available camp meeting dates still open. He has a camp in August in Mississippi, and could take another southern camp. His home address is 6327 North 21st St., Philadelphia, Pa.

They Themselves Being Judges.

Many arguments have been advanced from time to time in defense of the moving picture house. The following item taken from the *Sioux City Journal*, of March 26, 1921, shows what "local theater men" testify in regard to the quality of pictures shown. They certainly should know and since it is an admission against their interests, it should be the best of proof.

Huron S. D., March 25.—Attorney General Byron S. Payne, of South Dakota, announced after a conference here with State's Attorneys, that instructions had been given them to resurrect and enforce an old blue law which prohibits showing of any "indecent or vile motion pictures, or any picture portraying illicit love or infidelity to marriage promises, crime, or in any way suggesting or showing crime or other immorality."

Local theater men asserted if the statute is enforced practically none of the recent productions could be shown, because they all violate the old statute in some form or other.

Comment is unnecessary.

As to the use of moving pictures in churches, attention should be given to a fact too often overlooked in the discussion of the subject. Films showing Bible scenes introduced in churches mean the transforming of church buildings into theaters because not actual scenes, but actors' productions are shown. If you have ever seen a pageant intended to picture a Bible scene, turned into a farce by the blunder of one of the performers, you can imagine the results of Bible exposition by a bunch of actors whose training was had in acting these "recent productions."

C. A. WALHOF.

Little Talks on an Epoch Making Book,

"The Old Theology Wheat" or "The New Theology Sifter," by John Paul, is now in the hands of the printer. It is one of the most faithful, fair, and far-reaching introductions to the new theology and destructive criticism in the literature of our time. It states their case honestly and knocks it out squarely. It is not a bundle of extreme assertions, not a contention for middle-age theology, but a refreshing, independent, sound, constructive restatement of the fundamentals of Christianity. It harmonizes the essential points of contact between religion and science without a sophomoric attack upon science. The price of the book will be \$1.25 when off the press, but THE HERALD has been authorized to take one thousand advance orders at \$1.00 each. Send your dollar and file your order with the Pentecostal Publishing Company, Louisville, Ky.

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(Continued from page 1.)

dress which he is to give at some school. The address consists largely in refuting false theories of Charles Darwin, and a splendid contention for the inspiration of the Bible and the solid foundations of the Christian faith. In conversation I found that Mr. Bryan has not thought of quitting his political arena; he is deeply interested in national affairs, and is girding himself for earnest battle for the best interests of the great masses of our American people. It was my privilege to meet him on several occasions and to hear him deliver two great addresses at the Bible Conference. He is indeed, a master of assemblies. His voice is as clear as a bell; he is the picture of perfect health, his face glows with the enthusiasm of a great soul. The people of Miami are devoted to him, and the tourists crowd to hear him on all occasions.

Bishop Candler in Miami.

Bishop Candler, accompanied by his wife, spent almost a week in Miami during the month of February. He came down to dedicate Trinity Methodist Church. On Sunday morning he preached one of the greatest sermons we have ever been privileged to listen to. Bishop Candler has a combination of head and heart that can hardly be found elsewhere on our continent. He is a man of large natural endowment; he has been a close student of books and men. He has a wonderful memory into which he has stored away the best thought of the best men of ancient and modern times. The Bishop is a great thinker himself, a man of remarkable independence and very unique originality. There is absolutely no cant in his methods and a constant flow of truth clothed in thought entirely his own, not infrequently with a broad humor and flashes of sarcasm against the shams and follies of our times, which holds the close attention of his charmed audience.

Bishop Candler has a mellow heart. He rests his faith absolutely upon the Holy Scriptures; his soul is warm with the love of Christ, and he is ready to give every man an answer for the faith that is in him. Through the years he has stood unflinchingly amidst the confusion of doctrines and the babel of tongues, the discovery of new methods and substitutes for the truth of God, the

unfaltering champion of the old gospel, which is the power of God unto salvation. There is nothing narrow about him. He reads, travels, and thinks; but he remains loyal to God, to the Holy Scriptures, and to saving faith in the Lord Jesus.

As might be supposed, the Bishop is in great love with Emory University. He has put labor and soul into that new and growing institution. When we met with him he was rejoicing over the gracious revival that has recently broke out in that university, which resulted in such a blessing upon professors and student body. It was the privilege of wife and myself to take an evening dinner in the hospitable home of Rev. and Mrs. Gross. Dr. Gross is the pastor of Trinity Church. Bishop Candler and his wife were present, with a number of Methodist ministers and their wives of the community. Bishop Candler has been appointed by the bishops of Southern Methodism as a representative to the Ecumenical Conference which meets in London, England, Sept. 6-16, and expects to attend that gathering. We are hoping to have the privilege of hearing him address that great gathering under full swing of his mental vigor and soul aflame.

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS.

EIGHTEENTH LETTER.

SECTION II.

Dear Dr. Mains:

IN the writings of St. Matthew we find ample testimony of our Lord concerning the Mosaic authorship of the laws contained in the Pentateuch. Speaking to the leper in Matt. 8, it is recorded, "And Jesus said unto him, see thou tell no man; but go thy way, show thyself unto the priests, and offer the gifts that Moses commanded, for a testimony unto them." If any one desires to find the Mosaic commandment to which our Lord referred, he may turn to Leviticus 14:3, and forward through most of the chapter. We have here a very clear endorsement of the Mosaic authorship of the Book of Leviticus. In the 19th chapter of Matthew's gospel, we find in a controversy between Christ and His critics the following: "They say unto him, why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."

Here would have been an excellent opportunity for the Lord Jesus to have put His enemies to silence if Moses had not written the law to which they referred. How easily He could have confounded them if He had explained, as our modern destructive critics would, that the law to which they referred was written many centuries after the death of Moses. But instead, the Lord puts His seal on the Mosaic authorship of the law and explains why the law was written. Jesus gives the writing of Moses carte blanche in Matthew 23: "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." It is clearly seen here that Jesus endorses the laws given by Moses, and unhesitatingly attributes them to Moses. He does not condemn the teachings of the scribes and Pharisees with reference to Moses and his laws, but He condemns them because of their wicked doings.

In the days of our Lord on earth the records of the Jews reaching across the centuries to the bondage in Egypt and their deliverance, with their sacred Scriptures, God-given through Moses, were as well understood and much more carefully and sacredly preserved as the history of the United States with the Declaration of Independence; and it was as well known that Moses wrote the Pentateuch as it is known in this country to-day that George Washington was the first president of the American republic. It is in Mark 7th chapter that our Lord calls attention to a law written in Exodus 20:12: "For Moses said, honor thy father and thy mother; and whosoever curseth father or mother let him die the death." This same law is repeated in Deuteronomy 5:16.

Jesus Christ here emphatically says that Moses wrote this law. Do you claim that Jesus Christ was ignorant of and believed that Moses had written this law, when really it had been written centuries after the death of Moses? Or, do you believe that Jesus, for some reason, made a statement which He knew to be false? You must retract your position against Moses, or take one or the other of the horns of this dilemma of destructive criticism.

Jesus Christ was divine. He was infinite. He was the embodiment of truth. He never spoke a falsehood. He was with the Father before the world was. Abraham was before Moses, and Jesus Christ says, "Before Abraham was I am." It is plain to the readers who are following us that the intelligence and integrity of Jesus must stand or fall with Moses, and Jesus cannot fall. He is the Rock of Ages. He and Moses stood together on the mount of transfiguration, and from the grand galleries of God's universe they look down upon the pitiful quibblings of unbelievers who are seeking to undermine the faith by sweeping away the Pentateuch as a revelation from God through Moses.

In the twelfth chapter of Mark we have Christ answering His critics with reference to the resurrection. His words follow: "And as touching the dead, that they rise: have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" This refers to a passage in Exodus 3:6, where our Lord again sets His seal upon the writings of Moses.

It is interesting to note that in that wonderful teaching of the rich man and beggar, the one dying in utmost poverty, and the other in affluence, that our Lord has Abraham speaking to the lost rich man who had cried for help from Lazarus. Jesus said, "Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Now, there can be no reason in the world why our Lord should have framed a parable like this, or recited such a bit of history. It is claimed upon good authority that this was not a parable, but the history of an event; I say, there is no reason why our Lord should have placed such tremendous emphasis upon Moses and his writings if the Pentateuch did not owe its origin to the inspired pen of Moses.

Let me call your attention to the farther fact, that, after the resurrection Jesus joined Himself to the two disciples on their way to Emmaus, and unknown to them, expounded to them the Scriptures. Listen to what He says: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Later on, when our Lord appeared to a group of the disciples, you remember He ful-

ly identified Himself with various proofs; among other things He ate before them. "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." It is farther said, "Then opened he their understanding, that they might understand the Scriptures."

I am compelled to believe, my dear Doctor, that the trouble with the critics who would do away with the Mosaic authorship of the Pentateuch, lies in the fact that "their understanding has not been opened that they might understand the Scriptures." Spiritual things are spiritually discerned, and many would-be scholars have been tampering with God's Word and the very foundations of our Christian faith, who have not been illuminated and aided by the Holy Spirit. They are blind leaders of the blind, and they have fallen into the ditch of evolution, the new theology, and many contradictions of the philosophies of men. They have entirely failed to comprehend the beauty, the harmony, and the eternal stability of the Word of God. Their minds have not been opened. The wells of truth are deep, and they have nothing with which to draw.

It is not strange that these men who are attacking the authenticity of the Scriptures should seriously object to the coming of our Lord in the clouds of glory. We can conceive of nothing that would create greater confusion and distress to the destructive critics and those who do not love the appearing of our Lord, but have brought themselves to believe that His coming would be the greatest calamity that could befall the human race, than that He should appear in the clouds in great glory with His holy angels.

(Continued in third section).

Question Bureau.

BY JOHN PAUL.

Please give your views on Mark 16:16, and Ephesians 4:5; whether the word baptism means water baptism, or the baptism of the Holy Spirit.

The former passage seems to refer to water baptism, and the latter to the baptism of the Holy Spirit. In the view of many we may seem to be giving undue prominence to water baptism by conceding that the inspired writer has reference to this "badge of the kingdom" in Mark 16:16, where it seems to be coupled so closely with salvation; but this would seem to be its plain meaning, in the light of such passages as Acts 2:38. A fair running of references will show that the baptism has nothing to do with a man's salvation, which is purely by grace through faith. It only symbolizes another thing that is essential to a man's final salvation; namely, that he should come out openly for Christ and line up in the service of His kingdom. The passage teaches that he that believeth not, with scriptural faith, shall be damned whether he is baptized or not. The reference in Ephesians occurs in connection with the discussion of the unifying power of holiness in both the third and fourth chapters; and the Holy Spirit is definitely mentioned in each of the two verses immediately preceding the statement that there is one Lord, one faith, and one baptism.

Is this passage in the Bible: "The things I once loved I now hate, and the things I once hated I now love."?

This passage is quite as true as if it were in the Scriptures, though I believe it is a kind of colloquial classic, which was coined by some of the old fashioned gospel preachers in the years past. The teaching is the same in 2 Cor. 5:17, where it says, "If any man be in Christ, he is a new creature; old

THE "OTHER WORLDLINESS" OF ASBURY

To our surprise and amusement we have found prevalent a notion that a college is "other-worldly," wanting in intellectual ligaments and innocent with reference to the standard requirements of a modern college, if it had religion. We came into collision with this when we began to demand for Asbury College the recognition that it merited as a ranking institution. Since its religion was set to the tune of holiness and world evangelism, even some church authorities were slower than the State University to discover that we were doing "A-grade" work.

It is probably best for Asbury, but the College is being watched. Some colleges have all the presumptions in their favor, and can get by without meeting standard requirements in laboratory, library, class work, or at some other point. One old Kentucky college did lose its membership in the Southern Association because of "too much athletics," but it is a rare thing for the Association to keep close tab at this point.

We believe that the readers of this paper, who stand for the deep things of the gospel, will agree with us that a College like Asbury should be encouraged in a substantial way in its campaign for funds to meet the requirements of the educational world of the future and not be permitted to suffer any unnecessary embarrassment because of its spiritual emphasis.

John Paul, Vice Pres.

Wilmore, Ky.

things are passed away; behold, all things have become new." The verse which sounds more like this than any in the Bible is Rom. 7:15, which teaches just the opposite about the unsaved soul. It seems to show the condition of the fully saved man, which was quite a legitimate thing to do.

Did the devil use a serpent to tempt Eve, and is he still in the form of a serpent?

Students of the original Hebrew leave us in uncertainty as to the exact description of the creature through whom Satan operated in presenting his temptation to Eve. The Hebrew word, connected with the circumstantial description of the creature, leaves a doubt in our minds as to whether the exact animal in question is extant. The species of animals known as serpents today seem to have fallen heir to the name, because in their viciousness and in their treachery against man, as well as in other secondary specifications, they so nearly meet the description of the original *nachash*. We may concede that Satan is still in the form of a serpent, but our understanding of what that means is somewhat frustrated because of the fact that he is a spiritual serpent. See Rev. 20:2.

When is the new birth complete?

The new birth is a work of the Holy Spirit, (John 3:8), and is virtually conditioned on faith, since it comes automatically to the justified soul and justification is by faith. Rom. 5:1. We must therefore say that the new birth takes place in an instant or a very brief compass of time. It is the regeneration of a soul, and this is not an evolution. We grant that there may be circumstances which transpire gradually, and that the sensibilities of some peculiar individuals may register results in a more or less gradual fashion; but it stands to reason that when faith takes place the new birth takes place. There is a class of eccentric teachers who hold that the child of God is only "begotten" of the Spirit in this life and that the new birth is not completed until the resurrection. This is wholly absurd, as John 1:13 and other references will show. It is contrary to all the assumptions of the New Testament.

Give your view on the theory that none have the Holy Ghost except those who speak in tongues.

Those believing they have the gift of tongues in our day have found so much difficulty in verifying their claim and demonstrating it, and so many have made other mistakes which demonstrated they did not have the gift, that I think the terms of your

question need to be reversed. That is, we should only be convinced that a man's profession of the gift of tongues is genuine after we are convinced by his life and other evidences that he has the Holy Ghost. Even then it must be conceded that Spirit-filled men may misinterpret the phenomena of their own experiences. Our Lord received the Holy Ghost without the gift of tongues.

The Revival Preacher.

A few issues ago we published in this paper an account of a gracious revival of religion at Emory University, Atlanta, Ga. We did not know at that time who did the preaching instrumental in bringing about this great awakening. We have learned since that Rev. Plato Durham, D. D., Professor of Church History, did the preaching throughout the great revival in the University. This is an occasion for special congratulation, both by the Church and School that one of the Professors of the Theological Department should have revival fire burning in his heart. Dr. Durham is a man of many excellent parts. If the Professors of our Theological schools keep the evangelistic spirit, preach revival sermons, and keep their own hearts warm in altar service, the schools will be safe from hurt by destructive criticism.

H. C. MORRISON.

Announcement!

Annual Tabernacle Meeting of the Rice County Holiness Association convenes in Lyons, Kansas, April 28 to May 8. Rev. W. E. Shepherd as evangelist and Mrs. Lenora Balsmeir and Miss Fisher will have charge of the music.

For further information address Mrs. Thos. Keddle, Lyons, Kans.

National Convention in St. Louis.

The Flying Squadron of the National Holiness Association consisting of Revs. Huff, Henderson and Gouthey as preachers, and C. C. Rinebarger and Mrs. Gouthey singers, will hold a five-day convention in the Light-house Mission, Tower Grove and Norfolk Aves., St. Louis, Mo., April 19-24 inclusive. Services 10 a. m., 2:30 p. m., and 7:30 p. m. Ministers and Christian workers entertained free. For information, address L. O. Salzman, 7326 Myrtle Ave., Maplewood, Mo. To get to Convention from Union St., take a Manchester car (west), get off at 4300, walk one and a half blocks south. It will pay you to spend these five days with us.

Edwin P. Phillips, Supt., 7332 Myrtle Ave.

Revival Meeting.

Rev. B. F. Atkinson, pastor 20th and Jefferson Street M. E. Church, South, this city, is in a revival meeting assisted by Rev. J. E. Williams, D. D., friends of the city are invited to attend and lend their influence and prayers for a great ingathering of souls. Bro. Atkinson has added more than 100 names to this church since becoming pastor last fall, and when the revival campaign shall have closed we hope to see a goodly increase of the already thriving membership. Let us remember these meetings in prayer, that many souls may be genuinely saved from sin, and the church quickened into a deeper and more intense love for the Master.

Dr. S. A. Danford has been conducting a great revival campaign in Oregon. He has had George Bennard, Fred Canaday, W. G. Bennett and several other evangelists helping him. The campaign rounding up at Easter showed over a thousand new members in Dr. Danford's District which includes about three-fourths of the Oregon conference.

Dr. Danford's new address is 1177 West Eleventh St., Eugene, Ore.

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Letters from the People.

TO PASTORS IN NEED OF EVANGELISTIC HELP.

It gives the writer much pleasure to speak a few words of commendation of the life and work of Miss Rosa M. Raaba, of Hancock, Iowa. This young woman is anxious to use her talents all the time in the winning of souls. She has had an excellent training for such work, having graduated from Chicago Evangelistic Institute and taken college work. She has also had quite a little experience in the Lord's work, both in the mission field (under the mission board of the M. E. Church), and in the homeland. Miss Raaba has a splendid voice which the Spirit uses for God's glory. She is a fine worker with young people and children. But best of all, she has a rich experience in the saving and sanctifying power of Jesus Christ. Give her a call to assist you, and you will never regret it. She may be addressed at Hancock, Ia., or at 1754 Washington Blvd., Chicago, Ill.

EVANGELIST GEO. BENNARD.

THE NATURE OF THE DEVIL.

Enid, Okla., March 18: Dr. Robert L. Selle, conference evangelist of Oklahoma Conference, is holding a series of meetings in Grand Avenue Methodist Church, this city, of which the writer is pastor. He has just concluded a series of sermons on the Nature of the Devil, as follows:

1. "THE ORIGIN OF THE DEVIL."
2. "THE DEVIL'S PURPOSE ON EARTH."
3. "THE DEVIL'S POWER."
4. "RESULTS OF THE DEVIL'S WORK."
5. "OVERCOMING THE DEVIL."

In scope of thought, in range of vision, in depths of comprehension and masterly delivery I have never heard the equal of this series of sermons before. I am more thankful than I have words to express that my congregation has had the privilege of hearing them. The attention given was marked. The effect was almost beyond belief. The result is a deepened and broadened understanding of the vital principles underlying the plan of salvation, the necessity of a Savior mightier than the Devil, and an appreciation of the privileges of the Christian life commensurate with its importance. In my judgment, this series of sermons is a most marvelous production and capable of arousing the hardest hearted and most indifferent classes of people anywhere.

Any church that can secure Dr. Selle to deliver this series of sermons will be fortunate indeed. They will lay the foundation and open the way for a perennial revival of the deepest spiritual type.

M. PORTER.

OF SUPREME IMPORTANCE.

On the triple doorways of a great cathedral in Milan, Italy, are three inscriptions spanning the archway.

Over one is carved a beautiful wreath of roses, and underneath are the words, "All which pleases is but for a moment."

Over another is sculptured a cross

under which we read, "All that which troubles is but for a moment."

Underneath the great central entrance of the main aisle is the inscription, "That only is important which is eternal."

* * *

An old Emory student tells the following: "Standing in the home of an old uncle of mine, in my senior year at Emory College, bidding him goodbye, he placed in my hand a much worn five dollar bill. He loved me, he believed in me, and to the best of his ability sent me on my way. His explanation, then, was worth ten thousand dollars, but it was involved, and he was poor. Some years ago, I went back to his old country church to conduct a meeting. I went to his grave to think, in the presence of his dust, of what he had done that could not die. A day later I stood at the gate of that old home. In the years gone it had been burned away,—there was nothing left save the old barn, and the 'sugar-house.' Where, I said, are those who once lived here, and where are the dollars that belonged to him who labored here? And the answer came back, all is gone; no, no, five dollars I know have been transmuted into the saving of my soul."

* * *

Mr. George I. Seney, a citizen of New York, gave a hundred thousand dollars to Emory College, and perhaps as much to Wesleyan. When on his death-bed, financiers said, "Mr. Seney, your stocks and bonds have been well invested, and financial enterprises of all sorts attest this fact in these your last hours." The dying man looked into their faces, and said: "Gentlemen, I am on the border-land today, and I am recounting it all. I can see but one thing that really counts. Years ago, Bishop Atticus G. Haygood was in my office;—in that hour, I gave him for Emory and Wesleyan College in Georgia, a few thousand dollars. That will live on. Down South, in brick and mortar, and in the lives of young men and women, I have an investment that counts."

* * *

"Grace deposited her riches in the spirits of her great men, and they are forever secure. No thief can steal them, no rust can corrupt them. The unfolding centuries can look in upon them, and enjoy them, but they cannot arrest them. The spirits of men, like immortal ships, sail the ocean of time, bearing the treasures of the civilizations which gave them birth. They outride the fury of all storms, and will sail on, till

The stars grow old,
The sun grows cold,
And the leaves of the Judgment book unfold."

* * *

"And, above all else, let us put emphasis on manhood. No country can be great if its men are small. The strength of every nation is measured by the quality of its citizenship. The glory of Greece went down with the decay of her men, and they declined when they lowered their personal and national ideals. There are yet the same soft skies, and blue seas, the same purple hills and shadowy vales—the same Olympus and Aegean,—

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Deeper Yet
Down at the Cross
Every Day and Hour
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Glory to His Name
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but it is no longer the land of the great."

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REQUESTS FOR PRAYER.

Mrs. Eliza Donalson requests prayer for herself and friend that she may be filled with the Holy Spirit.

Mrs. P. B. Brothers asks prayer for herself and some friends.

A reader of The Herald desires prayer for her healing; also that her husband may do the will of God.

Mrs. C. C. Hammer asks that we pray for her body, also that she may be delivered from the fear of death. She desires prayer for a sister who is afflicted.

Pray for a sister that she may be delivered from the carnal mind.

Mrs. Nathaniel Brown desires prayer for her grand-daughter who is afflicted with tuberculosis; also for her husband who has heart disease.

Amanda Hawkins wishes to be remembered by The Herald family in prayer that she may be kept faithful to God, and that souls will be saved.

A daughter requests prayer for her mother's restoration to health; also that her sister be cured of rheumatism.

M. B. Parsons, who is a great suf-

ferer, desires prayer for his healing, and that he may be filled with the Spirit.

A reader desires prayer that she may be healed of nervous trouble, and that she may know Jesus as her sanctifier.

A mother and sister desire prayer for a son who once knew the Lord, but lost out in the army.

A sister asks that we pray that she may have the love of God in her heart as she once experienced, and that her aged mother may enjoy the love of God fully; also for a brother.

Pray that God will speedily remove the barriers that are hindering a revival in Oakes, N. D. Please to pray that God will definitely reveal His plan for the life work of a young married couple.

A mother of three sons asks that we pray for her. She is starving for the peace of God. She desires to be filled with the Holy Spirit.

A mother asks that we pray for her son who is indifferent about his soul, that he may be what God wants him to be.

Pray for a woman whom the physicians have given up, that she may be healed.

Prayer is requested for a young lady who has been sick for a year; also for her parents that they may have strength to wait on her.

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 is flesh; and that which is born
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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

SANCTIFYING OUR TREASURES.

Date: For April 24th, 1921.

Subject: Poverty and Wealth.

Lesson: Isaiah 5:8-10; Amos. 8:4-7; Luke 16:19-25.

Golden Text: For where your treasure is, there will your heart be also. Luke 12:34.

There is some difference in the old and new dispensations on the question of material splendor, but perhaps not as much as students sometimes imagine when the principles are understood. It was national rather than individual prosperity which in ancient times was taken as a sign of God's favor. This does not mean that there might not have been some poor people who were greater saints than could be found among the prosperous. Individual prosperity was sometimes acknowledged to be a result of a man's devotion to God; but is not this the case even in the new age in some instances? In every age among the people of God material prosperity has been in some degree a matter of divine election. Providence seems to have determined that some of God's most faithful people should be rich, but that many of them should be poor. The Scriptures nowhere treat the mere possession of wealth as a sin. The merit or demerit of the case from the standpoint of the Bible revolves around two questions; how did you get it and how are you using it?

If Riches Increase.

The Apostle tells us that those who will be rich, those who direct their efforts toward this object, shall fall into divers temptations; and we are taught that if riches increase we must not set our hearts upon them. In harmony with our Golden Text, this means that earthly goods may or may not be regarded as our treasures. The Golden Text may be interpreted by reversing its terms and saying that where our hearts are there will our treasures be. That is to say, if you own a gold mine but set your heart on some trifling habit or occupation or thing, your treasure would not be in the gold mine, but in the thing which you were idolizing. It is very easy for a good man to drift where he gives too much of his time to getting gain or where his thoughts and talents are engrossed in the direction of a material success which is wholly beyond the needs of his life. In that case riches are not increasing; he is classed among them that will be rich, and he is headed for a snare of the devil. Many a godly man has passed unconsciously into this zone. He knew himself so well that he was sure that the mania of covetousness could not infect his spirit, but he went down as a man in the glow of health who is suddenly taken with a contagious disease after boasting and feeling that he was too sound to be infected. If a man is rich on ill-gotten gains he may or may not be able to right the wrongs which were occasioned by the gaining of his wealth. If restitution can be made he should make it, of his fortune. If it is a case where restitution cannot be made, and he finds himself a custodian of tainted money, he should not on this account squander the money that has fallen into his

hands, but he should let it become sanctified through consecration to God, and should then administer it as God's steward.

Our Stewardship.

We have great opportunity in the right use of the worldly goods that we have, to make amends for any fault attached to the manner in which they were acquired, when these amends cannot be made by taking back track. Christian stewardship is one of the liveliest subjects before the Church today. Its meaning should be intelligently outlined in every Sunday school class and it should be preached upon strongly in every pastoral pulpit and evangelistic meeting. The preaching should be wholly impersonal, without reference to any local or temporary collection. A man who is taught to give his money as he should is more likely to give himself as he should. Our tithing and our giving are vitally connected with entire consecration without a proper attitude on the question of stewardship, unless it be a consecration of spiritual ignorance; and I doubt if this should be called entire. There are three aspects in which we may view the administration of our worldly goods. Tithing, which represents us in partnership with God; stewardship, which represents the whole thing belonging to God and we using it for Him; giving, which represents the whole thing as belonging to us, but we so fully given to Him that it is a joy for us to part with our own possessions for His glory. We should hold at once to all three of these conceptions, although the thought of giving attaches importance to man as holding a peculiar capacity to our own wealth, and in a very significant way makes him a laborer together with God. "God loveth a cheerful giver."

GOSPEL TENT WANTED!

R. L. Selle, now at Jett, Okla., wants a gospel tent 50x70. If anyone has one for sale, notify Dr. Selle, of conditions, price and terms.

OPEN DATES.

Mr. Joe Peters and Sister Helen, of New Salisbury, Ind., have some open dates from May 1 to Aug. 15. These are splendid young people who not only sing the gospel with the Spirit and understanding, but live it in their daily walk. You will be pleased when you have used them in a meeting.

WANTED!

Pasorate in Methodist or Nazarene church where Methodist doctrine is wanted on full salvation. Am an elder in the M. E. C., S., and have fifteen years' experience. Can give references. Address "Methodist Pastor," Bono, Ark., Box 74.

NOTICE—OPEN DATES.

Mr. M. V. Lewis, evangelistic singer, of Wilmore, Ky., has some open dates between now and June 1. Bro.

Lewis has been busy all winter, and is a most successful song leader. We recommend him without hesitation because we know him to be reliable, safe, and religious.

Mrs. H. C. Morrison.

REQUESTS FOR PRAYER.

F. C. Hunter desires prayer for a friend in the Government Hospital, that he may be healed.

A mother asks prayer for a dissipated son, that he may be saved from sin and drink.

A Mother in great distress desires prayer for her boy that he may be saved soul and body. Please to remember this desperate case.

A brother desires prayer for the sanctification of his wife.

A subscriber wishes The Herald family to pray for the restoration of her husband's health; and that she may be sanctified, and that they may have a revival in their community.

Mrs. B. F. Worthington earnestly desires the prayers of The Herald readers for the restoration of her son who is sick with typhoid fever.

A distressed soul desires prayer that a great burden may be lifted from her heart.

Mrs. M. J. Goodnight asks prayer for her daughter Roberta that she may be healed of epilepsy; and her husband, daughter and son-in-law, that they be reclaimed.

Rev. J. L. Reid, of Sonora, Ky., stricken with "flu" two years ago and has been an invalid ever since, is now a very sick man and earnestly requests the prayers of The Herald family that God may spare his life and restore him to health and his work. He testifies that the Lord is truly his stay in these trying hours.

Will The Herald readers please to pray for a dear sister that she may soon be able to attend church and Sunday school?

A daughter asks prayer for her father that he may be restored to health, and that he may truly repent of sin and be saved.

Pray for a husband who has been in trouble, that he may be saved.

Prayer is requested for the healing of several parties, one with consumption, another general weakness, and another who has been ill for three years.

A wife desires prayer for her husband that he may be reclaimed.

A reader desires prayer for her healing, also for a Christian man that he may be delivered from financial trouble.

Dear Brother McBride:

"I have just read your book, 'In The Citadel—On The Throne,' and can say that I have not seen the teaching of the Scriptures and Methodism anywhere more scripturally and forcibly put on complete, and full salvation, and the second coming of our blessed Lord. Every pastor ought to get this book and push it among his people. Fifty thousand copies should be sold in the next twelve months. I shall present it to my people."—R. Hocking, Pastor Methodist Episcopal Church, Junction City, Oregon, Southern District, Oregon Conference.

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REVIVAL AT FINDLAY, OHIO.

It was the writer's privilege to hold a revival campaign in the St. Paul's Evangelical Church, Findlay, Ohio. Conviction seemed to settle down upon the people from the start and the fire began to fall the second Sunday; from the first invitation to the close there was not a barren service. The Holy Ghost honored the prevailing prayers of God's people and more than one hundred souls were saved, sanctified or reclaimed. Thirty united with the church on the last Sunday, which proved to be a day of holy convocation. There will be more to unite with the church later. Much of the success of the meeting was due to the thorough preparation made by the pastor, Rev. W. H. McLaughlin, who has been in the evangelistic work himself. He stands square for holiness and feeds his flock that unadulterated truth that has made his congregation a God-loving, Spirit-filled people, with a keen relish for the deeper things of God. To God be all the glory for this gracious revival.

R. J. Kiefer, Evangelist.

FAIRFAX, OKLAHOMA.

Evangelist Floyd John Evans, who recently closed a great revival at Buckner, Mo., with 150 conversions, is now in a soul-saving campaign here. A large tabernacle was built in two days' time. This was found necessary to accommodate the crowds. Souls are seeking the Lord, and all are rejoicing.

J. L. Allin.

FRANKLIN, OHIO.

A ten days' pentecostal meeting was just held in the Methodist Episcopal Church, Franklin, Ohio. Rev. W. A. Vandersall, evangelist, assisted the pastor, and a blessed meeting was the result. The attendance was good throughout, and Rev. Vandersall preached in demonstration of the power and of the Spirit. The church was revived, and several were converted, reclaimed and sanctified. Easter Sunday was a great day; nine were received into the church. A splendid free-will offering was presented the evangelist, and the good will of the people went with him as he went on his way to another field.

F. W. Stanton.

FROM THE EVANGELISTIC FIELD.

Our blessed Savior is doing wonderful things for us over here in good old North Carolina. At White Oak, and at Bethel Church, Greensboro, God gave us great victories. In these meetings more than 300 were saved and several were filled with the Holy Spirit. Hundreds rejoiced and shouted till the foundation of darkness trembled. Bitter opposers were smitten under conviction and saved gloriously. About 150 offered themselves for church membership. We are now in a very unusual meeting near Franklin, N. C. The Lord is here in mighty power.

Jim Green.

REPORT.

The spring convention of the Cumberland County Holiness Association of New Jersey, began March 3 to 9, at Fairton M. E. Church, Fairton, N. J., Rev. A. L. Creamer, pastor. March 10 to 16 at Port Norris M. E. Church, Port Norris, N. J., Rev. H. H. Neale, pastor. March 17 to 29 at Cedarville M. E. Church, Cedarville, N. J., Rev. H. J. Heineman, pastor. We had with us Evangelist A. L. Whitcomb, of Iowa, who preached each evening and Sundays. Had one all-day meeting Thursday, when Evangelist Whitcomb preached morning and evening, and Dr. Alfred Wagg in the afternoon. A number were sanctified and converted, and at each place also the churches were helped. At each place the saints gave liberally toward the finances.

The Association will hold a spring convention in 1922, and have invited Rev. A. L. Whitcomb to be the evangelist. Pray that the Lord may open doors to hold all-day meetings and conventions.

Rev. H. C. Snyder, Pres.
Pitman, N. J.

TOWNER, COLORADO.

Our meetings in Kansas and Colorado were blessed of God; many souls have been saved and sanctified. When we honor the Holy Ghost He will honor us. This last meeting at Towner was graciously blessed by the Lord; about forty prayed through, saved or sanctified in this campaign. I was holding the services for Bro. W. E. Hall, a dear M. E., sanctified pastor. He knows how to stand by and help push the battle for souls. I shall never forget the good people for their kind hospitality which they showed me while there. I wish that men

could realize that the gospel is just the same and will always bring a revival when preached in its fulness.

I have a few open dates for the summer, if you wish an old-time revival. Evangelist J. H. Crawford, Home address, Hamlin, Tex.

DEERFIELD, INDIANA.

We report this time from a Methodist Episcopal Church near my home, Rev. F. A. Armstrong, pastor. He led the singing and stood right by us from start to finish. The crowds were large from the first, and continued to increase. One of the neighboring churches dismissed all of their services and they and their pastor proved to be a great blessing to the meeting. About 125 were at the altar for pardon or sanctification, the most of them getting through to victory. We are expecting Jesus to come some of these days, and feel that we need lots of prayer, as we go on doing our best, by His grace, to tell others about Him.

Carl Tucker.

TITUSVILLE, FLORIDA.

The most successful revival of recent years was held in Titusville, Fla. The preaching was done by Rev. L. B. Simpson, of Ft. Lauderdale, Fla. The singing and training of children was done by Rev. D. W. Cox, wife and boys, of Wilmore, Ky.

From the very beginning we had a beautiful spirit of co-operation from the other churches of the town including the business men also. The tent was crowded most of the time. The preaching was of the old-time Methodist type and Rev. Simpson did not spare the rod but preached straight and positive against sin and worldliness in the church. We had more than sixty-five souls saved during the meeting. The effects of the revival will never be fully realized here but

when we have reached the other shore we will then meet some that have been blessed during this meeting. The Lord still answers prayer which was evidenced in this meeting.

B. T. Baggett, Pastor.

DELMER, KENTUCKY.

We have just closed a very successful meeting at Delmer, Ky., in which 124 prayed through to victory. Rev. W. W. Stoner and wife, the faithful pastors over the little flock, had the church under the burden and a few souls had prayed through before my arrival. I find that full salvation has the same effect on the people of Kentucky. People made friends of each other in this meeting, who had not spoken for years. The financial side of the meeting took very little of our time, as each one seemed real anxious to do "something religious" after they obtained the blessing.

On the closing day of the meeting the writer took an offering for missions, at which service the full apportionment was raised, the entire church blessed, and a few souls sanctified. We organized a fine Y. U. S., and left the church greatly encouraged.

J. W. Montgomery.

ARMONA, CALIFORNIA.

We have just closed a three weeks' revival meeting in our church here, assisted by a group of Methodist preachers from the Fresno District of the Southern California M. E. Conference, and Rev. Fred H. Ross. The revival came to a climax in the second week under the powerful preaching of Evangelist Fred Ross, when one night the Methodist pastor and his official board led the way to the altar for a consecration of their lives to God for service in the salvation of souls. Other members of the church were seeking the altar for prayer.

God seemed to come very near us, and the fire began to burn. The shout of new-born babes began to cry out, until sixteen confessed Jesus Christ as their Savior. Nine received the ordinance of baptism, and eleven united with the Methodist Episcopal Church. Evangelist Ross preaches full salvation. Many of our church members are now able to pray, testify and sing to the glory of God. The revival spirit is still on, and the fire is continually burning in the hearts of the believers.

Rev. Geo. A. Berry,
Pastor M. E. Church.

CLARENCE, MISSOURI.

Our meeting at Coy, Ark., with Brother O. C. Birdwell and wife, was blessed of the Lord; about sixty claimed the victory.

Our next meeting was at Clarence, Mo., with Brother Ervin, of the Nazarene Church. Clarence is where our Missouri Holiness College is located. This was a hard battle, but the Lord gave victory. About twenty were definitely saved, reclaimed or sanctified, and two young ladies definitely called to the foreign field. I never was more determined to preach the whole truth. I have found that it pays to preach sanctification and the people are hungry to hear it. Let all the preachers who have the blessing preach it strongly and urge believers to press into it. John Wesley said the more we urge believers to aspire to this great blessing the more the whole work of God will prosper.

I want to announce that the camp meeting at Claymour, Ky., will be July 14-24. Make your plans to be with us at that time, and pray that this may be the best meeting that has ever been at that place. Rev. L. W. Dodson and Brother Luther Roach will be with the writer as workers. Brother Roach will have charge of the singing.

E. C. Dees.

REMEMBER It Will Be May 24th to June 1st, 1921 REMEMBER

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OUR BOYS AND GIRLS

My Dear Boys and Girls:

Many of you ask that I write to the page, but there are so many letters waiting to be printed that I hesitate to use the room. I was just thinking the other day what a wonderful sight it would be if all the cousins could gather together under a big tent and we could have a service together. I know many of you could give fine testimonies, and your singing would almost make the angels ashamed. Then, I should like to know how each one of you looks. There would be curly heads, black eyes, brown eyes, blue eyes, light hair, dark hair, and all of you would be pretty. We would give our little shuttins and cripples the front seat, wouldn't we? The only thing about this contemplation is that we shall never have the pleasure of meeting all in one body, but it is possible for each of us to so live that we can meet in that great auditorium of the skies where we shall never have to break up the meeting. Won't that be glorious! I am going to ask you to indulge me in another "Name hunt," as I have so many cousins waiting to get a seat in our reception room. You know people often just send their cards to let us know they have called, and that is what I am going to do this week, but with the understanding that you will come again. When you count all of these names you will understand why I had to have a "Name hunt." Some failed to give their P. O.

Lovingly, Aunt Bettie.

Mildred Steininger, Copemish, Mich.; M. M. L. Charleston, S. C.; Maurice D. Petry, Bergholz, O.; Faye Hoffman, Anthony, Kan.; Helen Cowan, Harrisville, W. Va.; Pauline Ashbrook, Elma King, Burdett, Kan.; Lanly Papason, Orda Hammer, Jamestown, N. D.; Marie A. Ferguson, Wichita, Kan.; Charley Walden, Conyers, Ga.; Lucile Morris, Wrightsville, Ga.; Earle Rouse, Dixie, Okla.; Byron Needles, David Presley, Canon, Ga.; Mary O Brienn, Harry Steele, Margaret Kegley, Ault, Kan.; Marjorie W. Barrett, Decker, Ind.; Goldie Jessamine Taylor, Esther Greeno, Wilmington, Mass.; Gladys Larkey, Hiltons, Va.; Dessie Durst, Rosa Eyster, Thomas, Okla.; Gerald Moser, Woodburn, Ind.; Anna Elizabeth Frye, Shelbyville, Ky.; Wiley Watts, Manitou, Ky.; Herman Capshaw, Manitou, Ky.; Mary B. Jones, Warren, Ind.; Mazie Hodnett, Lena, La.; Mary Etta and Taylor Swartz, Nancye Mae Eastin, Fincastle, Ky.; Hilda Cromer, Locust Grove, Va.; Alice Babbitt, Duke, Okla.; Mary T. Bray, Forkton, Ky.; Ruth Kenseth, Cambridge, Wis.; Jewel Granberry, Duke, Okla.; J. Frederick Bartlett, Decatur, Ind.; Linnie Strong, Grand River, Ky.; Massie De Armond, Campion, Ky.; Leslie McGhee, Bogata, Tex.; Helen Griffin, Columbus, O.; Syble McCord, Warner Croft, Pavo, Ga.; Allie Pearle Cooper, Pavo, Ga.; Beatrice Dyer, Greenville, Tenn.; Marie Herrin, Stewart, Wyo.; Lone Tip-ton, Fristoe, Mo.; Winna May Scott, Marion, Ill.; Bessie Wood, Lowder, Ill.; Mildred M. Painter, Independence, Pa.; Vera Tutell; Carroll Anderson, Pomona, Cal.; Goldie Beverage, Dabney, Ark.; Helen Grace Smith, St. Charles, Ill.; Nellie Anthony, Deer Creek, Okla.; F. W. Anthony, Deer Creek, Okla.; Ruby Chloë Graybeal, Creston, N. C.; Gladys Millican; Lucille Groege, Brighton, Tenn.; Florence Bailey, Kingfield, Me.; Florence Blanchard, Kingfield, Me.; Ruby Mildred Rodgers, Madison, Ia.; Pearl Cook, Rector, Ark.; Ruth Hunt; Lela Campbell, Burkhold, Ky.; Erma Suecker, Monteville, W. Va.; J. Edward Morris, Jr., Chattanooga,

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Fallen Asleep.

MORGAN.

Mrs. Ellen Morgan (nee Hoffpauir) was born near Indian Bayou, La., Dec. 1, 1842, and departed this life Jan. 28, 1921. She was married to Soul Morgan to which union 8 children were born, six girls and two boys. She was converted when 12 years of age and spent her long life in the service of God. She was a true woman, faithful in all the relationships of life. Her shouts of praise will be missed in the old Indian Bayou church, and her works will be kept in sacred memory by her many loved ones. She is not dead; her influence still lives. She was regarded as a true soldier of Christ and our loss is heaven's gain. Besides her eight children, she leaves a host of relatives and friends to mourn her departure. Her remains were laid to rest beside her companion in Indian Bayou cemetery, funeral services being conducted by her pastor. We look forward to the resurrection day when we shall meet again.

T. H. Hoffpauir.

MILLER.

Our community has been called upon to mourn the departure of Mr. John H. Miller, who departed this life July 24. While he had been in failing health for some time, his death was a shock to all of his friends, and relatives. He was born and raised near Hardinsburg, Ky.; married to Mollie E. Pulliam in 1877, to which union six children were born. He had been a faithful member of the Methodist Church since boyhood. Funeral services were conducted by his pastor, Rev. Burdette, assisted by Revs. Bandy and Sanders. He leaves to mourn his loss, an invalid wife, four sons and two daughters. May God's richest blessing abide with the bereaved family.

Mrs. T. S. Miller.

MALLORY.

I had a chance to visit Uncle Eli and Aunt Mary Mallory more than a year ago, and could see the tired old people were getting ready for their exit. We looked at them, then at the children; the breeze struck up an air of sadness in the treetops. They had put on the garments ready for their homegoing. Their hair, silver white, their faces furrowed, their movement slow and unsteady, and music in their voices. The old doves are gone now and the young are scattered; the home is desolate and many friends are lonely. I think of them now as when I last saw them, pleasant, kind and satisfied; sources of joy to their children, humble lawmakers in their little empire.

When we heard of the death of these kind-hearted people the value

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and respect of parents went up. We stole down to our sleeping mother, taking her silver head in our hands, we kissed her snowy hair, her cheeks, lips, and chin, glad she was living and not like other "poor, lisping stammering tongues lying silent in the grave."

Years ago a little fern grew in the forest; no one saw it but the sun came down in pearly drops and crowned it. It disappeared from the earth and men said, "It is gone." yet in the centuries after men broke into the mountain and found a rock over which ran fairy pencillings, a quaint design, leaves, veins, films, clear and fine. It was the fern's life in every line. Just so God hides these souls away and we'll not be surprised when we meet them in the last day.

"We've but a few more days to go, 'Till we sleep where the snowy daises grow, And our spirits meet the loved of long ago."

E. Wright.

EVANS.

Mrs. Irene Evans, wife of P. B. Evans, departed this life Jan. 19, 1921. She was a member of the M. E. Church at Centerville. She leaves a husband and five children to mourn her departure, and many friends.

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Ethel Rose.

PAULEY.

J. A. Pauley was born in Adams Co., May 4, 1848, and departed this life in his home at Roseville, Ill., Sep. 5, 1920, aged 72 years, four months, and one day. He was converted at the age of 18 and lived a Christian until death. He was a devout student of the Bible, and a firm believer in holiness. One sister and brother mourn his loss. He is not dead, but sleepeth.

A friend.

HOUSTON.

Mrs. Mary E. Houston was born Jan. 28, 1835; departed this life Feb. 18, 1921. She was the eldest child of Mr. and Mrs. Murdock Shaw. She was a woman of ability, possessing a most brilliant memory. In 1852 she was married to William E. Houston, to which union seven children were born, all of whom are living. She was ready and willing to go, and her faith in her Savior was abiding. Grandmother is with Jesus and the angels beholding the face of her Savior she loved so well.

Her grandson, Gaddis T. Croft.

THOMPSON.

Mrs. N. E. Thompson departed this life at her home in Beebe, Ark., Jan. 11. She was born in Shelby County, Tenn., Feb. 24, 1839. She was converted when a girl and united with the Cumberland Presbyterian Church and lived in it until death. She was sanctified about 25 years ago and was always ready to testify to the fact. She suffered intense pain, but bore it patiently.

Grandma was laid to rest in the Antioch cemetery, funeral services being conducted by Rev. J. M. Hughes. She leaves one child and a host of relatives to mourn her departure.

E. E. Price.

HELPHINSTINE.

William T. Helphinstine was born Nov. 26, 1857 and died Nov. 16, 1919. He was a true Christian and we know is safe in the arms of Jesus. He has gone from us, but heaven is richer. He leaves five sons and two daughters to mourn his death. Our hearts are sad but heaven is more real.

A Friend.

MAYBERRY.

Mary Ellen Mayberry, infant daughter of Mr. and Mrs. Leonard Mayberry, was born Jan. 15, 1921, and died Feb. 23. It was hard to give her up but we have the assurance that we shall meet her again.

Her Aunt Pearl.

ODELL.

Gladys O., daughter of Vernon and Ella Odell, was born Sep. 4, 1910, and departed this life Feb. 24, 1921, age ten years, four months and 20 days. A father and mother mourn her loss. Rev. Estep conducted the funeral, and she was laid to rest in Woody cemetery, Pinchton, W. Va.

A Friend.

EVANGELISTS' SLATES

G. W. RIDOUT'S SLATE.

Webster, Pa., March 31-April 17.
Permanent address, 6327 North 21st St., Philadelphia, Pa.

SLATE OF W. R. QUINTON AND WIFE.
Brandon, Fla., April 20-May 1.
Valrico, Fla., May 4-16.

W. R. CAIN'S SLATE.
Mitchell, Ind., April 11-24.

F. T. HOWARD'S SLATE.

Fleming, Ky., April 2-17.
Mitchellsburg, Ky., April 18-May 1.
Stephensport, Ky., May 2-15.

GEO. BENNARD'S SLATE.

Stayton, Ore., April 6-17.
Portland, Ore., April 20-May 8.
Chicago, Ill., May 13-17.
Muskegon, Mich. (Wood Ave. M. E. Church) May 18-June 5.
Valley Springs, S. D., June 12-26.
Mitchell, S. D. (camp) June 30-July 10.
Belhite, Mich., July 15-24.
Address, 6519 Yale Ave., Chicago, Ill.

WM. O. NEASES SLATE.

South Manchester, Conn., Apr. 8-May 1.
466 Main Street.
Oklahoma City, Okla., May 8-29. 726 W. Reno Street.
Springfield, Mass., June 5-26. 63 Catherine Street.
Omaha, Neb., July 15-24. P. O. Box 384.
Wichita, Kan., July 28-Aug. 7. 1639 North Waco Ave.

SLATE OF LAWRENCE REED.
Forest Hill, Ky., April 3-17.
Home address, Wilmore Ky.

FRED DEWEERD'S SLATE.

Altavista, Va., April 6-20.
Ashland, Ky., April 30-May 15.
Memphis, Tenn., May 17-29.
Charlotte, N. C., June 3-12.
Aberdeen, S. D., June 17-26.
Permanent Address, Fairmount, Ind.

REV. J. E. HEWSON'S SLATE.

Copeland, Mich., April 10-24.
West Baden, Ind., April 25-May 15.
Wilmore, Ky., May 24-31.
Oskaloosa, Ia., June 3-13.
Open date, June 18-July 31.
Boyer City, Mich., Aug. 4-14.
Kearney, Neb., Aug. 18-26.
Lansing, Mich. Aug. 30-Sept. 5.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

MACKAY SISTERS SLATE.

Macon, Ga., April 14-28.
Vidette, Ga., April 28-May 12.
Carrollton, Ohio, May 20-30.
Newell, W. Va., June 3-19.

M. E. BAKER'S SLATE.

Brookburg, Ind., March 29-April 17.
Batesville, Ind., April 18-May 1.

A. L. WHITCOMB'S SLATE.

Minneapolis, Minn., April 13-24.
Home address, University Park, Ia.

F. R. MORGAN'S SLATE.

April 15-24 open date.
Chickasha, Okla., April 29-May 29.
May 27-June 19, open date.
Amity, Ark., June 24-July 10.
Newberg Church, P. O., Atwood, Okla., July 15-31.
Hornby, Okla., August 5-21.
August 26-Sept. 11, open date.
Home address, Ada, Okla., 714 W. 9th St.

BLANCHE SHEPARD'S SLATE.

Grand Rapids, Mich., April 8-24.

W. R. GILLEY'S SLATE.

Month of April open.
Address 531 N. Butler St., Lansing, Mich.

SLATE OF JACK LINN AND WIFE.
Fairbury, Neb., April 3-17.
Gillingham, Wisc., April 29-May 8.
Oregon, Wis., May 10-22.

EDNA BANNING'S SLATE.

Elkhart, Ind., March 27-April 17.
Cleveland, Ohio, April 24-May 15.

F. J. MILLS' SLATE.

Detroit, Mich., (Immanuel Baptist)
March 27-April 10.
Open April 17-May 2.
Home address 723 W. Washtenaw St., Lansing, Mich.

LELA MONTGOMERY'S SLATE.

Indianapolis, Ind., (Maple Road C.)
April 12-30.
Brownstown, Ill., May 1-15.
Address, 8th and Grove St., Evansville, Ind.
Address, 8th and Grove, St., Evansville, Ind.

W. A. ASHLEY'S SLATE.

Columbus, Ohio, April 17-May 1.
Pittsburg, Pa., May 8-22.
Force, Pa., May 29-June 12.

BONA FLEMING'S SLATE.

Indianapolis, Ind., April 24-May 8.
Franklin, Ohio, Mar 30-April 17.
Menomonee, Wis., June 17-24.
Chariton, Iowa, July 1-10.
Hornick, Iowa, July 15-24.
Denton, Md., July 29-Aug. 7.
Winchester, Ind., Aug. 12-21.
Charlotteville, Ind., Aug. 26-Sept. 4.
Nampa, Idaho, Sept. 9-18.

F. F. FREESSE'S SLATE.

Mansfield, Ohio, April 3-24.
Homer (Brandon church), O., April 27-May 15.
Homer (Lock church), O., May 18-June 5.
Albion, Ind., June 9-19.
Norwalk, O., June 22-July 10.
Hughesville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Sychar, (Mt. Vernon), O., Aug. 11-21.
Deanco, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 4-18.
Home address, Upland, Ind.

SLATE OF J. A. WELLS.

Bovina, Miss., April 12-19.
Hot Springs, Ark., May 11-22.
Wilmore, Ky., (Convention) May 24-30.
Butler, Ky., June 1-12.
Cincinnati, O., (Revivalist camp) June 13-14.
Duck Hill, Miss., June 15-24.
Woodland Church (Gloster circuit) July 3-8.
Gloster, Miss., July 10-17.
Hopewell, Miss., July 21-28.
Caseville, Miss., (camp) July 30-Aug. 5.
Liberty, Miss., Aug. 7-12.
Mt. Carmel Church (Gloster circuit) Aug. 14-18.
Watertown, Tenn., (Commerce camp meeting) Aug. 26-Sept. 4.

SLATE OF O. H. CALLIS AND B. G. GREENFELL.

Ashland, Ky., 1st M. E. Church, April 9-27.
Covington, Ky., Trinity M. E. Church, May 4-18.
Home address, Wilmore, Ky.

R. A. YOUNG'S SLATE.

Callis Grove Camp, Milton, Ky., July 15-24.
Scottsville Holiness Camp, Marshall, Tex., July 28-Aug. 7.
Center Point Camp, Center Point, La., Aug. 11-21.
Lafayette Holiness Association, Lewisville, Ark., Aug. 23-Sept. 4.
Open dates to camps or churches, June 7-July 13.

L. J. MILLER'S SLATE.

Ft. Worth, Tex., First M. E. Church, So., March 30-April 24.

REV. C. A. DOUGHERTY'S SLATE.

Lucerne, Ind., April 10-May 8.
Livonia, Mo., May 10-31.
Grayville, Mo., Month of June.
Cincinnati, O., (camp) June 13-28.
July engaged.
Center Point, O., (camp) Aug. 11-21.
Amherst, Va., Aug. 28-Sept. 11.
Baulessville, Okla., April 1-20.
Permanent Address, 446 Main St., Lebanon, Ohio.

T. M. ANDERSON'S SLATE.

Sand Hill, Ohio, April 10-24.
Wilmore, Ky., (Holiness Convention) May 24.
Gravel Switch, Ky., June 29-July 3.
Douglas, Mass., (camp) July 22-30.
Moers, N. Y., (camp) July 29-Aug. 11.
Hollow Rock, O., (camp) Aug. 11-24.

SLATE OF C. M. DUNAWAY AND O. E. EDWARDS.

Hattiesburg, Miss., 1st M. E. Church, South, March 20-April 16.
Jackson, Miss., Capitol St., M. E. Church, South, April 10-May 1.
East Point, Ga., May 8-22.
Hampton, S. C., May 29-June 26.
Lake Arthur, La., July 1-10.
Fort Jasp, La., July 15-25.
Carthage, Miss., July 28-Aug. 7.
Indian Springs, Ga., Aug. 11-19.

SLATE OF REV. JIM GREEN AND RUDD NEWSOM.

Greensboro, N. C., (tent) April 17.
Thasville, N. C., (tent) April 17.
Gibsonville, N. C., (tent) May 10.
Statesville, N. C., (tent) May 29.
Gastonia, N. C., (tent) June 2.
Danbury, ... C., (tent) July 12.
Ball Creek Conf., August 17.
Ball Creek Conf., August 16.
Home address, Rutherford College, N. C.

FRED ST. CLAIR'S SLATE.

Tampa, Fla., Jan. 16-April 10.
(Tent Meeting).
Address, Tampa, Fla.

H. A. GREGORY'S SLATE.

Rogers, Ark., July 15-31.
Ben Franklin, Tex., Aug. 6-15.
Home address, Sherman, Tex.

S. E. POLOVINA'S SLATE.

East Liverpool, O., April 12-18.
New Brighton, Pa., April 17-25.

MRS. JULIA A. SHELHAMER'S SLATE.

Palace Theater, Leechburg, Pa., April 10-24.
Uniontown, Pa., May 24-26.
Aurora, N. J., (camp) July 8-17.
Dayton, Ohio, (camp) Aug. 4-14.
California, Ky., (camp) Aug. 19-29.
Permanent address, Leechburg, Pa.

CHAS. E. BRAUN'S SLATE.

Evangelistic Planist.
Open dates after April 1st.
Also summer camp meetings.
Home address, 2459 E. 89th St., Cleveland, O.

NATIONAL CONVENTION SLATE.

Greenwood, S. C., April 12-17.
St. Louis, Mo., April 19-24.
Des Moines, Ia., April 26-May 1.

ANDREW JOHNSON'S SLATE.

Gordon, Tex., May 1-15.

ALBERT E. DAVIS' SLATE.

Buffalo, Okla., April 2-24.

SLATE OF A. REED AND WIFE.

Hinton Chapel, Ark., April 10-22.
Spring Hill, Ark., April 2-May 8.
Battlesfield, Ark., May 12-22.
Holley Springs, Ark., May 27-June 3.
Falmos, Ark., June 7-19.
Centerpoint, Ark., June 22-July 3.
Fairview, Ark., July 8-17.
Bethlehem, Ark., July 22-Aug. 7.
Falls of Rough, Ky., Aug. 11-22.

E. O. HOBBS' SLATE.

Mt. Vernon, Ill., April 8-24.
Permanent address, 355 South Bayley Ave., Louisville, Ky.

J. E. WILLIAMS SLATE.

Louisville, Ky., April 18-30.
Williamson, W. Va., May 2-22.
Carpenter, S. D., May 24-June 5.
Open date, June 5-July 5.
Huntington, Ind., July 10-31.
Rockport, Ind., Aug. 3-14.
Open date, Aug. 15-30.
Home address, 215 W. 9th St., Owensboro, Ky.

MARY H. ELLIS' SLATE.

East Shoudsburg, Pa., April.

A. M. SPRAGUE'S SLATE.

Keystown, Ind., March 20-April 10.

SLATE OF GEO. W. MARINE.

Fargo, N. D., April 5-18.

RAYMOND BROWNING'S SLATE.

West Asheville, N. C., March 27-April 17.

H. E. COPELAND'S SLATE.

Chicago, Ill., St. Stephen's M. E. Church, April 10-May 1.
Minneapolis, Minn., Grace M. E. Church, May 3-24.
Wilmore, Ky., Convention, May 26-30.
Home address, 2637 Clara Ave., St. Louis, Mo.

E. E. WIGGINS' SLATE.

Converse, Ind., April 1-17.
Home address, 205 Pearl St., Richmond, Ind.

SLATE OF BURL SPARKS.

Song Evangelist.
Indianapolis, Ind., West Side Nazarene Church, March 30-April 17.
Indianapolis, First Church, May 1-21.
Mooreville, Ind., May 21-June 20.
Huntington, Ind., July 9-31.
Middletown, Ohio, August.
Home address, 2110 East 3rd St., Seymour, Ind.

B. T. FLANERY'S SLATE.

South Dakota District Church of the Nazarene, till April 17.
Buffalo, Kan., April 21-May 12.
New Castle, Ind., May 15-June 5.

JOS. OWEN'S SLATE.

Macon, Ga. (Cherokee Heights Methodist Church) April 10-May 1.

W. W. McCORD'S SLATE.

Waverly, Ga., March 28-April 10.
White Oak, Ga., April 11-24.
Omaha, Ga., April 25-May 8.
Brooklet, Ga., May 15-29.
College Place, S. C., June 2-19.
Open, June 20-July 3.
Open, July 4-17.
East City, Ga., (camp) July 19-31.
Flovilla, Ga. care camp ground, Aug. 15-21.

CAMP MEETING CALENDAR.

PENNSYLVANIA.
Ridgeview Park, Pa. Pentecostal camp meeting, July 1-10. Workers and Evangelists: Rev. Oscar G. Cook, W. Washington, Pa., Rev. John F. Owen, Rev. B. R. Porter, Rev. Howard E. Lloyd, Rev. D. A. Keys, C. C. Rinebarger and wife, song leaders. Mrs. Anna McIntyre, Miss Jennie Bradford. Other workers. Address: W. F. Shroyer, Sec'y., 706 South Ave., Wilkesburg, Pa.

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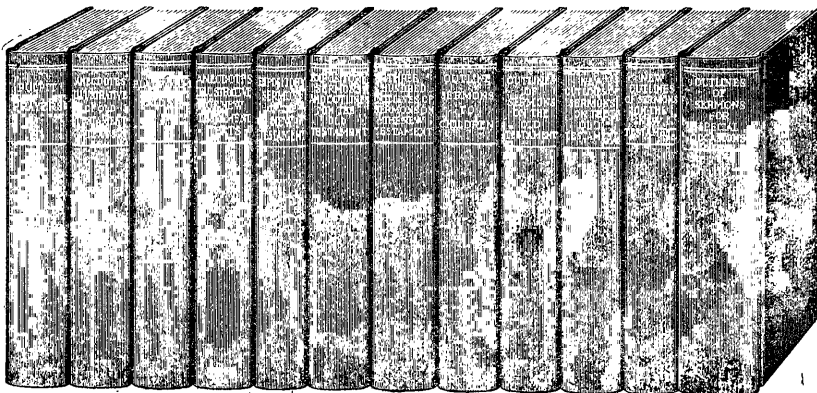
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OF ASBURY THEOLOGICAL SEMINARY

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, April 20, 1921.

\$1.50 Per Year.
Vol. 33, No. 16.

THE MAN WITH A MESSAGE.

By the Editor.

THE real man with a real message will get a hearing. There is a vast difference between a chauntauqua lecturer, with no burden of heart, no great cry to the people, but simply entertaining those who come to hear him for so much money an hour, and the man with a burdened soul, warning, instructing, and admonishing his fellowbeings on some subject of vital importance.

* * *

There is a vast difference between the preacher who scratches about among the books, magazines, newspapers and skeleton sermons in his library during the week, and finally, finds a text, gets together a few trite sayings, tells an anecdote, relates a touching incident, recites a few verses of poetry, and calls it a sermon, and the messenger of the Lord with his heart on fire and an unquenchable desire to warn men to flee from the wrath to come, and to seek in Christ redemption from their sins.

* * *

The man with a message, a great truth he believes with all his soul, and longs to impart to his fellowbeings, in the most attractive, convincing and compelling manner, will have a hearing. Men delight to look into the face and listen to the voice of a fellowman who is absolutely sure that he has the truth, and dead in earnest to deliver it; and who delivers it to his fellows, because he loves them and longs to bring them under the power of truth that he is assured will save them, both for this life, and that which is to come.

* * *

Blessed are the people who sit under the ministry of a man who is quite sure that he has a message from God, and whose soul is afire to deliver that message. Such men love their fellows and cannot be content without seeing them brought under the power of the truth they believe and love. The man with a message from God is not preaching the philosophy and notions of men who do not believe the Bible, who do not love their fellowbeings, but who are entertaining themselves with their unbeliefs. He believes the Bible; he feels that he is under oath before God to preach what the Bible contains. He fears God; he worships Him. He believes in the Lord Jesus. He believes He is willing to save, and mighty to save to the uttermost. He believes that men about him are lost; that they must repent soon or go out into eternal torment. He is in earnest. He is almost desperate. His soul is in an agony of fear, and longing, and hope, and love, and prayer. He is a preacher; he has a message. He is worth listening to. He may not be a profound philosopher; there may be inaccuracies in his grammar; he may tangle his logic a bit, but he has a message and he will get a hearing.

These thoughts are suggested by a sermon I heard a few evenings ago by Dr. Straton at the Bible Conference in Miami. He is pastor of Calvary Baptist Church, New York City. He is creating some stir in New York. He has armed himself with the sword of the Spirit and is striking right and left against the sins and wickedness of that great city. He is getting a hearing. He is one of a number of stalwart Baptist preachers in these United States who believe the Bible and are neither ashamed or afraid to stand up in their pulpits and say the Bible is the word of God; that it is inspired; it contains the laws by which we should live and the gospel through which we are to be saved. It tells of the heaven we shall enjoy if we seek the salvation of the Christ it offers, and the hell into which we shall go if we trample upon its commandments and reject its Christ. That is the kind of preaching this generation needs. We would not intimate that there are not many Methodist and Presbyterian preachers who believe and preach these great truths, but we are impressed with the number of Baptist preachers who are standing in the midst of the confusion of tongues of destructive criticism, modern thought, and many inventions of men and devils, and are mightily preaching the word of God. We should like to suggest to any young preacher who may read these words, that he devote himself to the study of the Bible and that he zealously, fearlessly, and earnestly preach the same, that he get his own soul on fire with the love of the truth, and that he preach it in its simplicity, without apology, as one in authority. The man with a message will get a hearing and he will see the fruits of his ministry.

A True Methodist.

LETTERS are coming from many quarters endorsing the attitude of THE PENTECOSTAL HERALD toward destructive criticism and the many inventions which are being offered as substitutes for the gospel and the salvation which saves men from sin and makes them loyal to Christ and His Church. Very rarely there is a discordant note; it usually comes from some brother who has been under the influence of the advocates of the New Theology and imagines himself to be burdened with intellectual acumen, and those who hold the old faith ignorant and entirely behind the times.

The brother writing this letter is a real man who has studied theology, who knows the Lord Jesus Christ, and who loves the Methodist Church. It is private, and for that reason I shall not give the name or place

from which it was written. The letter is as follows:

"My Dear Dr. Morrison:

"I write to compliment you for giving us so many good things in THE HERALD. I think it is gradually and permanently growing better. I find it very profitable to read along with my church paper. The one complements the other. I could not conscientiously be otherwise than with you in your fight against the things that militate against the very vitals of Methodism and the teachings of Jesus. I am glad you very thoughtfully and cautiously warn against the idea of anyone breaking with the Church and taking a defiant attitude toward it. We who stand unswervingly for the old doctrines as against the new onslaughts of the modern would-be intellectuals, who are ashamed or not in sympathy with them, have no excuse nor want any to leave the home and rich inheritance bequeathed us by our fathers. I have all along endeavored to stand for the fundamentals of our faith and shall so long as I claim to be a representative of the Christ who loved me and gave Himself for me. The numerous and nefarious methods that are being foisted on the Church must be lovingly but fearlessly attacked.

"As you are aware, the men who are prominent in getting up and putting on these various questionable programs are not pastors in charge. Indeed, many of the pastors strongly and uncompromisingly advocate them, but usually the authors of these new projects are the men who are in some official position of the Church with a good salary attached. These men are the first ones to cry out against the man or the paper that has the temerity to oppose their schemes. The writers of many of the books which have the higher critical ring are the so-called leaders holding official positions. You have observed that the conservatives were very much in evidence at our last General Conference, and made their presence felt as they had not for a long time. That goes to show that there are thousands who have not bowed their knees to the Baal of higher criticism and amusement.

"As you have said, the modern war has manifested the stupidity and erroneusness of the German rationalism. I have been wondering if some other great cataclysm would have to turn the tables of the present movements so numerous and rampant in order to show them the futility of their silly, worldly programs. In an enclosed article I have endeavored to say that the reason we have invented so many clever schemes is to win back the people we have lost by failing to proclaim the gospel of Christ. It is pathetic to behold young men given over to this pigmy business of promoting ecclesiastically-manufactured projects when they might be preaching the glorious gospel of the

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Submarine Attacks on the Old Ship of Zion.

Rev. G. W. Ridout, D. D., Corresponding Editor.

ARTICLE VII.

THE NEW COURSE OF STUDY AGAIN.



OTWITHSTANDING the action of the last General Conference decreeing that the Course of Study should be changed and made to conform more with the teachings of Methodist standards, we are astonished, appalled and ashamed that we have in Methodism today—at the top of things too—a set of men who are openly defying the action of the General Conference and brazenly ignoring the demands of conservative Methodism by attempting to project again upon the Church and ministry a Course of Study almost, if not fully, as radical, rationalistic, doubt-breeding, perilous, poisonous and soul-wrecking as the old course was.

In our last article we adverted to the fact that Peake's Commentary is to go in the new course. This work is a combination of a set of liberal Bible scholars committed to the new theology over whom Professor Peake presides as editor. It is really the bringing into the course not one book, but a whole set of writers, the majority of whom are of the "new school" and destructive critics. It has been said of Professor Peake that he has made a wreck of Primitive Methodism in England through his rationalistic teachings and now we are inviting him into our American Methodism to do what mischief he may.

Of the new course, as a whole, the following estimate is given by a very thoughtful man and conservative writer, at one time one of our semi-official editors. He says of the new course;

1. "It contains no book, except Wesley's sermons, from the glorious past of Methodist thinking and conquering discussions of the supreme truths of the Gospel.

2. "It omits all direct defense of the Bible and orthodoxy in this time of fiercest assaults upon both by the unbelief in the Church itself. Not a work on Bible inspiration, nor even on Archeological wonderful corroborations of it.

3. "It gives no fundamental expositions of our doctrines of the Witness of the Holy Spirit in the believing and of Christian holiness, for which Methodism was born and with which she conquered all the churches and all the world.

4. "On subjects which the course presents a wholly unbalanced list, it selects new and discredited books instead of great works by world famous authors in Methodism and outside. The secretary's objectionable book again proudly heads the list.

5. "It shows throughout that its sole test of scholarship and worth is the parrot shibboleth of the higher criticism of the Bible and Unitarianized theology. This again in spite of overwhelming General Conference condemnation.

"Consider the astonishing omission of the great thinkers that made the Methodist Church, that glorious faith now here exploited for a destructive cult. Think of the masterly John Fletcher, of Adam Clarke; of theologians unsurpassed, Watson, Pope, Miley, Bishops Foster and Merrill; of Whedon, Hurst, Harman, Townsend, Strong and many more.

"Then consider the omission of all strong books, enough in our day to fill a vast library, that show the fallacies and follies of the destructive criticism of the Bible. Are young Methodist ministers to think there is no defense of the real inspiration of God's Word? That the early history of the Bible cannot be substantiated? That Messianic prophecies are to be abandoned by the Meth-

odist Church? That everything held precious in the Bible by Methodists is now to be basely surrendered without a fight? And when the fighting on the orthodox side is so good and victorious all along the line. But not only have we no defense of orthodoxy, we have the evil thing that attacks orthodoxy in the course itself. The Des Moines General Conference won the first Marne battle. Line up for the final one in 1924 for victory for Christ, God of very God."

A Methodist pastor writing on the Course of Study to one of our Methodist editors says:

"The books in the Course of Study are far worse than I thought by my former casual examination. I never read more abominable Higher Criticism and Unitarian teaching than Knudson's 'Beacon Lights of Prophecy,' Smyth's 'Bible in the Making,' and Rall's 'New Testament History.' They are amazing, extreme, unmixed rot. If the Bishops approve these books they ought to be made to preach them. For them to pose as orthodox and give us warm spiritual Methodist preaching and then send out such books is intolerable."

These are great subjects—often learnedly adverted to by speakers at Conferences these days. They always set me thinking—and these are my conclusions: 1st. Gabriel, with all his centuries of experience, with a mind trained in direct contact with the Supreme Teacher Himself, cannot think of anything more glorious than this, "His name shall be called Jesus for He shall save His people from their sins." That is advanced thought enough for me. 2d. There is no evolution like the evolution of a human soul that emerges from the bondage of sin into the glorious liberty of the sons of God. 3rd. The higher criticism that does away with the vicarious atonement of Jesus Christ and with the inspiration of the Holy Scriptures is a curse to the Church of God and is doing infinite harm to individual souls with whom I am acquainted. It has turned several young men away from the ministry and sent them to secular life and secular employment, when they expected to be Methodist preachers. Yea, more! it has destroyed their spiritual life. A Methodist preacher told me only a few days ago, with many tears, that his son, before he went to one of our own schools, used to come in to prayers and read the Scriptures with the family. He never does so now. His spiritual life and our family Christian companionship are destroyed, and that, too, by teachers who were expected to guide him into the ministry of our Lord Jesus Christ.

My memory is full of such facts. Every speaker who comes to my conferences talking about advanced thought, evolution and higher criticism, is liable to get one of them as an illustration of gospel advanced thought and gospel higher criticism. And you must not charge me with discourtesy if I obey my conscience and tell them to the people.

—Bishop C. C. McCabe.

The vital question is what are the Bishops going to do about it? They are finally to decide the matter at their May meeting in Portland, Ore. Shall Methodism have to witness such an amazing spectacle as our Board of Bishops endorsing such a set of books as the new Course of Study contemplates? What will bishops like Berry, Oldham, Stuntz, Wilson, Leete, Shepherd, Mitchell, Burt, do about it? We know some bishops who will undoubtedly approve of the course and use their utmost endeavors to project it upon the Church.

Imagine a scene: At the bar of a Methodist conference a set of young men are about to be ordained. The Bishop asks them the question: "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word?" The young men reply in

the negative, and say to the astonishment of all, "No!" instead of the usual "Yes!" The Bishop halts the ordination and one of the young men, spokesman for the class, speaks out and says: "Bishop, I was born and bred in Methodism; early in life I was converted in a Methodist revival meeting and had, what I thought was, the clear witness that I was a child of God. Later I heard the Church's call and joined the ministry. I was told to go to school; I went to the college where I came daily under the teaching of professors who undermined my faith in the Bible as the Word of God; I no longer believed as I did in my earlier experiences, I gave up my belief in the inspiration of the Scriptures, Christ's divinity and the atonement and became entirely modern in my views relative to religion. I went to the theological seminary and there received my training under teachers, most of whom accepted the new theology. I have studied my Conference Course of Study and many books in it taught the newer views. I do not believe in doctrine and dogma. My training in Methodist schools and in the Methodist Course of Study has removed far from me the things I once thought essential. In the light of the training I have received at the hands of the scholars, I no longer accept Methodist doctrine as found in our standards. I believe the teachings of the new age; I believe in social salvation and in the regeneration of society, and I am not prepared to say that I will banish and drive away all erroneous and strange doctrines, because the training I received at the hands of my Church has taught me to acknowledge the good in all kinds of doctrines, and to accept as true, the findings of the scholars as opposed to the doctrinal teachings of our Church."

What could the Bishop do in such a case as that?

Perhaps the time of the promise has not yet come, because our trial has not yet fulfilled its design. The chastening must answer its purpose, or it cannot be brought to an end. Who would desire to see the gold taken out of the fire before its dross is consumed? Wait till thou hast gained the utmost of purity! These furnace moments are profitable. It would be unwise to shorten such golden hours. The time of the promise corresponds with the time most enriching to heart and soul.

Just a Few Left.

We recently had a letter from a sister who wished to know how to teach a Sunday school class, and we were glad to have a real help to recommend to her, as we had tested it out for a number of years when teaching Sunday school classes. We refer to that practical, spiritual, illustrated book, "Arnold's Practical Commentary", which, we believe is the best ready-to-use Sunday school help on the market. Much of our Sunday school literature is tainted, making it unsafe for young minds, but the teaching in this book is sound and comprehensive, apt in its exposition and illustration, and spiritual in its suggestiveness and practical application. We are offering this splendid Commentary and our beautiful Scripture-Text Calendar for 1921, for one dollar, owing to the fact that some time of the new year has elapsed. The calendar has a Bible picture which illustrates one of the Sunday school lessons for month where it appears. It contains a scripture verse for every day of the year. We only have a limited supply of each on hand, so order at once that you may be beneficiary of this splendid offer.

MRS. H. C. MORRISON.



The God of Fire.

Rev. Edward R. Kelley.



*** Whose fire is in Zion, and his furnace in Jerusalem." Isa. 31:9.



IRE is an emblem of destruction, and it is, too, an emblem of power and purity. There are those who do not like to think of fire as it is brought to our minds in the old Book. Fire in God's word has different meanings attached to it. If we attribute to these words, which I have made use of at this time, simply a meaning of destruction we shall fail to grasp the real teaching of God. It is true they are a revelation of destruction, but they are more than that. The writer of the Hebrews tells us that "Our God is a consuming fire." Now when God is compared to fire, is it because of the aspect of His character that we most of all dread? Is there not, too, a suggestion of more pleasing qualities which are needful amongst us; qualities that designate purity and power?

With that thought before us let us recognize God's presence in Zion, or in our midst as a source of comfort and consolation to His people, and also a source of defense of the Church's adherents. God, as a "fire in Zion, and a furnace in Jerusalem" is there for the destruction of evil, it is true; and He is there also for the protection and purification of His people. As God dwelt in His ancient city, so does He wish to dwell today in His Church. God is never fully pleased or satisfied with any church organization until He has the right of way therein. He must be the "Alpha and Omega" of all church life and activities, if the church is what He would have it be. That is a sad picture we have in Revelation 3:20. It is a picture of the Christ standing at the door of a church seeking entrance. He knocks, and knocks, and knocks, and no one comes to let Him in. Think of it! There is no preacher there to let Him in; no layman who will unbolt the door and let Him; no official member who will invite Him in. Isn't that something terrible? And yet that is the picture as the Book gives it. But whenever God can get into a Church He comes in, in His majesty and glory, and like a furnace of fire He burns and glows; like "a store-house of burning love" His presence is felt and the coldness and indifference of the membership is thawed out as they come in contact with His fiery presence.

The Church should be all aflame for God,

with a flame of fire bursting forth from every heart and life composing it. But is this so? Do we see a manifestation on this order today? There may be, and there are a few here and there who are on fire for Him, and who are burning and glowing in the midst of dead formalism and powerless worship. A religion that has no warmth in it, is a misnomer. The apostle tells us: "Be fervent in spirit, serving the Lord." Literally: "Be boiling over in spirit, serving the Lord." And we cannot boil if we have no fire. "A fiery furnace with its doors hanging with icicles is no greater contradiction than a church or an individual professing to know God, and yet living lives as cold, frozen and unmoved as many are doing today."

There is something attractive about a fire. You let a building get on fire in your community and immediately all classes will turn out to see it burn. The rich and the poor, the halt and the lame, the deaf and others will turn out to see the conflagration, even though it be in the dead hours of the night. What is the need of the Twentieth Century Church? We have heard of attracting the masses, but it takes something more than brass band and paid choirs to attract the multitudes. There is one sure remedy: *get the church on fire for God and the salvation of souls and every sinner in town will come to see the fire burn.*

The need of the present day Church is not an increase in membership and money, neither is it fine buildings; but the great need of the Church today is the first century power; the baptism of the Holy Ghost and fire. In the earlier days of the Church money was a secondary consideration; but what of today? Is it not a well known fact that the wealthier a church becomes, the less spiritual power she possesses? And is it not a fact that spirituality is on the wane in a church where the prayer-meetings, class meetings, and love-feasts are sparsely attended; while in the same church the crowds will attend the social and "bazaar" and the festival? A fire-baptized church will always have money to carry on her work and labor of love. A fire in the pulpit and a fire in the pew will attract the multitudes. What the church of today is in need of more than all else is a mighty baptism of fire, purifying and electrifying her membership.

Fire is a great purifier. "How long, think you, would it take a workman, with hammer and chisel to get the ore from the rocks

in which it lies so closely imbedded?" "But if they are thrown into the great cylinder, and the flames are fanned to torrid heat, and the draught roars through the burning mass, at nightfall the glowing streams of pure and fluid metal, from which all dross and rubbish are parted, flows into the waiting mould." This is but a picture of what God longs to do for the Church. As the dross is separated from the metal so God desires to burn up the grit and dross, the evil and selfishness of our natures, that nothing but the pure, bright, shining metal of our characters remains. Whenever God as fire comes into the heart all roots of bitterness, pride, anger, jealousy, malice, envy, strife, impatience, worldliness, worldly ambitions, and impurity are burned up; and wherever the fire is burning, there is no more grumbling and growling, sensitiveness and touchiness, complaining and fretfulness. God can't live in a heart filled with these things.

In some of our larger cities there are disinfecting ovens where articles that have become tainted are taken, and after going through the flames, they come out pure, wholesome, and sweet. Infected articles are taken there and exposed to a very intense heat until all the germs are destroyed. There is one germ that has fastened itself upon all mankind. We see it manifest in the infant as well as the man; and God is never satisfied with man until this germ has been consumed. God's fire is to *destroy inbred sin*; (the universal germ), and purify unto Himself a peculiar people zealous of good works. "And He will sit as a refiner and purifier of silver, and He will purify the sons of Levi, and refine them as gold and silver." That's you and me.

In spite of the fact that fire is the great purifier of our natures, there are those who have sought other remedies and means. We are told that all that is necessary is to be baptized. Water is good; we have no fault to find with it; but water cleanses only the outside, and what is needed is a remedy that will reach the lowest depth of heart and life. *Fire cleanses the inside and outside*; and does not become tainted, as water does, in the least. Plunge some foul thing into the flame and you destroy the poison therein. That is the way God means to deal with His people; "not by external application," but by an *internal eradication*.



Sweets From Solomon's Song.

Abbie C. Morrow Brown.



CHAPTER 2.

"Love is Better than Wine."

"Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." Song 1:2.

Wine stands for earthly, temporal, manifest blessings; Gen. 27:28; John 2:11; Isa. 65:8; types of spiritual blessings. Isa. 55:1; Zech. 10:7. The first gift of Jesus, in His ministry, was a wedding present of barrels full of "good wine." Jno. 2:10. The last gift of Jesus to His disciples, as He instituted the Memorial supper, was wine, with the promise that He would "drink it new" with them, in His Father's kingdom. Matt. 26:27-29.

Wine is also a type of the manifest gifts of the Spirit. Acts 2:13; Eph. 5:18. But the gifts of the Spirit bear no comparison to the fruit of the Spirit. Gal. 5:22, 23. It is significant that between the Gift chapter nestles the Love chapter, and we read, "And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Cor. 13:

13. For "faith worketh by love." Gal. 5:6; 1 Cor. 13:1-3. And "hope" of the Lord's coming will never be realized apart from "love." James 1:12; 2 Tim. 4:8.

At twelve years of age they sent me to boarding school. One day a schoolmate said, "Your father is in the parlor." "My father," I cried, in delight, and ran down the stairs and across the lawn to the parlor with the tears running down my cheeks. I marveled that I could weep when I was so happy. It was my first knowledge that there are tears of joy. My father handed me a basket of luscious peaches. I thanked him and laid it on the table and crept into his arms. Presently he asked if I had any money. He put me down and drew a handful of silver from his pocket. I laid it beside the peaches and crept into his arms again. If I had known the Scripture I might have said, "Papa, thy love is better than wine," and he would have understood me.

When I was married to Thomas J. Morrow he had a good salary and gave me every

comfort and many a luxury; but I would have gone with him to the ends of the earth, without a penny in his pocket. His love was better than wine.

On our wedding tour we went to Niagara and Cleveland, where it seemed best for him to leave me and go further on business. After he kissed me goodbye and entered the carriage, I laid my head on cousin Jennie's shoulder and wept heart-breaking tears, as I thought something might happen to him on the journey and I might never see him again.

I had on the engagement ring, and the wedding ring, pledges of his everlasting love. I had the beautiful white wedding fan. There was money in my purse; but my heart cried out for my beloved.

There comes a time in Christian experience when God is more to us than all His gifts; when the desire for His conscious presence in communion swallows up every other. Psal. 73:25. His love is better than wine.

757 N. W. 11th St., Miami, Fla.

The Ordo Salutis.

Rev. C. F. Wimberly, D. D.

No. IV.

WE come now to the closing steps of the plan of salvation. With some, the experience of holiness is the wave-crest of salvation—the acme of grace. Quite true, so far as peace and assurance reach; but salvation means much more than being saved from sin, and baptized with the Holy Ghost. When viewed in its fulness, it means the redemption of our corruptible bodies; it means the restoration of all things, back to Edenic purity and beauty. It does not stop with the soul adjusted to the laws of God. Christ came first as a Savior; He will come next time as Restorer and King. Sin was injected, and the divine programme was interrupted; therefore, matters cannot be ended; the drama cannot be closed until there is a complete restoration; until Satan is conquered and punished, and the earth becoming once more the glorious paradise intended from the beginning.

In this article, we shall not enter upon a discussion of our Lord's Return, except as His return touches, or is germane to the subject of the *Ordo Salutis*. This plan begins with man a lost sinner, and will not end until man lives on a renewed earth, wherein dwelleth righteousness, undisturbed by the hand of the despoiler. Otherwise, it would mean an ultimate victory for Satan, and he could flaunt his victory in the very face of God. If when Christ comes, He puts an end to time, and calls the last judgment, without redeeming the earth, it would also be a victory for the evil one. If He were to come and "catch away His Bride," and take them to the City of Gold—establish them in heaven, Satan could also mock at the plan of salvation, in that it did not win the earth. But such is not to be the programme; "He must reign until He hath put all things under His feet." "Know ye not that the righteous shall inherit the earth?" "And they lived and reigned with him a thousand years." "So Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin (without a sin offering) unto salvation." Heb. 9:28. He came first as a great sin offering; but the climax of His programme will be His second coming, fulfilling and completing the plan of redemption—the *Ordo Salutis*.

We shall not undertake any of the phases of this subject, touching the imminency of His coming, or the signs of prophetic fulfillment of the near appearing; but rather touch a few of the pertinent phases of what He will do when He comes, in rounding out the wonderful plan.

What do we mean by complete redemption? What will He do when He comes? What is the purpose of His coming?

1. He must come as a necessity, being the rightful heir and ruler of this world which He created and redeemed by a sacrifice of Himself. Satan is the god of this world, but is so by conquest and usurpation. Satan has no rights here, and his millenniums, deception and triumph must come to an end or else the universe must behold a defeated Christ! As matters stand now, Satan seems to be lord of about all he surveys. Satan will be arrested by the great Angel High-sheriff of heaven, and he will be confined to the bottomless-pit to serve a sentence of One Thousand Years. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and

set a seal upon him." Rev. 20:1, 2, 3. Now this has not yet been done, and will not be done by the present processes; it will be done, thank God, by Him, when He comes.

2. Then, He must come of necessity, if ever the curse is removed from the earth. With all our discoveries of science, medicine and sanitation, the ills of the race continue and enlarge. There are vast deserts, swamps, fever-laden, germ-infected centers; there are the vile funga and flora, destroying and choking out every kind of fruit, grain, and cereal suitable for food. It is a battle royal, year after year, with toil and sweat, yet the world is hungry. It will require His presence, His skill, His leadership and His omniscience to put away these things; otherwise, the prophecy of a restoration of all things will be a mistake. If "The wilderness, and solitary places shall be glad for them, and the desert rejoice as the rose," it must be ushered in by One who is able to do it. All nature groans, as it were, waiting for the physical redemption of all things.

3. He must of necessity come in order to amply reward His own servants. He left His goods with them, and went away. As the story goes, the good man, by and by, returned to see what had been done during His absence. He found some of them had been "good and faithful," others, "wicked and slothful." This matter could not be adjusted until the Master Himself returned. This parable is a clear teaching and proof, that our Lord must return to reward those who kept before them the measure of their responsibility. "My reward is with me," He said through the Seer of Patmos. The matter rests there, and He is going to come and adjust a world, that for all the centuries, has been out of plumb. The world does not deal out justice; she has administered the severest punishment to her greatest benefactors. This has been true from the days of Jeremiah unto the present hour. Musicians, poets, sculptors, authors have died in poverty. While Hawthorne was writing "Scarlet Letter," he spent most of his time trying to keep the wolf from the door. Today, a young man dancing on the Bowery, writes a few rag-time, jazz songs, and cleans up a million dollars. Humble merit is often swept aside by the blindness of authority, while the "four flusher" is allowed to carry away the promotions and honors. This is seen every day, in every department of life. These are the things He is going to straighten out. He is going to judge the world—not in a last judgment—but He is going to "sit as a refiner of silver, purifying the sons of Levi."

Those who follow Him, in white, will in that day, get full recognition and reward; the line of cleavage so pronounced among us, will have no bearing then. Ranks, titles, dignities recognized by this world, will meet the same test as those who were unheralded and unsung. If any difference, their acid test will be greater, because of greater ability and opportunities. But things will be weighed in the balance, even to the utmost farthing.

Just one word about the reward—what will it be? Paul tells us what he was going to get: "And not for me only, but all those who love his appearing." He says, his reward was going to be a crown; not a head-gear, to be worn in heaven, but a crown meaning rulership and authority. "Heir, and a joint-heir with Jesus Christ." Paul knew he would reign with Christ, because he had suffered with Him. Dear reader, keep in mind, that He will come as a thief first—for His church; it will be the Rapture—catching away the Bride—the blood-washed,

waiting ones. But He will also come as a second manifestation—with His Church. The first installment, therefore, of the reward, will be a place in the holy nuptials of the marriage of the Lamb—a place at the marriage supper. The second installment of the reward will be the Crown, upon which authority they will live, rule, and reign with Him on earth.

4. Then He must come to establish the Throne of David: He is to sit upon David's throne. The kingdom of David was the prophetic type of the Millennium reign. The Zion movement—re-nationalizing the Jews as a people—does not meet the specifications of this administration. They may return and establish a Jewish republic, and be recognized as a nation, which fulfills a very important prophecy, but does not meet the glorious Theocracy, as was foreshadowed by the Throne of David. All this has to do with the things of earth, and in no way refers to the throne of God in heaven.

5. Then He must come in person, if every eye is to see Him. He must come in person if His feet are to stand on Mount Olivet. If the book is true, He must come in person, if He is to reign upon the earth for a thousand years. He must do this, if He puts all enemies under His feet, if He is to bring all the kingdoms of this world unto Himself, as King of kings, and Lord of lords. All this must be done, if not one jot or tittle of the word will pass away until it is all fulfilled, and every school-boy knows this has not yet been done. If our Bible is inspired, and written by revelation, these things must be done, or turn our Bible over to the collectors of curios. Just two horns to the dilemma; the book says He will do all these things; atheists, higher critics, post-millennialists, and wicked people say He will not. We are quite sure the Kaiser did not believe in the early coming of Jesus. If He is not going to come as He says, let us revise our Bible, join the higher critic Bible study class, boost post-millennial literature, etc., etc. But this writer prefers to believe that our old Book is true. Amen.

THE END.

Central Holiness Camp Meeting and Bible Conference.

It is hoped that this gathering, in the Tabernacle at Wilmore, Ky., July 14 to 24, will be one of the greatest in the history of the old camp ground. We hope that preachers and people all over Kentucky, at least, will begin now to make their arrangements to come and camp.

You can guess the bill of fare when you read the list of workers: Rev. Joseph H. Smith, Rev. A. P. Gouthey, Dr. H. P. Sloan, Dr. H. C. Morrison, Dr. John Paul, and others, with Charlie D. Tillman in charge of the music and chorus, assisted by units of the Asbury College orchestra. Write your purpose to come and state your wishes, to the Business Manager of the camp, Dr. C. L. Thompson, Wilmore, Ky.

An Explanation.

Over a year ago I prepared a tract for publication, and proposed to sell it at fifty cents a copy, to advance subscribers. About \$50 thus fell into my hands. Prices of material and work soared out of the ordinary, and I was taken sick, from which I did not recover for nine months; hence the book did not appear. I am to get it out before long, but I am ready to return the money to all who prefer that to waiting for the book. I can be addressed at New Smyrna, Fla.

JOHN B. CULPEPPER.

Bud Robinson's Weekly Chat.



We greet you this week from dear old Kansas, where they raise as much wheat to make brown-back biscuits as any place in the country. Here you can see wheat and alfalfa fields for miles and miles. It is no trouble to hear the hens cackle and the calves bawl and see the cows coming up. Kansas is where they do things. The readers of THE HERALD will remember that Wichita, Kan., is where they have the big State camp meeting, where tens of thousands of precious souls have been blest. The Editor of THE PENTECOSTAL HERALD has often preached on the platform of this great camp.

While we have a few men that preach holiness all the time, we have multiplied thousands that never preach it at all; and while we have a few good holiness papers published in America, such as THE PENTECOSTAL HERALD, *Herald of Holiness*, *God's Revivalist*, *Christian Witness*, *Free Methodist*, *Living Water*, *Way of Faith*, yet the great religious journals of the land, when it comes to preaching holiness as a second work of grace, are about as mum as clams; they neither have time nor patience with it. If we don't do the thing, it won't be done.

Last week we took up a number of scriptures that taught two works of grace; this week we will begin with the two calls. In Matt. 9:13, we read that the "Son of man came to call sinners to repentance." Of course, the readers of THE HERALD know that repentance is the gateway to a Christian experience. There is no such a thing as a Christian experience without drinking the bitter cup of repentance. Here we have the fact brought out clearly, that the first call to the sinner is to repent. In 1st Thess. 4:7, is a call to the Church: "For God has not called us unto uncleanness but unto holiness." Here we have two calls to the human family—one to the sinner to repentance, and the other to the believer to holiness.

Not only do we have two calls, but we have two of the greatest statements in the Book concerning the love of God. In John 3:16, is one of the most popular verses; in fact, the verse that is the favorite with the human family, as far as they have heard and known of Jesus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Using the expression of Bro. C. W. Ruth, he would say, "Here is divine love, world-ward." We read in Eph. 5:25, 26, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Here the reader will see divine love Church-ward. First, God so loved the world; second, Christ so loved the Church; third, God so loved the world that He gave Christ; fourth, Christ so loved the church that He gave Himself; fifth, God so loved the world that He gave Christ that the world might be saved; sixth, Christ gave Himself for the church that the church might be sanctified.

The reader will see the love of God reaching down to the sinner, and the love of Christ reaching down to the church. The world is not the church, and thank God, the church is not the world. If God so loved the world that He gave Jesus that it might be saved, that ought to make every sinner shout himself hoarse over the fact of the love of God and the dying groans of the blessed Christ. Yet, while all people accept the teaching of

the fact that God so loved the world—and they want us to preach that God so loved the world—preachers have told us when we got up to preach, that there were lots of sinners here, and to preach that God so loved the world that He gave Christ. We see and believe that, but we tell them at the same time that Christ so loved the church, that He gave Himself for it that it might be sanctified. To get the church sanctified is a different job altogether from getting sinners converted. In fact, a sinner must be converted before he can be sanctified. No preacher has little enough judgment to call sinners to the altar to seek the experience of entire sanctification, though some of them preach that we get it all at once. If we do, then we don't see why they all don't profess to be sanctified, for if a man was sanctified when he was converted, why not testify to it and let the world know that he has the thing.

We have heard preachers preach that you get it all at once, and we woke up to the fact that we didn't and when we got sanctified ten years after we were converted, they set up an awful howl about it, and called us a bunch of fanatics. It seems strange that if they had it all the time, that they would get made because we got it ten years after we were converted. It looks to me like they would be glad for a fellow to get it any time if he has to have it to get to heaven.

Beloved, facts are facts. I have never known a man that taught that one got it all at one time, to ever testify to it, but we have witnesses by the tens of thousands that can testify clearly to the fact of being converted at one time and sanctified at another. We have heard them testify and shout and praise God, until their faces would look like you could take a rag and wipe enough heaven off of them to save the settlement. We have seen their souls shine through their faces, and the big tears standing on their cheeks shining like diamonds, as they testified to the sanctifying grace of God, while the fellow that teaches that you got it all at once was standing around the corner growling, looking down his nose and ready to make war on those who had gotten it as a second work of grace.

Turn to 1st John 1:5. There was read that Jesus Christ was manifested that He might take away our sins. We step down now to the 8th verse and read that Jesus Christ was manifested that he might destroy the works of the devil. Now here we have the two manifestations of Jesus: one to take away our sins, and the other to destroy the works of the devil. Here is a double work of grace. Or using the common phrase, the first and second blessing, properly so-called. To take away our sins is one work of grace, to destroy the works of the devil is another work of grace. The works of the devil of course is planting the carnal mind in the human heart, and the works of the carnal mind are outbroken sins, which must be pardoned; but destroying the works of the devil is removing from the human heart that peculiar thing that the whole human family is troubled with.

There are many names applied to it; when the scientists write on it they call it *heredity*; when the preacher preaches about it, he calls it *depravity*; when the Bible talks about it, it calls it *carnality*; when two poor old sinners get drunk down town and have a fight, they call the same thing *deviltry*. Whatever the thing is, this is the thing that is destroyed by Jesus Christ. No man is at his best until his sins have been blotted out and his heart has been cleansed. This is the best that God can do for a man in this world, so far as works of grace are concerned.

Pardon and purity cover all the ground. Then we can go on and develop full grown Christians, and there is probably no end to that. Pardon and purity are instantaneous works of grace, and are done by the good hand of God in the twinkling of an eye.

A Book to be Read by Thousands.

Let me write a few things about a small book just published by The Pentecostal Publishing Company, entitled "The Plan of Salvation," by Dr. Gideon L. Powell, now of the Erie Conference. It is an inexpensive book (costing only 25 cents) and would make an admirable text book for Bible classes and Christian workers, Bible assemblies, etc., as well as a fine work to put in the hands of theological students in such schools as Asbury, Taylor, C. H. U., and like institutions.

Dr. Powell is one of the best trained preachers of Methodism, he took his philosophy under Bowne, of Boston, but when it comes to Theology he has found nothing better than that laid down by John Wesley and Adam Clarke.

In this work, "The Plan of Salvation," Dr. Powell is thoroughly orthodox but puts the processes of salvation from "conviction of sin" right on down to "entire sanctification" in a new and fresh and vital manner. He writes in a scholarly way and this will commend the book to the scholarly. He writes as a theologian making it appeal to all theological students, but he writes withal in such a practical way that the great truths of Redemption are presented with a freshness and clearness that is beautiful.

Let THE HERALD readers order this book by the hundreds. Churches having a lot of new converts on their hands will do well to place this book in the hands of young Christians. Send in your order. Price 25c only. Pentecostal Publishing Company.

GEORGE W. RIDOUT.

P. S.—It would be a fine thing if the Bishops would put this small book in the new Course of Study. It is the best little book on the Methodist doctrine of salvation that I know of.

G. W. R.

Notice!

Rev. G. W. Ridout, D.D., has some open dates for spring and summer meetings; one date in May, and one in August; the latter he would like to give to some one in Mississippi, as he will be there for a meeting at that time. Dr. Ridout needs no commendation, as those who read THE HERALD know of him, that he is most valuable help, and anyone securing his services may count themselves fortunate, indeed.

A Good Library in One Book.

We refer to Smith's Bible Dictionary, Teacher's Edition, containing 440 illustrations, chronological tables, maps, etc. In fact, this volume contains "the fruit of the ripest biblical scholarship of England," condensed for the convenience of Sunday school teachers and preachers. You can get a splendid biography of any Bible character in few words by consulting this Dictionary. No Sunday school teacher or minister should be without this comprehensive help to Bible study. The good news we wish to tell you is, that The Pentecostal Publishing Co., is making an offer of this \$2.50 book for *half price*. This offer may not last long, so order as soon as you read this notice, and be enjoying the help you will receive from this valuable investment of only \$1.25, postpaid.

MRS. H. C. MORRISON.

Good News From The Evangelistic Harvest Field.

St. Petersburg, Florida.

Allow me to say through THE PENTECOSTAL HERALD to my friends, most of whom have not known my whereabouts, that wife and I have spent a very profitable winter in Florida. I have done some preaching, taught a class in Sunday school, known as the "Tourists' Class," talking to two or three hundred people. The class seemed to appreciate my services and I believe God honored my work.

We have a good church here and an excellent pastor, Dr. W. J. Carpenter, one of the best all-round preachers in my knowledge. I have been spending some time in Florida for most of the winters for 25 years, have stopped in many places on the East and West coasts, and in the interior, any one of which I can heartily recommend as a splendid place to spend the winter, as to climate, fruit, scenery, the native "Cracker," the tourist, fine religious and intellectual fellowship, with a vast deal of splendid music. I would recommend this country to the sick, the well, the tired, the retired, the old, the middle-aged and the young. Of all the places familiar to me St. Petersburg is most desirable. The tourists are made up of the best people from the North, the city is admirably located, streets broad and clean and the citizens first-class.

I expect to be in my home in Wilmore next week and will hold some meetings between now and Dec. 1. I am happy in God, having spent the most prayerful and studious winter of my life. I hope to have some gracious meetings this summer.

J. W. HUGHES.

Wauneta, Nebraska.

I have delayed renewing my subscription a few days because I was away from home in revival meetings where sinners were repenting at the altar. We held a ten days' meeting at our Mt. Emmett Church where eight seekers got through at the altar. The church was wonderfully blessed and encouraged. God gave us an old fashioned meeting, and the people stood by it from start to finish. I was glad to see once more that it is not always true that people want the preacher to be careful not to mention sin. I find everywhere I go that people are getting tired of the neglect of the truth, and will stand back of a message that puts sin in its proper relation to the Christian life, and shows its consequences. I could hardly content myself without THE PENTECOSTAL HERALD. I am praying God that this good paper may go on until my two boys are old enough to read. It has kept me on the line more than any other literature outside the Bible.

ELBRIDGE M. GORDON.

Report of Three Meetings.

At Charleston, Okla., we had the privilege of being associated with Rev. W. T. McMullin, Pastor of the M. E. Church. Regardless of the fact that this is brother McMullin's first year in the ministry, he has been able to handle some very difficult problems in this field.

In this meeting 18 were sanctified, seven converted and four reclaimed. Among the number sanctified was a local preacher who had been raised in the Campbellite Church. This wonderful experience proved to him that the Holy Spirit was a Person. It was wonderful to see this man find victory in his soul. During the last few days of the meeting a \$1610.00 subscription, payable on or before Aug. 1st, was secured by the evangelist to build a much needed parsonage.

Our next meeting was at Kibby, Okla., the third we have conducted for Rev. E. L. Lollar, of Supply, Okla. The crowds were large from the very start. Twenty eight secured victory at the altar. The singer, Miss Eva Hamm, was royally entertained at the home of Mrs. Mary Tucker, and the evangelist enjoyed the kind hospitality of brother and sister Crawford. We had the sympathy and cooperation of the schools in this little village and many of the students were saved. Prof. Marstom did everything he could to make the meeting a success.

The last two weeks of our campaign were spent at Follett, Tex., where 65 souls found the Lord in saving or sanctifying power; 35 joined the church and seventeen signed the Tithe Pledge. Rev. P. E. Osman is in his first year at this place, and has the esteem of the entire community.

In all of these meetings we had the valuable assistance of Miss Eva Hamm, of Arkansas City, Ark., as soloist and leader in song. Miss Hamm is an excellent chorus leader, and always brings an inspiring and uplifting message in her solo work. God did great things for us, whereof we are glad.

ALBERT E. DAVIS,

Weigle-Curry At Corbin.

We had Rev. C. F. Weigle and his associate, Rev. C. P. Curry, with us for two weeks. The meeting started well with interest and large crowds. Everything looked good for a great meeting, but Bro. Weigle became sick the last of the first week, which hindered the meeting as he could not put himself into the battle.

Bro. Weigle is a strong and uncompromising preacher, earnest and loves men. His hearers realize this truth through his earnest ministry. Bro. Curry is a whole-souled, untiring, and zealous worker. He sings to win men. As a choir leader he stands at the top, and as a soloist his success gives him first rank.

We had forty-eight conversions and reclamations, fifteen additions, thirteen agreed to start family altars, the church was helped and there was a general religious awakening. We think this meeting will continue to bear fruit.

T. J. FRANCIS, PASTOR.

Louisville, Ky., National Convention.

The National Team conducted a convention in the Cadle Tabernacle, Louisville, Ky., Mar. 22-27. The Tabernacle is the property of the United Brethren Church, Rev. Wm. H. Todd, pastor. The building will seat about one thousand people and is located in the very heart of the city. A more ideal situation for a mission work, that would reach all classes and kinds, could not be found. Brother Todd is an indefatigable worker and had done most faithful work in preparation for the convention. If splendid location, and adequate preparation by way of advertizing, etc., could make a convention big, this convention should have a very large one; but the attendance was small and the fruitage of the meeting was difficult to gather. The convention was not dry nor fruitless, but it failed to come up to the general average of the tour. No doubt the fact that all the churches were engaged in a simultaneous pre-Easter campaign and were commanding the support and presence of all their people had something to do with the limited attendance. The party was without the presence of Rev. A. P. Gouthey for the last part of the meeting, being called home for three or four weeks. Rev. John Paul, D.D., participated in the preaching

of the meeting from the start to the close. Dr. H. C. Morrison preached once during the six days and blessed the people by his presence and prayers for the first half of the campaign. God is in the habit of blessing Dr. Morrison and making him bless the people, and that habit was not broken in this Louisville Convention.

The work of holiness is not in a vigorous state in this splendid city. There are several factions and all of them seem to be doing a good work, but there is no outstanding center where holiness evangelism is full orbbed and healthy. This is not to say that there is not a grand company of true holiness people, nor are we even hinting that there are not some splendid holiness preachers here in Louisville; but the Nazarenes, Free Methodists, Christian Missionary Alliance, Wesleyan Methodists and others, have growing churches and efficient pastors who are fraternal and true.

It was our privilege to visit and come to know the plant and working force of the Pentecostal Publishing Co., who publish THE PENTECOSTAL HERALD. The Pentecostal Publishing Co. made a proposition to the Convention that provided that all new subscribers for THE PENTECOSTAL HERALD taken during the Convention should have their subscription price given direct to the expenses of the Convention, which amounted to a most generous sum.

Many and beautiful were the courtesies granted to the members of the National team, and the hospitality of the friends of holiness in this delightful southern city will linger in our memories as a genuine inspiration.

Evangelist W. B. Yates, who was conducting some meetings in the city, spent several afternoons in the convention and sang two solos during the convention. Other evangelists and ministers shared one or more days with the workers and the people of the meeting. Many were the testimonies of appreciation of the good that the Convention ministries had brought, and in the day of final accounting we trust that we shall find the faithful preaching of the message of Bible holiness was not a failure, and that much good was accomplished.

BAR-LUKE.

Celina, Ohio.

We recently assisted Rev. C. W. Baltzell, pastor of Capps' Church, Celina Circuit. We found a struggling church of only 25 members, and a very small attendance. Bro. Baltzell is a true yoke-fellow and took his hands off the meeting only in soul travail and let God pour on the sin-killing shot from His Word. Crowds filled the house, despite heavy rains and we preached, prayed and sang the victory. Men in their sixties were soundly saved. Fourteen surrendered to the Lord and found Him precious to their souls. Twelve family altars were erected, tobacco thrown away, rook cards, guchre cards and parties abandoned.

Anyone desiring my assistance as evangelist may address me, C. A. DOUGHERTY, 446 Main St., Lebanon, Ohio.

Brother Hatfield in California.

We have recently closed a successful meeting at the Nazarene Mission, Los Angeles, Cal., Rev. John E. Hutcheson superintendent. During the four weeks 360 persons were at the altar, and many were dug up and prayed through who never came to the altar. The meeting was not confined to the Mission but was far-reaching in its influence, touching many churches in and out of

the city. The Mission seated about 250 and was always full, sometimes overflowing. The preaching was easy but the altar services were hard, and took pulling to get them through, but we had a number of good workers who stood by us to the end. At one time there were 40 seekers and great power manifested.

The Mission is doing good work and people are finding the Lord at its altars from all over the United States and Canada, and returning to their homes to witness to Christ's saving power. The great need of this mission is sufficient finance to keep it going, for the expenses are very great.

JOHN T. HATFIELD.

Wilton Revival Meeting.

We have just closed one of the most successful revival meetings in the Presbyterian Church at Wilton, North Dakota, that has been held in that town for years. From the very beginning to the end there was manifested a good interest, fine attendance, sweet spirit, and deep conviction upon the people in general.

The meeting continued over three Sundays, and so increased in interest that the last Sunday the church would not seat the people, many having to stand up during preaching.

Prof. C. L. Codding and his High School Orchestra rendered us much valuable service, the good people of the town stood by us, and as a result the saints were refreshed, sinners convicted, converted, reclaimed, and sanctified. Out of the many who came to the altar during the meetings there were by actual count, thirty-two who were either converted, reclaimed or blessedly sanctified.

The meetings were held under the auspices of "The Laymen's Holiness Association of America," the writer being in charge of all the services and doing all the preaching. Everywhere we go we find the people hungry for real old-time holiness preaching, when the truth of entire sanctification is preached in its plain dress, having the message backed up by the word and the Holy Ghost.

REV. GEO. W. MARINE, DISTRICT EVANGELIST.

Holiness Convention.

The Interdenominational Holiness Association, represented by the Flying Squadron, in the personnel of Rev. Wm. H. Huff, Rev. A. P. Gouthey, Rev. T. C. Henderson, and C. C. Rinebarger, musical director, conducted a five day rally in the Central Methodist Church in Charleston, W. Va. Rev. E. J. Westfall, Dist. Supt., had made arrangements for the various pastors of his District to attend the Rally, furnishing free entertainment to all. Quite a number took advantage of this unusual opportunity to be thus instructed in the deeper things of God and the taking of notes was much in evidence among them during the successive days. Eleven denominations were represented and fifty-six churches touched through the convention. God has set His seal on the preaching of holiness and the altar was the mecca of hope and peace for sinners, backsliders and believers seeking the forgiveness of God and the cleansing power of the Holy Ghost.

The series of Bible Expositions each morning by Bro. Huff were freighted with wonderful revelations and unfolding of the Scriptures; and the listeners sat in hushed and absorbed attention while "he expounded unto them the way of God more perfectly."

Bros. Gouthey and Henderson alternated in the two other services of each day, giving to the eager, thirsty congregations, concise, forcible sermons on Scriptural Holiness and holy living. These heart-to-heart messages never failed to stir all those who listened, and created within each a quiet determination to walk closer to the blessed Master.

Bro. Gouthey in his characteristic way, with his pointed illustrations and frank portrayal of existing conditions in the Church and in society, coupled with his profound presentation of the sanctifying power of the Holy Ghost, plowed deep into the subsoil of the lives of his congregations.

Bro. Rinebarger contributed much to the interest of all the services through his solos and his splendid leadership in song with the choir and congregations.

F. M. MORRIS.

Report From E. H. Ritchie.

I have held three meetings since January 3rd. The first with Rev. L. C. Godbey, near Portsmouth, O. Notwithstanding the fact I was very much handicapped by a severe cold, and Bro. Godbey's family were sick, necessitating his staying home half the time, we had a good meeting. There we 33 conversions, a number of additions, and the church generally revived.

My next meeting was held in my church at Sandy City, Catlettsburg, Ky. The writer did the preaching, God put His seal on the word spoken, and gave us a gracious meeting. About 25 were renewed or regenerated, some 5 or 6 sanctified, and 22 united with the church. The general comment concerning this meeting was: "He makes it so plain that a child can understand it."

My third meeting was with our pastor Rev. W. H. Surgeon, at Wayland, Ky. Here the attendance was small for the first 4 or 5 nights, owing primarily to the fact that a picture show was running every night except Sunday. I saw that we had to do something to out-show the picture show, or go down in defeat. This we did in the way of special services for the boys and girls. The people came to see our show, and stayed for the regular service. I am persuaded that the moving picture show is the worst enemy to religion.

The Lord blessed us wonderfully in this meeting. The church, which only had 18 members, was much revived, 185 were definitely blessed, either at an altar of prayer or in their homes, about 70 have already united with the church, and some are hungry for the blessing of entire sanctification.

On the first Monday night of the meeting, no fewer than 60 were saved out of a congregation of not more than 140. In other services there were 33, 28, 19, and on until 185 were saved.

This meeting was not merely a revival effort, but a real revival, in which teachers, bankers, merchants, postmaster, mine officials and scores of other strong men and women repented, believed and shouted praises to God.

After all, it is not what we call the big sermon that brings the best results; it is the simple, intelligible message from God that convinces the sinner.

Yours for the salvation of the lost,

E. H. RITCHIE.

Dallas, South Dakota.

Dallas, South Dakota, is located in what was formerly known as the Rose Bud Indian Reservation in that state. Last year the Pastor, E. E. Hatfield, with the assistance of another man, had quite a good revival; but some unfortunate things occurred which seriously militated against the results of the meeting last year, and hence the pastor was very anxious to hold another meeting this year, in order that the loss might be recovered that was suffered, and to reach the people that were not reached in last year's meeting. Among the things that militated against the work that was accomplished last year were, it was said, two of the leading members had quit the church, one going into what is misnamed Christian Science, and the other into Roman Catholicism, it was said to marry a Roman Catholic. There were

other things that were as serious as the ones we have named, which were very great draw-backs to the work of soul-saving.

We opened fire on the enemy, pouring in hot shot at every service. The second night we made a call for seekers, and some responded and got through in good shape. From that on to the close there was not a barren service, and at different times the large altar was crowded with anxious seekers and happy finders. About sixty people testified in the public congregation to having been forgiven and purified, and the church was greatly blessed and strengthened. Among the number reached were many young men and women, several of whom were High School pupils. Also a number of heads of families were converted or purified, some of them well advanced in years. It was said that deep conviction prevailed throughout the town. The weather and congregations were very fine throughout the meeting.

The pastor and his people were well pleased with the results of the work, and expressed an intense desire for us to remain longer and continue the meetings, and we would have been pleased to do so, but a previous engagement forbade our acceding to their request.

Brother Hatfield is a live wire, and has had revivals wherever he has labored. He has spent some time in special evangelism, and has been very successful in it. He would be a good man to have assist in revival and camp-meeting work. Indeed, the Lord seems to be leading him to give up the pastorate and devote his whole time to special evangelistic work. He is a fine man to labor with.

We had royal entertainment at his hospitable home, and he and his good wife took particular pains to do all for our comfort and convenience. The parsonage not being large, we had our lodgings in the beautiful home of Brother and Sister George Buffington, who placed us under very great obligation to them for the many kindly acts extended to us. He is one of the leading attorneys of Dallas, and has served a number of terms in the Legislature of South Dakota, and was one of its ablest and most efficient members.

J. L. GLASCOCK.

Little Talks on an Epoch Making Book.

"The Old Theology Wheat" or "The New Theology Sifter," by John Paul, covers the ground of the real controversy. The time has come when intelligent preachers and Christians cannot afford to be uninformed or vague in their understanding of the issue. The "new" interpretation of the Bible and "progressive" theology present a definite issue arising out of a supposed mandate of science. It is too late to indulge in tirades and meet extremes with opposite extremes. A consecrated scholarship that knows the nomenclature of science must go into the arena and meet the issue firmly, dispassionately, in the spirit of Christ. This book does it. It will be a few weeks before it is off the press, and the price will be \$1.25; but The Pentecostal Herald has been authorized to deliver the book to one thousand advance orders at one dollar each. Place your order at once.

How full of variety is the life of the child of God! New joys in his God and Saviour, new trials calling for new manifestations of His love and favour, new crosses to be taken up, new difficulties to be faced, new songs of deliverance to be sung—all things are continually new. No one can justly charge the Christian life with being monotonous, at any rate: it is the freshest and most un-monotonous thing beneath the sun!

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?

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(Continued from page 1.)

Son of God with the Holy Ghost sent down from heaven. The loyal and faithful men who stand for the whole gospel and who proclaim a full salvation must stand unitedly and unflinchingly in these days when the battle is raging so furiously. I bless God that we have a great battle to fight. I would like to stay here a long time and lift up a Christ that can save from all sin.

"You have been in the fight a good many years. God has been unspeakably good to you. You have proclaimed in no uncertain sound the old gospel from ocean to ocean and from the lakes to the gulf. I pray you may be spared many more years to lead on the great host of young preachers who are mentally and spiritually equipped to challenge the cause of God. None but fearless and Spirit-filled men will be able to march under the banner of Christ in the days ahead. I predict that the days that are to try the patience and test the spiritual strength of preachers are in the future. The rumblings of the conflict can now be heard. The testing time must come. I trust you will be spared to help 'carry on' this gigantic battle which will shake the foundations of earth and hell. I cannot but believe that the Christ whose we are and whom we serve will be exalted and glorified in the conflict.

"With the best wishes to you in your work, and praying that you may with new courage and energy proclaim the riches of Him who died for us, I am, Very truly yours in His Name."

Remember our Special Issue, May 11.

We wish to remind our readers that we will bring out a special issue of THE HERALD May 11, devoted to the "Dress Evil." Anyone desiring copies of this number would please to send in their names and the number desired, including remittance at the rate of 3 cents a copy, and we will hold until the paper is run off and forward same to you. We also wish to have some spicy comments from those who may have something concrete and pointed on this subject. All matter should be in by April 28.

Open Dates.

Rev. E. C. Wills has the month of July which he desires to give anyone needing his help in revival or camp meetings. Bro. Wills is deeply pious man, zealous for souls, and

labors untiringly to bring the people to a knowledge of sins forgiven, and believers into the experience of sanctification. Those desiring his services may address him at Wilmore, Ky. H. C. M.

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS.

EIGHTEENTH LETTER.

THIRD SECTION.

Dear Dr. Mains:



wish to remind you that St. Stephen, the first martyr, evidently a careful student of, and a firm believer in, the inspiration of the Holy Scriptures which existed in his time, undoubtedly believed that Moses was the writer of the Pentateuch and inspired of God for that great work. In his famous address to the people who slew him, St. Stephen makes the following references to Moses, Acts 7th chapter: "In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months." Next reference, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." He next refers to Moses in the incident of the killing of the Egyptian: "Then fled Moses at that saying, and was a stranger in the land of Midian, where he begat two sons."

It will be remembered that Moses was in this land for forty years before the burning bush appeared to him. Let it be understood that he was one of the best educated men of his times; that he believed himself to be raised up to deliver the Israelites—the people of God—from the oppression of their heathen masters. During this forty years this cultured mind and devout spirit was by no means idle; it was a most excellent preparation for the writing and the leadership which awaited him. The writer of the Epistle of the Hebrews, most likely the Apostle Paul, pays a very high compliment to the devotion and loyalty of Moses, when in the eleventh chapter of that great epistle he says, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

We see here that Moses was not only learned in all the knowledge of the Egyptians, undoubtedly a very extensive knowledge, but he was loyal to his people and his God. He had faith in the promised Christ. The inner eye of his soul beheld the invisible, and so true was his heart to the truth that he would rather suffer affliction with God's people as a refugee, than to sit upon the greatest throne in the world, having turned his back upon his God and His people. I cannot conceive of a character more fitted to receive from God the great truths contained in the Pentateuch and hand them down to the people. As for opportunity for the writing: there must have been at least eighty years from the time Moses fled from Egypt to the time he climbed Mt. Nebo, just before his death. During these eighty years of devotion and loyalty to God, of faith in the coming Christ, he had ample time for meditation, preparation, and with any assistance he may have needed from his scribes and secretaries, to write anything and everything God willed and instructed him to write.

But to return to Stephen; referring to the

burning bush, Stephen says: "When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold."

Stephen makes a number of other references to Moses which we need not quote. The above scriptures are ample to prove that this first martyr for our Christ read the Pentateuch, knowing that it contained the inspired truth of God, communicated to, and written down by Moses.

There is a large per cent of Methodist people who cannot be run over roughshod by that group of destructive critics who have secured places of influence and trust in the Church. These Methodists can be counted by the hundred thousands; many of them are as well educated as any other class of people in Methodism. They have money, influence, character and conviction, and they no longer intend to remain silent with reference to a group of leaders who are imagining themselves to be masters in scholarship and peculiarly fitted to interpret the Scriptures to the people of our times.

These hundreds of thousands, I think perhaps millions, do not intend to sit quietly by and see the Old Testament Scriptures torn to tatters, while the destructive critics would keep them quiet by assuring them that, "If the Bible is inspired it can take care of itself." And they will not be satisfied that the critics pay compliments to our Lord Jesus while they contradict His statements, and assume that He was either ignorant with regard to the Holy Scriptures which foretold His coming, His suffering, His death, and His final triumph, or, that knowing much of these sacred writings to be uninspired—"Traditions, fable, and folklore."—He went to them to prove His identity and to defend His cause.

This whole procedure of the destructive critics is illogical, unreasonable, unscriptural, and I must say, contemptible; worse still, it is making assault upon the foundations of the faith that places the implements of offensive warfare against the Scriptures and the Church of God in the hands of infidels. It puts disturbance and doubt into the minds of weak Christians; in a word, it destroys the faith; it offends the "little ones." There are thousands of young people in Methodism who are entirely unable to cope with the apostles of "Modern thought" and "New Theology" who have broken in among us, and their faith is being destroyed. This is a most serious matter. It would be criminal for those who love the Bible, the Church, and her children, to remain silent while the wolves of destructive criticism in sheep's clothing ravage the Church of God and destroy the lambs. We must not forget what our Lord has said about those who offend the "little ones." No doubt, He referred to those young in the cause or weak in the faith, who were unable to protect themselves, and Jesus says, "It were better for a man to have a millstone hanged about his neck and to be cast into the sea, than that he should offend one of these little ones," by destroying their faith, lead them away from their simple trust in the Holy Bible as the Word of God, and Jesus Christ as a personal Savior.

There is a multitude of Methodists in this nation who do not intend to remain quiet any longer. The leaders of the Church, if they expect the people to follow and pay down their money, must line up with the believers or the doubters; they must take position with the Word of God or with the destructive critics. Artful dodging and bobbing up, first on one side and then on the other, of this question, is not manly or honor-bright. We are living in times which call for heroic Christianity, clear-cut conviction, and a gospel with no uncertain sound.

(Continued next week.)

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OF ASBURY THEOLOGICAL SEMINARY

What Would He Say Today?

Mrs. H. C. Morrison.

BISHOP FOSTER, one of the greatest preachers of modern times, and one of the foremost Bishops of Methodism, has given vent to his opinion of the worldly conformity of the Church in language that we wish to give to THE HERALD readers, that they may know the Editor of this paper and some of his contributors, are not the only ones who are crying out against the worldliness that is sweeping into our churches like a cyclone of destruction, tearing up the foundations of the spiritual life of Zion, and making it possible for anyone, no matter how unorthodox they may be, or how much they participate in worldly amusements, to have a place in the ranks of the Church. The tares are about to choke out the good wheat, until it is rare that we find a full-grown stalk of wheat, ready for the reaper to gather it into God's granary of eternal life.

Bishop Foster says:

"The Church of God today is courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with their loose moralities, are making inroads into the sacred inclosure of the Church, and as a satisfaction for all this worldliness Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation with the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, in which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the 'sail loft' seems almost the miracle of history; but who that looks about him today can fail to see the fact? Do not Methodists in violation of God's Word and their own Discipline, dress as extravagantly and as fashionably as any other class? Would not the plain dress insisted upon by John Wesley and Bishop Asbury and worn by Hester Ann Rogers, Lady Huntington and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can anyone go into a Methodist Church in any of our chief cities and distinguish the attire of the communicants from that of the theatre and ball-goers? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death. Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by the few, and in many churches abandoned. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism. Worldly socials, festivals, concerts, and such like have taken the place of religious gatherings, revival meetings, class and prayer meetings of earlier days. The Church goes into shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is carried on is appalling.

THE BATTLE ROYAL.

Without blast of trumpet, Asbury College has lately pioneered a new feature in its theological department. Since the beginning of last year it has been giving and answering the positions of the new theology, including destructive criticism. We have found previously that our graduates, well versed in orthodoxy, have gone out and met the fond Eureka of our "progressive" brethren and found themselves unprepared to answer them. It may be that sometimes they were to believe they had discovered improved views of which their old teachers were innocent; or that they were tempted to swallow rationalism in a candy lozenge. Though in the main we are sure they have stood true, they have confessed to us their need of further help when they felt the strength of the enemy.

We do not put any sugar coating on modern error when we state it at Asbury. The bare facts without the subtleties usually stick in the craw of an unspoiled Bible student, and when he goes to other centers and hears these same facts in their setting of subtleties, he distinguishes them, and says, "Please excuse me." Moreover, he is able to take care of himself in the accents of approved science; without going to the opposite extreme of a Mediaeval theology.

It is this kind of a stronghold full fledged, that the friends of Christ's gospel are making their subscriptions and offering their prayers to endow and equip for the battle royal in the next generation, when the souls of your children will be at stake.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

"The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not the places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in souls that had been won for Jesus. O, how changed. A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits."

The National Conventions.

John Paul.

It has just been my privilege to serve in two of the regular conventions of the National Association for the Promotion of Holiness, at Louisville, Ky., and Charleston, S. C. I was invited to serve in others, but could not, for lack of time.

A look into the statistics of that chain of conventions the past winter will convince one that, though there has been little blast of trumpets, we have seldom had a more encouraging enterprise in the definite work of promoting the message of holiness. Nearly all denominations have been affected, scores of local churches have been reached with the message, and hundreds of full salvation papers have been planted in homes. A larger number of influential church centers have opened to this interdenominational work.

The brethren have conducted the conventions upon a high class, business like plane; and, while in methods they have not been bound by any tradition, they have preached and borne witness with unflinching definiteness, and the response at the altar has been steady and encouraging. It appears that large numbers have been reclaimed, converted or sanctified in the chain of conventions. Six days is not more than time enough to get the tide to flowing, and we may say that the larger results consist in the way the truth becomes clarified in the minds of the people. One cannot fail to see the effect of the impact in the average town from the solid frontal attack of this corps of skilled and careful workers. It would seem at first that

there was a superfluous congestion of talent; but the psychological and spiritual effect warrant this massing of picked leaders. It has a tendency to crack the rocks, and remove obstructions that cannot be negotiated by one man going alone, even though he spend weeks on the job.

Rev. Will H. Huff, Rev. T. C. Henderson, Rev. A. P. Gouthey, Rev. C. C. Rinebarger, singer, and others have figured in these conventions this season. Brother Huff was elected against his will, to succeed the late Dr. C. J. Fowler, in this work, and has been powerfully used by the Holy Spirit as the leader of the campaign.

The meetings at Louisville and Charleston will be reported by others, but I may say that, for their chances, they were each a gratifying success. We struck Louisville Easter week, with meetings on in nearly all churches; but Cadle Tabernacle, where the conventions were run, got more than its share. In all the three daily meetings there were present a representative host of hungry souls from all parts of the city and from out of town, interested in the deep things of God. Charleston is perhaps one of the most unsophisticated cities that a holiness convention was ever held in. It is thoroughly conservative, while the churches are hospitable, and most of the pastors chanced to be close personal friends of the visiting evangelists. The conventions were held in the beautiful new auditorium of the Star Gospel Mission, O. B. Dugan, Supt. The present mission plant was a new Catholic church, the "Holy Rosary," which was begun on too large a scale and ordered sold, by the bishop. The City of Charleston bought it for the Star Gospel Mission; altogether an unusual thing, and withal encouraging. The attendance at the convention grew each day, closing on the Sabbath with distinct victory, there being thirty at the altar and many blessed in the last service, Sunday night. There is no old, corrosive prejudice against holiness in Charleston; it has not been made an issue in the churches. Some remember the definite efforts of John S. Inskip in this direction in Charleston many years ago; but while the church life is considerable, the average spiritual advancement is small and the people are hungry. Our convention was the signal for the beginning of a series of rivals at the Methodist churches in the north end of the city, from which we hope to hear large things for the kingdom.

The Inter-State Holiness Convention and Asbury College Commencement.

This gathering, which has come to be an event of national interest, will be this year May 25th to June 1st, at Wilmore, Ky. Scores of leading preachers, laymen and women from many sections of the United States have signified their purpose to attend. Among these is a leading evangelist of the Methodist Episcopal Church and of the Methodist Episcopal Church, South.

There are special reasons for believing that this will be the most significant Convention that has ever been held at the seat of Asbury College; and aside from the benefits of attending such a great convention, the College itself is anxious that its many friends who have done so much for it with their prayers and contributions should pay it a visit and look in upon its workings. It is desired that even those friends who have come at former times should witness the present stage of improvement in the school and hear first hand of its larger vision.

Free entertainment is offered to all our guests from abroad. All who intend to come are requested at an early date to address a card or letter to the Chairman of Entertainment Committee, Asbury College, Wilmore, Ky.

Letters from the People.

EXTRACTS FROM LETTERS FROM THE PEOPLE.

Clyde Bennett: "We recently closed a good old-time revival at Conconcully, Wash., with 37 at the altar and most all claimed victory. Preaching full salvation will bring results in spite of criticism."

Miss Vesta Milby: "The Herald is a welcome visitor in our home. I have heard several preachers who attended Asbury College and every one of them preached true to the Bible. Some of them have been my pastors and they were true to the Bible. Please pray that I may live true to God."

F. C. Hunter: "I have just read Dr. Morrison's letter to Dr. Mains and hope it may be the means of helping many who read it. I want to ask special prayer for a friend who has been in the Government Hospital and has recently found Christ."

Mrs. Perry Oaley: "I want to say Amen to the articles in The Herald which oppose worldly amusements. We must face Christ and the judgment, and we should keep our lamps trimmed and burning that we may be ready when the summons comes. Let us read our Bibles and visit often the secret place of prayer that we may keep near our blessed Master."

Mrs. Sidney Morris: "I praise the Lord for healing me last spring. I was told I would have to have an operation, so I went to the hospital and as I went on the operating table I knew if I never woke in this world I would wake up in heaven. I recovered in due time and am able to attend church and Sunday school every Sunday. Over two years ago I was healed of pneumonia and He keeps me daily. I was converted 12 years ago and sanctified eight years later. Life grows sweeter as the days go by. The Herald is a great blessing to our home. It is about the only holiness preaching we have."

Mrs. S. H. Tucker: "I want to praise the Lord for sending Bros. Rayburn and Wickland to Independence, Kan., and for the good work done through them. Brother Rayburn preached hard against all kinds of sin for two weeks, and conviction settled down upon the people. More than 1,315 came forward, some over 70 years of age; some were reclaimed, others converted, and a number sanctified. I am still holding on to God for others. Help me to pray for them. Brother Wickland led the singing and his wife served as pianist."

W. J. Huff: "I believe in the old-time religion that brings joy to the soul every day. I have recently closed a meeting which resulted in 40 conversions, 3 united with the church, and 20 consecrated their lives to the Lord. Brethren, pray for us. I am still preaching the old Wesleyan doctrine of repentance, justification and sanctification."

Mrs. S. W. Cuff: "We have been taught in our Sunday school lesson that the profitable servant wins the reward; that he that doeth the will of the Father shall enter into life. I am a great believer in holiness and

am persuaded that no one can enter heaven without being made holy. I was healed by divine power through faith. I spend many happy hours in the study of God's word and the Spirit is my abiding comforter."

Mrs. C. B. Reynolds: "We recently read where there had been 35 marriage licenses issued during the month of February, and during the same period there were 25 divorce suits instituted. We believe that many marry for other causes than love. Ambition, indulgence and laziness lead more girls to the altar than love. I hope the time will come when girls will be taught by some graduated woman physician. America boasts of her culture, but she leads the world in the divorce evil. Culture will never save the world. Christ is the only remedy for this sin-cursed earth."

Mrs. R. F. Turner: "I have been a member of the church for over fifty years and am a believer in the glorious doctrine of holiness. Owing to the condition of the church, in these parts the outlook is very gloomy. Even professed Christians seem to have gone wild over worldly amusements. Most of the people delight more in the dance and moving pictures than they do in hearing the gospel. I am hoping for the dawn of a better day. I want to see a revival of old-time religion. I have been praying that God would send a fire-baptized preacher to this community who would preach the great doctrine of the new birth. I have been a subscriber of The Herald for a number of years and do not see how I could do without it. I can hardly wait for it from week to week. I wish the prayers of The Herald readers for our community. I pray the Editor of The Herald may live many years to fight sin and battle for holiness."

Mrs. Martha Gable: "I should like to add my testimony in The Herald, for we do enjoy reading its pages. I am saved and sanctified and the love of God fills my heart. Pray for my daughters that they may be healed, soul and body; and that my husband may be sanctified."

M. W. Smothers: "I have only taken The Herald for a short time and have enjoyed it very much. I want to praise the Lord for the Holy Spirit. Since I have read The Herald I have been sanctified wholly, and I believe God is calling me to the evangelistic work. I have a wife and three daughters, and we are one for the Lord."

An Anxious Mother: "I want to express my appreciation of The Herald. I got so much enlightenment on the second work of grace that I sought and found it. I ask The Herald readers to pray for my husband who is unsaved; also my two sons, twelve and fourteen."

Mrs. J. E. K.: "The Herald is the best paper I ever subscribed for, and have found such comfort in reading it. I have been a follower of Christ for 25 years, but need to be filled with the Spirit."

R. A. Wilson: "I am glad to belong to The Herald family. I like the stand Bro. Morrison takes against worldliness in the churches. I had

THE NEW FREE WOMAN The Most Ancient and the Most Universal Mistake Explained.

The Restriction of Moses: Gen. 3:16, 1 Cor. 14:34. Infallibility Located, Defined and Defended.

The Brother is not the head of the Sister; The Boy is not the head of the Girl; The Male is not the head of the Female; The Man is not the head of the Woman.

SUPERLATIVE NONSENSE

But the Husband is the head of the Wife in Family affairs only. She must not agree to anything that is wrong, but she must submit, not to man, nor her Husband, but to God, who so ordained it. Her individuality and responsibility must not be impaired by husband or majority however large.

BY J. B. MOODY, Pewee Valley, or Oneida, Ky.

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been a slave to the use of tobacco, but through the grace of God I have not used it for 20 years, and have no desire for it. I like Bud Robinson's Hospital Experience. Please to pray for me that I may be healed of stomach trouble."

Mrs. J. E. Killoson: "My sister's son went to war over in 'No Man's Land.' He was very brave; weighed only 90 pounds, his health was bad and we felt sad to part with him. He was a good boy and read his Bible; he was guard one night with others when a bomb shell was heard coming; he fell down and his life was saved. The shell exploded about 20 feet from him, killing horses and men, and his chum, while he was saved. He is back home leading the prayer meeting when opportunity presents itself. He gives God all the praise for sparing his life."

H. B. Ramsour: "I wish to express my appreciation of the articles appearing in The Herald on Methodism and the Movies, Destructive Criticism and the Second Coming of Christ. I am thankful that a good brother, W. A. Bucy, had your paper sent to me. May the readers of your paper prove worthy co-workers and continue to support the good work you are doing."

J. C. Crow: "It has been my privilege for about eight years to be in touch with The Pentecostal Herald and it always brings joy to our home. As truly as God raised up Moses to lead the children of Israel, He has raised up Dr. Morrison to cry out against the sins of the age. When the church gets on praying ground we shall hear the shouts of new-born souls. My prayer is that God may spare Dr. Morrison to lead Christians to higher ground."

Mrs. P. F. Inman: "I have been pleased to read reports of meetings in Washington and Oregon. We were blessed here by the ministry of Anna McGhie, who preached the second work of grace and did much good in awakening the Church and causing souls to seek the Lord. She leaves a trail of lasting good everywhere she goes and is in great demand. If any of the holiness preachers of Wilmore come west we would be glad to see them."

J. B. Good: "I know whom I have believed, realizing as I do, it is largely through the efforts put forth by the Editor of The Herald, that I am enabled to know my Lord. I praise the Lord for the victories reported from the harvest field in The Herald and pray that someone may come to

Rileyville, Va., to hold us a meeting which is sorely needed. The class meeting is a thing of the past, but theaters are crowded and church pews are empty. I believe if our churches had fire-baptized pastors the blood-stained banner of our Lord would soon float over our land."

Frank Rood: "I want to tell The Herald readers that I found Jesus as my sanctifier and I will never go back to the world. I thank God for The Herald, for as I read it I see where God has saved so many. We have a family altar and the Lord gives us wonderful blessings. My wife was saved at home. I am in poor health and desire The Herald readers to pray that I may be healed, and raise my children to fear the Lord."

H. C. Jones: "I thank God I am one of the holiness people, and have the victory just now. I am ready for evangelistic meetings anywhere I may be needed. Address me Georgetown, Ill."

Mrs. A. B. McGown: "I have been a shut-in for over a year, scarcely able to walk across the room. I desire the prayers of The Herald family for this old soldier of the cross who has given over 30 years in free work for The Herald and College. I have to sit up nearly all night in order to get my breath. Please to pray for me."

Mrs. P. J. Lee: "I want to write and thank you for the messages The Herald brings to me. My pastor gave me a copy of The Herald last fall and I read it and re-read and then gave to my neighbors, until it has been in about two dozen homes. I have the experience of sanctification. Pray that I may be true and keep climbing the ladder of holiness."

Mrs. I. Hall: "I want to praise the Lord for the way He has led me, and for the many blessings He gives me each day. I get so much help from The Herald, and want to ask the readers to pray for me that I may stand true to God. We are living in awful days, and I get so hungry to hear some Holy Ghost preaching, I feel I will starve sometimes, but bless God, my Bible and The Herald feed my hungry soul."

NOTICE!

I would like to communicate with some young man who would like to make a world tour of Missions with myself and son. I am accustomed to travel and will assist one in making this three or four years' trip.

C. B. Manning, McPherson, Kan.

Twelfth Annual Clearance Sale

Seven in One

OFFER NO. 2.—127 COPIES.

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Size 5½x8½x1½. Type, large Long Primer, Self-pronouncing, Patent Thumb Index, References—forty thousand, Chapter numbers in figures. Binding beautiful. Morocco, unusually good wearing quality. Stamped in gold, silk head band and marker. Non-breakable back. Full Concordance. 4,500 new and revised Questions and Answers. Family Record for Births, Marriages and Deaths. 16 full-page illustrations, 16 full-page maps. Our sale price, postpaid, **\$2.50**
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Bagster Bible, bound in fine French Linat, Morocco leather, lined to edges, silk sewed, guaranteed not to break in back, opens flat, very white opaque India paper, thinnest in the world. Extra large, clear, long primer type, self-pronouncing, references, concordance and maps only. Size 5½x8½x1½ inch thick, weight only 22 ounces. Your name in gold 50 cents extra. A \$1.00 value. Sale price, postpaid, **\$6.95**

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Small cloth bound Testament, red edges, large minion type. 50c value. Postpaid for. **28c.**

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6 That which is born of the
is flesh; and that which is born
of the Spirit is spirit.

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Name in gold 50c extra.
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Illustrated Sunday School Scholar's Pocket Bible. Size 3½x5½ inches. Clear, black, ruby type, strong durable binding, at a price within reach of all. Contains Bible Atlas comprising handsome colored lithographic maps of superior quality. Divinity Circuit Binding, Genuine Solid Leather cut from heavy soft hide. Burnished Edges, Gold Titles; each in a box. Publisher's price, \$3.00. Our sale price, postpaid, **\$2.00**
Postage 10c extra. Name in gold 50c extra.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

TARRYING AT JERICO.

Date: For May 1, 1921.

Subject: Bible Teachings about Education.

Lesson: Deut. 6:4-9; Prov. 3:13-18; Luke 2:40-52.

Golden Text: "Wisdom is the principal thing; therefore get wisdom." Prov. 4:7.

The wonderful thing about man, which distinguishes him from all creatures in the rational world, is that he has a capacity for knowledge and wisdom. Not only has he capacity, but barring a fraction of the race which is beset with accidental deficiencies, man has an almost immeasurable capacity. Someone may say this is true of the human race only in recent periods, since "evolution" has brought him up to a given state of development. A specimen of the oldest human skeletons in existence is identified with the Upper Quaternary period, according to the guess of the geologists. This specimen, "the Old Man of Cro-Magnon," was seven feet tall, and belonged to a race of which MacNamara, the scientist, says, "Their cranial capacity was above that of average Europeans of the present day." The brain capacity of this old man proves to be nineteen cubic centimeters larger than the average of one hundred and twenty-five modern men of the city of Paris today. It is also interesting to note that the geologists are not able to find any near men among the fossils to illustrate the theory that there was a time when man ranked with the animals in lack of capacity for knowledge and wisdom. This universal capacity is illustrated in the fact that missionaries have taken their children of the most primitive tribes and have found among them capacities for education equal to anything in the schools of highly civilized lands.

The Growth of Education.

While no one can prove that evolution has done anything for man's capacity to receive an education, it is a well known fact that the advanced systems of education which we have today are the result of an evolutionary process dating back in the centuries. It is only within the last few years that we have heard of a standard college, and the A-grade high school, and the graded grammar school in which educational experts have laid out studies suitable for children in proportion to their age and general advancement. Some of the greater seers in the educational world convince us that even yet our educational theory and system are far from perfect. No doubt common sense and practical demands will cause many changes to take place in the theory of the grade school, the high school and the college in the years to come. Not only are common sense and utility yet due to accomplish some things, but it is still more eminently true that the religion of the Bible has some demands to enforce in shaping the school systems before their development can be pronounced a finished fact.

Christian Education versus Other Kinds.

All the great modern education sys-

tem owes its origin to Christianity. The oldest and greatest Colleges of our country however lacking they may be today in religious faith, were founded as Christian colleges. The state caught its vision of education from the Church, and entered the field of educational work to supplement the Church. In the present poor advancement of the world religiously it was necessary that this should be so; and we will convict ourselves of fanaticism if we condemn the public school system, or oppose the institutions of higher learning under the patronage and protection of the state. There is a large multitude of people that the Christian schools cannot reach, however desirable it might be as an ideal. We face facts instead of ideals, and it is not intelligent to fly in the face of facts. It is our duty as Christians to introduce evangelizing and uplifting agencies in connection with non-Christian schools, so far as opportunity can be found. It is our duty also, so far as it is at all possible, to build and patronize Christian schools, especially Christian colleges; not by way of competition, but to produce the proper leavening influences for the great mass movement of the educational world. As the Christian has light he sees that education in a Christian college increases the probability that his son or daughter will be saved, and that they will hear the call that God may have for them in connection with their life work.

Increasing in Wisdom.

We are told in Luke 3:52 that Jesus increased in wisdom and stature and in favor with God and man. This suggests to us the kind of education he had, even though they had not our modern system of training in His day. It was the education of the mind and body and heart. It was one that increased His usefulness to God and His usefulness to men. That is Christian education. The school that can come the nearest doing this for your child is the school to patronize if you are walking in the light. If by neglect of support or failure to patronize we should make the Christian college impossible in the United States it would not take us long to have another Germany, which in the recent world war showed us what it means to have education without Christ. Without wishing any harm to state schools, whose field is great and whose success, such as it is, is assured, the time has come for the people of God to do more earnest praying, and make greater sacrifice that there shall be the Christian college which can lift up its head without embarrassment among the institutions of the world.

STARK COUNTY EVANGELISTIC ASSOCIATION.

The Stark County Evangelistic Association will hold a holiness convention in the Charles Street Mission at Canton, O., May 1st to 15th inclusive. The mission has a large seating capacity and we are anticipating a great meeting. Rev. Taylor Carson, of Liverpool, Ohio, Rev. Lawrence Reed, of Wilmore, Ky., Rev. Harry M. Kimbel and Prof. W. F. Eitelgeorge, of Canton, will be the workers. Delegates

from all over the county will be in attendance. The association is holding "fire-up" meetings each week over the county. The Lord is richly blessing our gatherings. John Fink, Sec.

ANNOUNCEMENT!

A rumor has been circulated among the holiness people of the nation, that the Laymen's Holiness Association is intended to supersede the local and county holiness associations in the various parts of the country.

This is not true. Wherever the Laymen's Holiness Association has been undertaken, it invariably labors in conjunction with any and all holiness associations that it finds in the field when it begins work. It gladly assists all other holiness activities, in whatever programs they have on foot. In addition it plans to actively and definitely launch evangelistic efforts wherever it comes, to spread the very same faith for which the local associations stand. In no case does it supersede, or ask to take the place of, any existing holiness enterprise. It only seeks to do what other associations have never done, and that is to intensively cultivate a given territory for holiness, actively propagating the holy truth, by sustaining an evangelist in that region, who is supported and kept constantly evangelizing by the laymen who have backed him with their money, faith and prayers.

The Laymen's Holiness Association has already come in contact with many local holiness associations, and in no case has it sought in any way to interfere with the local activities of those organizations, but in every instance has done all that it could to further the very work they were undertaking, and also to launch its own evangelistic program.

The brethren over the land, who are hesitating to approve of the Laymen's Movement because of a fear lest it meant the swallowing up of the local holiness association work, may rest assured that they are frightened at a specter that does not exist. We are wholly bent on working with all other agencies that believe as we do, helping them all we can, and making possible their very efforts, by advancing the work in a larger way.

We are interdenominational, and work with any church people that will permit holiness gospel preached among them. We are strictly evangelistic and now have fully thirty-five evangelists in the field, representing seven different states. We stand for a full gospel; real, Bible regeneration, and holiness as a second work of grace, wrought by the Holy Ghost.

We seek only to harness up all the holiness people in a given state to a constant, ever-widening, vigorous, vigilant, evangelistic program for the spread of holiness.

To this great task, we earnestly beg all people who sympathize with the truth we stand for to assist us by their approval and participation, and not to hinder by charging us with being a movement that is farthest from our intention. United, the holiness people stand, divided they are devoured by the enemy, peace-meal.

J. G. Morrison,
President Laymen's Holiness Association, Jamestown, N. D.

WANTED.—The address of Frank L. Weems.—Mrs. F. C. Weems, Campbell, Tex.

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IN THE FIELD AGAIN.

For more than two years, on account of my wife's health, I have been unable to accept calls to the evangelistic field and have confined my labors to my home work at the Charles Street Mission at Canton, Ohio. The Lord has been blessing our efforts in a remarkable manner. I am happy to announce that I am again permitted to swing out into the evangelistic

field. I will be engaged at the Convention of the Stark County Evangelistic Association at Canton, Ohio, May 1st to 15th. My next meeting will be with Rev. W. L. Gray, at Blizard Ridge Schoolhouse, Uhrichsville, Ohio. Associated with me is Prof. W. F. Eitelgeorge who is an exceptionally good song leader. He has the faculty of making folks sing. The address of Prof. Eitelgeorge is Lawrence Rd. N. C., Canton, Ohio. He will be glad to answer calls to church revivals or summer camp meetings as an evangelistic song leader and singer.

Harry M. Kimbel.

ANNOUNCEMENTS!

Rev. R. L. Smith, preacher and singer, is open for dates in these capacities with pastors or as singer with evangelists. He has just assisted in a meeting in Memphis, Tenn., in which there were over one hundred conversions and reclamations.

Rev. H. H. Merritt, of Lancaster, S. C., desires to secure a place as mission worker or field evangelist. References furnished if desired.

There will be a tabernacle meeting at Carrollton, O., May 20-30, conducted by Rev. Joseph H. Smith and A. P. Gouthey, preachers, and the Mackey Sisters in charge of the music. There will be two all-day meetings on May 29 and 30. Address all communications to Charles Mitzell, Carrollton, O.

Owing to the resignation of Mrs. M. A. Childs as treasurer of the Lansing District, and also because of the resignation of C. C. Crammond and wife from the evangelistic staff, notice is hereby given that, from now on, all contributions to the work on this district should be sent to the address of the new treasurer, E. L. Yale, 200½ E. Franklin Ave., Lansing, Mich. All correspondence should be addressed to Secretary Laymen's Association, whose address is the same as that of the treasurer.

REQUESTS FOR PRAYER.

Mrs. S. A. Herring asks prayer that she may be wholly given up to the Lord, and that her boy may be saved. Pray for a husband who is afflicted with bone disease, and whose family are in needy circumstances.

Will The Herald family pray for Bro. S. J. Burkey who is in the hospital?

A sister asks prayer that her hearing and sight may be restored.

Pray for the healing of a sister, and for two men who are to be hung.

Pray for the healing of a sister who has eczema on her body.

Pray for a son who has drifted far into sin, that he may be saved.

M. G. Holcomb desires prayer that he may be healed of a cancer on his lip.

Mrs. Willie Wall requests prayer that she may be healed of rheumatism.

Fallen Asleep

ROUSE.

Mrs. Amanda Rouse (Nee Smith) was born near Pittsburgh, Pa., June 5th, 1848, and passed to her eternal rest Christmas eve, 1920, at the home of her daughter, Mrs. Chas. A. Somes, near Chico, Cal.

With her in the final hour was her

husband with whom she had journeyed through nearly 52 years of her life, her one daughter and four sons.

Early in life she became a Christian and lived a scrupulously God-fearing, conscientious life, instructing her children in the way of righteousness.

She was quiet, modest, and home-loving. The world knew little of her, but she will always live in the memory of those near and dear to her.

Her Daughter.

PAGE.

Mrs. Edna Mile Page departed this life Feb. 5, 1921. She was converted in her teens, united with the church, and a few years later sought and obtained the experience of sanctification. She lived a life devoted to the service of God. Those who have attended the Claymour camp will remember her shouts of praise, as she never missed attending its annual meeting. Last July she stood on the rostrum and said she never expected to attend another camp meeting and wanted every one to shake her hand, and when they heard she had passed away not to weep, for her soul would be in glory. She prayed and rejoiced as long as we could understand her. I shall feel the vacancy in our home, but rejoice to know that mother is safe in the arms of Jesus. She was a subscriber of The Herald and had us read to her while sick. She would tell every one what a blessing it had been to her. May we all trust in Him as did mother, and at last meet her in that homeland of the soul where no storms ever beat on that glittering strand while the years of eternity roll.

Her Daughter, Mrs. A. N. Hart.

VAN VALKENBURGH.

Rev. Francis Dwight Van Valkenburgh, a long-time member of the Little Rock and Louisiana Annual Conference of the M. E. Church, South, passed to his reward February 23. He was buried from the Methodist Church in Biloxi, Miss.; Rev. Mr. Schabrough, the pastor, preached the funeral sermon.

Brother Van Valkenburgh served charges in both conferences acceptably. Many gracious revivals were the tangible evidences of faithful care in the bounds of his work. He has filled out a career of fifty years as an itinerant Methodist preacher.

He was three times married. He was

married to Miss Ellen W. Thompson on the Sea Shore Camp Grounds in the summer of 1888, who for the past thirty three years has journeyed with him along life's pathway, and nobly did she face the task of raising and caring for an orphaned household. He leaves one sister, Mrs. Emily L. Holmes of Oakland Park, Chicago. He was a firm believer and a staunch herald of the doctrine of holiness, as a second work of grace. His eventful earthly career was fittingly closed on the Camp Grounds which he loved so well, and he lies buried under the spreading branches of a giant magnolia there to await the resurrection of the just.

W. B. V.

SHELINE.

Samuel Sheline was born in Carl County, Ohio, April 11, 1837. He departed this life at his home in University Park, Iowa, Friday evening, Mar. 18th, at eleven minutes past eleven o'clock, aged 83 years, 11 months, and 4 days. He was reared in Ohio on a farm. He was married January 27, 1859, to Miss Fanny Jane Kimberlain, they walked the highway of life together in sweet fellowship for sixty-two years, the 27th of last January. To this union were born thirteen children, seven of whom preceded him to the better land. He leaves to mourn his loss, his wife, Mrs. Fanny Sheline and six children, as follows: D. M. Sheline of St. Joe, Mo.; Mr. M. W. Boram, of Kellerton, Iowa; B. F. Sheline of University Park, Iowa; S. U. Sheline, of Grinnell, Iowa; eighteen grand children, twenty-seven great grand children, and a host of friends and relatives.

He was in the Civil Service and fought for his country for two years and six months. While in the service he contracted a disease, from which he suffered all his life. He was urged to take a discharge for disability, but he refused. They removed him to Tennessee for several months, where he grew stronger and was again able to enter the service. Here he remained until he was honorably discharged at the close of the war in 1865.

He was converted in 1866. One year later he was sanctified wholly. He joined the Methodist Episcopal Church. Later he was transferred to the Nazarene Church, of which he is still a member; at Oskaloosa, Iowa. He lived a beautiful Christian

life. He was so careful of the feelings of others. The work of the holiness movement, and especially the school at C. H. U. were nearest his heart. He gave freely of his means to support them, and prayed for their advancement.

His last words were, "I want to go home, and I am going to heaven." He was so patient during his sickness. He certainly was ripening for heaven the last three months of his life.

We wish to thank the neighbors and friends, who so kindly assisted us in the illness and death of our beloved husband and father.

Mrs. F. J. Sheline and Children.

ABEL.

Mrs. Lena Abel was born in Louisville, Ky., Dec. 17, 1894, and died Dec. 4, 1920. Her maiden name was Miss Lena Hess. She was married to Mr. Edward W. Abel July 16, by this writer.

When only five years and six months of age, it was my great pleasure to receive her into the Rivers Memorial M. E. Church, South. From a child, she gave evidences of an unwavering faith, and took delight in Sunday school and public worship. Ultimately, she became an ardent, intelligent Epworth League worker, and rendered valuable service in the public worship. When she was about 14 years of age she joined the Falls City Holiness Association, and remained a member, keeping up her dues to the end of her life. She was one of the most thoroughly transparent persons I have ever known. Her Christian life was beautiful, and her trust in her Savior abiding. She found in Him and His service the sweetest joys, and did not seek happiness in worldly amusements.

Her illness was continuous for more than a year but the Lord was her sufficiency. Such was her love for her noble, good husband, and her faithful mother that, naturally, she desired to recover but she possessed the spirit of resignation to the will of her heavenly Father.

The funeral service was conducted by her pastor, Dr. Fort, in Trinity church, her former pastors, Rev. A. L. Bennett and S. H. Lovelace taking part.

S. H. Lovelace.

REMEMBER It Will Be May 25th to June 1st, 1921 REMEMBER

America must have one great, established, annual holiness convention each year.

It must be national in its scope and international in its interests.

It must not be merely a preachers' affair, it must be an affair for laymen and women as well.

Such a Convention is now a fact, in connection with the Commencement of Asbury College, Wilmore, Ky.

They will be there. They have announced that they will be there, God willing, from every section of the United States.

Let preachers leave it open in their Slates, for the good they will get and give.

Let consecrated business men plan a vacation to match this date. They need the recreation and blessing.

Remember It Will Be May 25th to June 1st, 1921 Remember

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OUR BOYS AND GIRLS

Dear Aunt Bettie: I have been thinking of writing to *The Herald* for sometime. I like to read the Boys and Girls' Page. I am a Georgia boy; the one who guesses my age I will send them a card. It is between 27 and 30. I stay at home with father and mother and take care of them. I hope W. B. will be out cutting wood when this reaches you. May the Lord bless you all, is the prayer of a reader.

Lunie Wilson.

Dear Aunt Bettie: It is one year today since my sister Maude died. Who will guess my age? It is between two and twelve. How many of you have read the Bible through? We bought a pony and I like to ride it. Its name is Topsy. For pets, I have a dog, a cat, a rabbit, a horse and 11 chickens. How many of the cousins take music? If any of you want to write to me my address is Ava, Mo., Route 1.

Esther Lois Needles.

Dear Aunt Bettie: Will you let a Pennsylvania girl join your band? I have a baby sister. My mama has heard Dr. Morrison preach. My age is between 6 and 10. I go to Sunday school almost every Sunday. I go to school and am in the 2nd grade.

Your little niece,
Victoria Baldwin.

Dear Aunt Bettie: I like to read the Boys and Girls' Page. I live in California and would like to know who Mr. W. B. is. I belong to the Congregational Church. I go to Sunday school nearly every Sunday. Thelma Hager asks how many like flowers and books? I do. My favorite flowers are roses, violets, pansies, sweet peas, hyacinths and carnations. I have red hair and blue eyes. I will be 14 August 9. Who has my birthday? I like to go to school. I am in the eighth grade. I ride to school four miles horseback. I have no brothers or sisters. I belong to the Wild Rose Patrol of the Scouts. Who would like to guess my names?

L. M. McKenzie.

Dear Aunt Bettie: This is my first letter to *The Herald*. My papa died in July. He was a good Christian man. He believed in holiness. My grandpa was the president of the holiness camp at Wisdom, Mo., where Brothers Bud Robinson, Pickett, Harney, Andrew Johnson and James M. Taylor held meetings. We lived in California over two years and went to the Nazarene Church. Papa and mama united with them and Buddie Robinson held a ten days' meeting there and his wife and daughter came and stayed two days. It sure was a grand meeting. Wake up, you Missouri girls and boys, and don't let all the other states beat us. Nina Mayes, I guess you be 12. My name is Nina, too. Guess my age; it is between 12 and 14. My birthday is April 15. I hope Mr. W. B. will be napping when my letter arrives. If the cousins want to write to me my address is Deepwater, Mo., Route 38.

Nina Tipton.

Dear Aunt Bettie: Move over and let a little Michigan girl join your happy circle. I am 4 feet, 7 inches

tall and weigh 87 pounds. I have brown hair, light complexion, one blue eye and one brown eye. How many of you cousins like school? I am in the 7th grade. I have so many teachers, but my class-room teacher is Miss Esther Ganong. My age is between 9 and 12 years. Mary Lynch, I guess your age to be 15. Am I right? I have two sisters and one brother. One sister is lame and has never walked in her life. She was sick when she was 8 months old. I intend to be a school teacher when grown. I am having practice now. The A1 teacher is very ill and I being in the highest grade in school have to teach until she gets back. If anyone wishes to write to me my address is 3619 Hilliger Ave., Detroit, Michigan.

Marion Louise Stacy.

Dear Aunt Bettie: Please admit another Alabama girl to your little band. I like *The Herald*. It is the only paper we take. I think it is next to the Bible, for it helps to explain the Bible. We have a good little Sunday school. We are planning on having a children's day in June. There were eleven in the Junior class today and all were willing to do their part. I like to see children willing to do something. Our pastor teaches holiness and some of us believe in living it. Some say we cannot live it, but I just say if we can't we ought to die trying. The people in this section will soon be picking strawberries if the weather stays pretty. As this is my first letter I will close.

Sallie Bean.

Dear Aunt Bettie: Will you let a Florida girlie join your happy band? How many of you cousins have read the little tract, "Second Coming of Jesus?" I think it's wonderful and true. I am glad to say that I am a Christian and I do love to serve the Lord. I wouldn't give the hope I have for heaven for this whole world, so if any of you that are without a hope for that happy home, should go to asking God to save you and to give you a home in heaven. If any of you are unsaved, do let these few lines help to be the cause of your being saved, for He says, Cast bread upon the waters, thinking not 'tis thrown away, for God Himself saith, thou shalt gather it again some future day; so it is with our works and prayers. I could write on as my soul is full of the goodness of God, but hope I have said enough to do lots of good in the Lord's vineyard. With prayers and lots of love to Aunt Bettie and the cousins.

Laura Johnson.
White Springs, Fla., Box J. J. J.

Dear Aunt Bettie: I'm mad at Mr. W. B. I wrote a letter once before and I never saw it in the paper, so I guess he got it. I am a girl from the good old Hoosier state. Why don't the boys and girls of Indiana write and not let the other states beat it? I wrote to one girl, Thelma Hager, of Kentucky, and she answered. She writes nice letters. I am 5 feet and 1 inch tall, weigh 106 pounds; have dark brown hair, brown eyes and medium complexion. I am in the 8th grade. I will leave my age for the cousins to guess. It is between 13 and 17. How many of you are Christians? I am. I hope some of the cousins write to me. I will write to anyone who guesses my age or my middle name. It begins with M. My address is Grandview, Ind., Route 1, Box 72.

Lillian M. Crossley.

Dear Aunt Bettie: Here comes one of the little cousins. I have something good to tell you this time. I went to church on Sunday night, Feb. 13, went to the altar and the Lord saved me, for which I praise Him. My Bible and *The Herald* are new to me ever since I got acquainted with its author. I want to say to all the cousins, that the time to seek the Lord is while you are young. The Bible says, "Remember now thy Cre-

ator in the days of thy youth;" also "Seek and ye shall find." I am so glad I sought Him. Aunt Bettie, you and the cousins pray for me that I may live the life that he would have me. I want to lead others to Him. Pray for my little brother who is not saved. Your newly saved cousin,
Everett Thacker.
Everett, I somehow feel you will be a preacher. Aunt Bettie.

Dear Aunt Bettie: For some time I've been thinking about writing to your page, but just hesitated to do so. I am sister to Ruth and Pearl Stuart. Some of you have read their letters and I guess when you read mine you will begin to wonder if there are any more Stuart girls. God has so wonderfully saved and sanctified me that I want to tell you so at the beginning of our conversation. I truly delight in doing His divine will. I've been loving and serving Him ever since I was twelve years old. Jesus makes the joybells ring in your soul, and the river of peace, O, how gentle, and deep it flows, from heaven into and throughout your soul. Those of you who do not know God as your own personal Savior, come to the foot of the cross, humble yourselves before Jesus, who died on this rugged cross for you. Cousins, this place wasn't prepared for you; then, why not escape it? Listen, the beloved John in Rev. 9.2, when the angel opened the deep pit (it is bottomless) smoke came forth out of it as the smoke of a great furnace; so much smoke that it darkened the sun. We read about a lake of fire and everyone who does not live holy lives, are cast together into this lake. If some one should fall into a fire, that would be terrible, wouldn't it? Well, that would be pleasant compared to falling into that lake of fire God tells us about in the 20th chapter of Revelation. We must love and obey our parents. You know sometimes some of us want to do a thing or go somewhere and maybe our parents know it would be wrong to do either, so they tell us we must not do the thing we want to do; then we get cross and ugly. I have written, hoping to help some of you who are not Christians. You may wonder what kind of a cousin I am. Well, I will just say, I'm tall and slender, I have black hair and dark eyes. I'll tell you this much so you can imagine how I look. You will see me in the glory land if you get on and stay on the right road. Love to all,
Bess Stuart.

Dear Aunt Bettie: I want to join your happy band of cousins and have a happy time with you and the cousins. Howard A. Clagy, I guess your age to be 9 years. Who can guess my age? It is between 8 and 11 years. This is my first letter to *The Herald*, but I have been thinking of writing for a long time. I hope when my letter is received that Mr. W. B. will be asleep. If he happens to awake while I am there, I will slip out the back door. If any of the cousins wish to write to me my address is Nicholasville, Ky., Box 343. I will close for this time with love to Aunt Bettie and all the cousins.

Ruth Cook.

My Dear Aunt Bettie: Will you let a little Kentucky girl join your merry circle of boys and girls? I certainly do enjoy the nice letters from the cousins. Monroe Henderson, I guess your age to be 14; also will look for your picture if I am right. Howard A. Clagy, I guess your age to be 13. If I am correct will look for your picture. Aunt Bettie, I guess my letter is getting too long, so hope to see it in print. Your niece,
Evelyn Murray.

Dear Aunt Bettie: I will gently tap at your door and ask to be admitted into your circle to have a chat with you and your many children. You are like the old woman that lived in the shoe, who had so many children she didn't know what to do. My father takes *The Herald*. The first thing I look for is the Boys and Girls' Page. I like to read the letters very much. I am 5 feet tall and have light brown hair and fair complexion. I will leave my age for the cousins to guess. It is between 12 and 15 years. To the one

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who guesses it, if they will send me their address I will send a card. Aunt Bettie, I met you about 5 years ago at the Nicholasville Methodist Church. That is where I live. My father built a nice new home last summer and fall and I like it fine. It is equipped with

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all modern conveniences, which makes it very nice. I want to go to Asbury College when I finish the eighth grade. I live six miles from there. Monroe Henderson, I guess your age to be 14. If I am right send me your picture. If I am not right write another letter to The Herald and tell me so. Oh, I believe I hear Mr. W. B. coming. I will slip away for this time and return again sometime for another chat. Amanda Cook.

Dear Aunt Bettie: I have just finished reading the page and enjoy the interesting letters. My father is a Methodist preacher. We young people have organized an Epworth League and I sure do enjoy it. How many cousins like to attend Epworth League? I am a girl 18 years of age. Would be glad to hear from any of the cousins. Love to all, Douie Goodman.

Dear Aunt Bettie: Would you let a little Oklahoma girl join your happy band? My grandma takes The Herald. I sure do enjoy reading the Boys and Girls' Page. I have light hair and fair complexion and blue eyes. My age is between 8 and 11. I weigh 75 lbs. I will close, hoping to see my letter in print. Opal Oliver.

Dear Aunt Bettie: Won't you please move over a little bit? Maybe I can crowd in a little. I live in a little town; we have a first-class high school. I have a brother who will graduate from high school this year. I have a sister in the first grade. I am in the sixth grade. My age is between 9 and 13. My birthday is August 13. I enjoy reading the Boys and Girls' Page. My brother takes The Herald. I was converted last fall; my brother and one of my friends also. If any of the cousins would like to write to me, my address is Goshen, Ohio. Lois A. Motsinger.

Dear Aunt Bettie: How are you and the cousins? This is my first letter to The Herald. I sure like to read the Boys and Girls' Page. I am 12 years of age and in the sixth grade. I have one sister and no brother. I go to Sunday school every Sunday. If any of the cousins want to write to me, my address is Maysville, Okla. With love to you and the cousins. Ethel Oliver.

OPEN FOR CALLS.

F. M. Roberts, of Wilmore, Ky., son of Rev. T. P. Roberts, is open for calls to do evangelistic work. He has open dates between now and September.

EVANGELISTS' SLATES

GEO. W. MARINE'S SLATE.
Deering, N. D., April 20-May 1.
Fargo, N. D., May 4-14.
Ellendale, N. D., May 29-June 12.
Jamestown, N. D., June 16-17.
Porter, Minn., June 19-July 3.
Lenton, Grove, N. D., July 6-17.
Fort Clark, N. D., July 21-31.
Address, Jamestown, N. D.

BONA FLEMING'S SLATE.
Climbing Hill, Ia., July 15-24.

MARIE DANIELSON'S SLATE.
Lewiston, Neb., April 10-30.
Address, Fremont, Neb.

W. G. BENNETT'S SLATE.
Monroe, Ore., April 17-May 1.
Wolf Creek, Ore., May 4-15.

SLATE OF C. C. CRAWFORD AND WIFE.
Shelby, Mich., April 10-24.
Address, 815 Allega St., Lansing, Mich.

Evangelist LYMAN BROUGH'S SLATE.
Falmouth, Me., April 17-May 1.
Bloomfield, Ohio, May 8-22.
Lac Seul, Minn., June 17-26.
Granite Falls, Minn., June 30-July 10.
Muskegon, Mich., July 13-24.

T. P. ROBERTS' SLATE.
Petersburg, Ky., April 9-24.

SLATE OF MR. AND MRS. R. A. SHANK.
Frankfort, Ind., April 17-May 8.
Kokomo, Ind., June 8-13.
New Cumberland, W. Va., June 10-July 3.
Chariton, Iowa, July 1-10.
Racine, Wis., July 11-24.
Denton, Md., July 29-Aug. 8.
Cleveland, Ind., Aug. 20-Sept. 4.
Nampa, Idaho, Sept. 9-19.
Address, 1810 Young St., Cincinnati, O.

SLATE OF HARRY MORROW.
Hudsonville, Mich., Allendale camp, June 5-19.
Eaton Rapids, Mich., June 26-July 10.
Bucklin, Mo., July 17-31.
Goss, Mo., Aug. 7-21.
Friendship, Tenn., Aug. 28-Sept. 11.
Home address, 1734 Washington Blvd., Chicago, Ill.

W. C. MOORMAN'S SLATE.
Noble, Ill., April 10-May 8.
Address, Quincy, Ill.

SLATE OF MISS ESSIE OSBORNE.
Marshall, Tex., April 24-May 9.
Address, 707 Holiday St., Wichita Falls, Texas.

A. E. DAVIS' SLATE.
Canton, Okla., April 27-May 15.

M. E. BAKER'S SLATE.
Catawba, Ind., April 18-May 1.
Indianapolis, Ind., May 2-22.
Wilmore, Ky., May 24-June 1.
Open date, June-July.
Home address, 1715 Hall Place, Indianapolis, Ind.

O. G. MINGLEDORFF'S SLATE.
Wilmore, Ky., April 18-20.
Trenton, Mich., May 1-22.
Wilmore, Ky., May 23-June 1.
Pearson, Ga., June 3-14.
East Liverpool, O., June 17-26.
Address, Wilmore, Ky.

J. H. MCBRIDE'S SLATE.
Fargo, Okla., April 17-May 1.
Bartlesville, Ky., May 8-23.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

J. H. CRAWFORD'S SLATE.
Hooker, Okla., April 29-May 15.
Rago, Kan., June 3-19.
Almagordo, N. Mex., July 15-31.
Hamlin, Tex., Aug. 5-21.
Stonewall, Okla., Aug. 26-Sept. 11.
Address, Hamlin, Tex.

SLATE OF TORMOHLIN PARTY.
Lupton, Mich., April 19-May 4.
Address, 3219 Cedar St., Cleveland, Ohio.

WILBUR DIGGS' SLATE.
Laban, Va., May 1-15.
Tabernacle, Va., Aug. 7-21.
Ehern, Va., Sept. 25-Oct. 2.
Address, Onemo, Va.

FRANK AND MARIE WATKIN
Song Evangelists.
Mansfield, Ohio, April 3-24.
Black Run, Ohio, April 27-May 15.
Pittsburg, Pa., May 18-25.
Cleveland, Ohio, May 23-30.
Homer, Ohio, (Lock) May 29-June 19.
Norwalk, Ohio, June 22-July 10.
Hughesville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Mt. Vernon, Ohio, Aug. 11-21.
Delanco, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 1-13.
Address, Bethesda, Ohio.

SLATE OF ROBERT AND PAULINE KENNEDY.
Langley, B. C., April 15-May 1.
Address, 515 Claremont Drive, Pasadena, Cal.

E. L. SANFORD'S SLATE.
Cynthiana, Ky., April 20-May 22.
Wilmore Convention, May 24-30.
Louisville, Ky., June 1-July 3.
Address, Lexington, Ky.

H. W. GALLOWAY'S SLATE.
Hamlet, Neb., May 1-15.
Open date, May 22-June 5.
Hildreth, Neb., June 15-26.
Address, Elizabethtown, Ky.

EDNA M. BANNING'S SLATE.
Cleveland, Ohio, April 24-May 18.
New Paris, Ohio, May 15-29.
Albion, (camp) Ind., June 9-19.
Abakacka, camp, N. D., June 23-July 3.
Troy, (tent) Ohio, July 10-24.
Mt. Lookout, Blissfield, O., Aug. 4-14.
Beulah Camp, Alexandria, Ind., Aug. 12-22.
Address, 9411 Pratt Ave., Cleveland, O.

BLANCHE SHEPARD'S SLATE.
Grand Rapids, Mich., April 3-24.

GEO. BENNARD'S SLATE.
Portland, Ore., April 20-May 8.
Chicago, Ill., May 13-17.
Muskegon, Mich., (Wood Ave. M. E. Church) May 18-June 5.
Valley Springs, S. D., June 12-26.
Mitchell, S. D., (camp) June 30-July 10.
Bellevue, Mich., July 15-24.
Address, 6319 Yale Ave., Chicago, Ill.

FRED DEWEERD'S SLATE.
Ashland, Ky., April 30-May 15.
Memphis, Tenn., May 17-29.
Charlotte, N. C., June 3-12.
Aberdeen, S. D., June 17-26.
Permanent Address, Fairmount, Ind.

WM. O. NEASE'S SLATE.
South Manchester, Conn., Apr. 8-May 1.
466 Main Street.
Oklahoma City, Okla., May 8-29. 726 W. Reno Street.
Springfield, Mass., June 5-24. 63 Catherine Street.
Omaha, Neb., July 15-24. P. O. Box 384.
Wichita, Kan., July 28-Aug. 7. 1639 North Waco Ave.

REV. J. E. HEWSON'S SLATE.
West Baden, Ind., April 25-May 15.
Wilmore, Ky., May 24-31.
Open date, June 19-July 31.
Bozette City, Mich., Aug. 4-14.
Kearney, Neb., Aug. 18-26.
Lansing, Mich., Aug. 30-Sept. 5.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

MACKEY SISTERS SLATE.
Macon, Ga., April 14-28.
Vidette, Ga., April 28-May 12.
Carrollton, Ohio, May 20-30.
Newell, W. Va., June 3-19.

C. C. CONLEY'S SLATE.
Quaker Evangelist.
Sardis, Ky., May 6-22.
Address, 729 College Ave., Columbus, O.

A. L. WHITCOMB'S SLATE.
Minneapolis, Minn., April 13-24.
Home address, University Park, Ia.

F. E. MORGAN'S SLATE.
Chicasha, Okla., April 29-May 23.
May 27-June 19, open date.
Amity, Ark., June 24-July 10.
Newberg Church, P. O., Atwood, Okla., July 15-31.
Hornum, Okla., August 6-21.
August 26-Sept. 11, open date.
Home address, Ada, Okla., 714 W. 9th St.

F. T. HOWARD'S SLATE.
Mitchellburg, Ky., April 18-May 1.
Stephensport, Ky., May 2-15.

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SLATE OF JACK LINN AND WIFE.
Gillingham, Wisc., April 29-May 8.
Oregon, Wis., May 10-22.

SLATE OF W. R. QUINTON AND WIFE.
Brandon, Fla., April 20-May 1.
Valrico, Fla., May 4-16.

LELA MONTGOMERY'S SLATE.
Indianapolis, Ind., (Maple Road C.) April 12-30.
Brownstown, Ill., May 1-15.
Address, 8th and Grove St., Evansville, Ind.
Address, 8th and Grove St., Evansville, Ind.

MARY H. ELLIS' SLATE.
East Shoudsburg, Pa., April.

BONA FLEMING'S SLATE.
Indianapolis, Ind., April 24-May 8.
Franklin, Ohio, May 30-April 17.
Menomonee, Wis., June 17-24.
Chariton, Iowa, July 1-10.
Hornick, Iowa, July 15-24.
Denton, Md., July 29-Aug. 7.
Winchester, Ind., Aug. 12-21.
Charlottesville, Ind., Aug. 26-Sept. 4.
Nampa, Idaho, Sept. 9-18.

F. F. FREESE'S SLATE.
Mansfield, Ohio, April 8-24.
Homer (Brandon church), O., April 27-May 15.
Homer (Look church), O., May 18-June 5.
Albion, Ind., June 12-19.
Norwalk, O., June 22-July 10.
Hughesville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Sychar, (Mt. Vernon), O., Aug. 11-21.
Delanco, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 4-18.
Home address, Upland, Ind.

SLATE OF J. A. WELLS.
Hot Springs, Ark., May 11-22.
Wilmore, Ky., (Convention) May 24-30.
Butler, Ky., June 1-12.
Cincinnati, O., (Revivalist camp) June 13-14.
Duck Hill, Miss., June 15-24.
Woodland Church (Glover circuit) July 3-8.
Glover, Miss., July 10-17.
Hopewell, Miss., July 21-28.
Caseyville, Miss., (camp) July 30-Aug. 6.
Liberty, Miss., Aug. 7-12.
Mt. Carmel Church (Glover circuit) Aug. 13-14.

SLATE OF O. H. CALLIS AND B. C. GREENFELL.
Ashland, Ky., 1st M. E. Church, April 9-27.
Covington, Ky., Trinity M. E. Church, May 4-18.
Home address, Wilmore, Ky.

R. A. YOUNG'S SLATE.
Callis Grove Camp, Milton, Ky., July 15-24.
Scottsville, Holiness Camp, Marshall, Tex., July 25-Aug. 7.
Center Point Camp, Center Point, La., Aug. 11-21.
Lafayette, Holiness Association, Lewisville, Ark., Aug. 23-Sept. 4.
Open dates to camps or churches, June 7-July 13.

F. J. MILLS' SLATE.
Bath, Mich., April 17-May 2.
Address 2004 E. Franklin Ave., Lansing, Mich.

W. A. ASHLEY'S SLATE.
Columbus, Ohio, April 17-May 1.
Pittsburg, Pa., May 8-22.
Force, Pa., May 29-June 12.

REV. C. A. DOUGHERTY'S SLATE.
Lucerne, Ind., April 10-May 8.
Livonia, Mo., May 10-31.
Graysville, Mo., Mouth of June.
Cincinnati, O., (camp) June 13-23.
July engaged.
Portage, O., (camp) Aug. 11-21.
Amherst, Va., Aug. 28-Sept. 11.
Bartlesville, Okla., April 1-20.
Permanent Address, 446 Main St., Lebanon, Ohio.

T. M. ANDERSON'S SLATE.
Sand Hill, Ohio, April 10-24.
Wilmore, Ky., (Holiness Convention) May 24.
Gravel Switch, Ky., June 29-July 3.
Douglas, Mass., (camp) July 22-30.
Moers, N. Y., (camp) July 29-Aug. 11.
Hollow Rock, O., (camp) Aug. 11-24.

SLATE OF C. M. DUNAWAY AND C. E. EDWARDS.
Jackson, Miss., Capitol St., M. E. Church, South, April 10-May 1.
East Point, Ga., May 8-22.
Hampton, S. C., May 29-June 26.
Lak Arthur, La., July 1-10.
Fort Jesup, La., July 15-25.
Carthage, Miss., July 28-Aug. 7.
Indian Springs, Ga., Aug. 11-18.

SLATE OF REV. JIM GREEN AND RUDD NEWSOM.
Thomasville, N. C., (tent) April 10.
Gibsonville, N. C., (tent) May 10.
Statesville, N. C., (tent) May 29.
Gastonia, N. C., (tent) June 2.
Danbury, ... C., (tent) July 12.
Ball Creek Conf., August 17.
Ball Creek Conf., August 24.
Home address, Rutherford College, N. C.

H. A. GREGORY'S SLATE.
Rogers, Ark., July 15-31.
Ben Franklin, Tex., Aug. 6-16.
Home address, Sherman, Tex.

S. E. POLOVINA'S SLATE.
New Brighton, Pa., April 17-25.

MRS. JULIA A. SHELHAMER'S SLATE.
Palace Theater, Leechburg, Pa., April 10-24.
Uniontown, Pa., May 24-26.
Aurora, N. J., (camp) July 8-17.
Dayton, Ohio, (camp) Aug. 4-14.
California, Ky., (camp) Aug. 19-29.
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Des Moines, Ia., April 26-May 1.

W. R. CAIN'S SLATE.
Mitchell, Ind., April 11-24.

SLATE OF A. REED AND WIFE.
Hinton Chapel, Ark., April 10-22.
Spring Hill, Ark., April 2-May 8.
Battlesfield, Ark., May 12-22.
Holley Springs, Ark., May 27-June 3.
Patmos, Ark., June 7-19.
Centerpoint, Ark., June 22-July 3.
Fairview, Ark., July 8-17.
Bethlehem, Ark., July 22-Aug. 7.
Falls of Rough, Ky., Aug. 11-22.

E. O. HOBBS' SLATE.
Mt. Vernon, Ill., April 3-24.
Permanent address, 355 South Bayley Ave., Louisville, Ky.

J. E. WILLIAMS' SLATE.
Louisville, Ky., April 16-30.
Williamson, W. Va., May 2-22.
Carpenter, S. D., May 24-June 5.
Open date, June 5-July 5.
Huntington, Ind., July 10-31.
Rockport, Ind., Aug. 3-14.
Open date, Aug. 15-30.
Home address, 215 W. 9th St., Owensboro, Ky.

L. J. MILLER'S SLATE.
Ft. Worth, Tex., First M. E. Church, So., March 30-April 24.

H. E. COPELAND'S SLATE.
Chicago, Ill., St. Stephen's M. E. Church, April 10-May 1.
Minneapolis, Minn., Grace M. E. Church, May 3-24.
Wilmore, Ky., Convention, May 26-30.
Home address, 2637 Clara Ave., St. Louis, Mo.

SLATE OF BURL SPARKS.
Song Evangelist.
Indianapolis, First Church, May 1-21.
Mooresville, Ind., May 21-June 20.
Huntington, Ind., July 8-31.
Middletown, Ohio, August.
Home address, 2110 East 3rd St., Seymour, Ind.

B. T. FLANERY'S SLATE.
Buffalo, Kan., April 21-May 12.
New Castle, Ind., May 15-June 5.

JOS. OWEN'S SLATE.
Macon, Ga., (Cherokee Heights Methodist Church) April 10-May 1.

W. W. McCORD'S SLATE.
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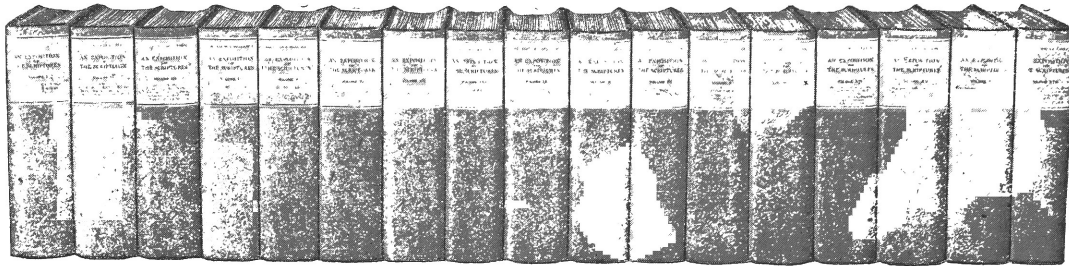
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CAMP MEETING CALENDAR.

GEORGIA.

Sale City, Ga., camp, July 19-31. Workers: Bud Robinson, H. L. Ezelle, and W. W. McCord. Address, Rev. J. J. Sanders, Sale City, Ga.

ILLINOIS.

Normal, Ill., July 7-17. Workers: Frank E. Arthur, W. R. Cain, Charles Buss and wife, song leaders. Mrs. Della B. Stretch, children's leader. Address, Mrs. Bertha C. Ashbrook, Sec., Taitua, Ill.

OHIO.

Camp Sychar, Mt. Vernon, Ohio, Aug. 11-21. Workers: Joseph H. Smith, C. W. Butler, C. F. Wimberly, and Bishop J. F. Berry, W. B. Yates, Freese and Watkin,

song leaders. Children's meetings, Sadie B. Misbey and Miss Mae Gorsuch. Young People's Meetings, Miss Emma McGhie. Address, C. A. Lovejoy, Sec., Bethesda, Ohio.

PENNSYLVANIA.

Ridgeview Park, Pa., Pentecostal camp meeting, July 1-10. Workers and Evangelists: Rev. Oscar G. Cook, W. Washington, Pa., Rev. John F. Owen, Rev. B. R. Porter, Rev. Howard E. Lloyd, Rev. D. A. Keys, C. C. Rinebarger and wife, song leaders. Mrs. Anna McIntyre, Miss Jamie Bradford. Other workers. Address W. F. Shroyer, Sec'y., 706 South Ave., Wilkinsburg, Pa.

MINNESOTA.

Red Rock Camp Meeting, St. Paul, Minn., June 30-July 10. Workers: Rev.

Wm. H. Huff, A. L. Whitcomb, Rev. Geo. G. Valentine, Prof. W. B. Yates, in charge of singing. Mrs. Anna L. Murphy, Young People's Meeting. E. O. Rice, Pres., 1607 W. Minnehaha St., St. Paul, Minn. Minnesota Pentecostal Association, St. Cloud, Minn., June 16-26. Worker: Rev. G. G. Valentine.

Osage, Minn., July 14-24. Worker: Rev. E. T. Adams. (P. O., Elk River, Minn.)

Brainerd, Minn., July 28-Aug. 7. Worker: Rev. E. T. Adams.

VIRGINIA.

Mt. Vernon, Va., Aug. 4-14. Workers: Cramer, Ashley, Wells and others. Address H. B. Hosley, 307 D St., N. W., Washington, D. C.

WISCONSIN.

St. Croux Falls, Wis., Aug. 11-21. Worker: Rev. E. T. Adams.

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PENTECOSTAL HERALD

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PAYING THE TITHE.

By the Editor.

IT IS unthinkable that God would set up a church in the world involving the expense of building temples and houses of worship that must accrue to carry forward the work of His Church, and not make provision for its financial support; and it certainly would be unreasonable to suppose that man, however learned and wise he may be, could make any improvement on the plan laid down by the Lord.

* * * *

The tithe law is plainly written in the Holy Scriptures and has never been abolished. God plainly demands one-tenth of a man's income. This certainly seems to be a very small amount, and at first thought would appear to be insufficient for the times in which we are living, for the building of churches, support of the ministry, the erection and sustaining of schools, the carrying forward of missionary enterprises and the various services that should be rendered by the Church of the Lord Jesus. But experience and observation have revealed the fact that the tithe, carefully and promptly paid, will keep the treasures of the Lord supplied for all the demands made for carrying forward the work of the kingdom.

* * * *

No reasonable person can complain that the Lord asked too large a sum. He furnishes the earth, the rain, the sunshine, the circling seasons, the health—everything, and then when the time comes to gather the harvest He says to the man, put nine ears of corn in your basket and give me one. Put nine potatoes in your sack and give me one. Put nine fresh eggs in your lap and give me one. Take the wool off nine sheep and give me the wool from one, and so on. Take nine good dollars from your purse and give me one. This is certainly a very small rental which God requires when He furnishes and bestows so much, and we put so comparatively little into this partnership of business.

* * * *

Come to think of it, what does the Lord do with the tenth we pay Him? Because, to be perfectly correct in bringing in the tithe, we are not giving anything to God, we are simply paying our rental. But what does the Lord do with the small part He takes out of the copartnership? He gives it back to us in church buildings, for our use, in schools for the education of our children, in ministers to preach the gospel to us, to visit us in our sorrow, to baptize our offspring, to bury our dead, to comfort our hearts in sorrow, to cleanse and bind up the wounds we receive in the battle of life; to help us in the discharge of our duty to the poor and sick about us; to send our blessed gospel into the regions beyond. Our tithe paid to God comes back to us loaded with His blessing.

Some people seem to feel that the tenth which they pay to God is a loss; that He carries it off to heaven and spends it on the angels, or stores it away to rust in some great coffers. Not so. What would become of our civilization, the value of our land, the thrift of our business, the preservation of our society, and the upbuilding and progress of the race, but for the way our Father in heaven spends the tithe we bring to Him? He puts it back into His human family, enlarged and blessed, and gives us churches in which to worship, schools in which to educate, ministers to preach, moral salt to permeate society, spiritual life to show us the path to true progress, value to our real estate, thrift to our business, stability to our commerce, happiness to our life, and hope to our souls.

* * * *

Pitiful, the man or woman claiming to be a Christian and refusing to pay their little tithe to the Lord. Is it the truth when one says, "I cannot pay my tithe"? That is to accuse God of unreasonable demands; to complain against Him that His rent is too high; that He is an extortioner. Those who will not pay their tithe are thieves; they are robbing God. Those who say they cannot pay their tithes are telling falsehood. It is a simple proposition. Any one who has a dollar can give a dime; any one who has ten grains of corn can give one, or ten eggs can give one; and here I am using the word "Give", which is not the proper word. We cannot give to God that which is His own. The word "Pay" is the proper word. To refuse to pay rent is to be put out of the house and off of the premises; and those who refuse to pay God His tithe must expect the owner of the property, sooner or later, to exact of them that which is due.

One of the greatest blessings in this tithe law is the fact that it is a constant reminder; it keeps the thought of God always before the tither. Forgetfulness of God is a very common and very dangerous sin. Those who regularly and carefully pay their tithe can never forget God. They think of Him, of the blessing He gives, of their dependence upon Him, of their obligations to Him, of their copartnership with Him. They cultivate a tender conscience and the while good business methods; they keep accounts; they know what they are doing. They come to respect their possessions, to handle them with more discretion. Careful tithers are not likely to be wasteful spendthrifts. The first I heard of tithing was when the holiness revival broke out in Kentucky some forty years ago, and I found one of the first things people did when they began to seek entire sanctification, was to begin the practice of tithing. It was a part of their consecration, and all the genuinely sanctified people I have ever known are careful to practice tithing.

True devout souls will not stop with the tenth, but will remember and rejoice in the privilege of bringing in the "Thank-offering" to the Lord. We believe that regular, careful tithing is one of the greatest means of grace. Those persons who keep the Sabbath holy, who pay their tithe with careful regularity, and who keep the fires of devotion burning upon their family altars, morning and evening, are likely to enjoy gracious communion with the Holy Spirit, to have peace with God, and fellowship with Christ. We are not suggesting that these experiences can be bought with tithes and forms of worship, but undoubtedly, they are great means of grace.

Inevitable War.

THERE must be, there will be, there is war in Methodism between the holiness people, and destructive critics. That is, that element in the Methodist Church holding steadfastly to the original doctrines of the Church on entire sanctification, and that element of destructive critics who discount the inspiration of the Scriptures and will give us an interpretation of the Bible in sympathy with infidelity and directly opposite to the faith, the teachings, and the gracious experiences of the fathers.

There can be no heart fellowship between these two bodies of people in the Methodist Church. Of course, there can be courtesy and there must be a kindly Christian spirit toward all men, but we who stand for old-time Methodism, who stand for the Bible, who stand for evangelical religion, for regeneration, the remains of sin, and entire sanctification of the consecrated believer, do not believe in the higher critic, either in the wisdom of their heads or the devotion of their hearts, and we do not intend to.

We resent their attitude toward the Scriptures, and their interference with the faith of the Church, the Christian experience of the Church, the devotion and revival interests of the Church. We know that their faith, teachings and attitude never produce revivals, never bring men to repentance, to regenerating grace or sanctifying power, but the whole effect of their teaching is exactly the reverse of this. We know that the preaching of the doctrines of Methodism, as drawn from the Holy Scriptures, as proclaimed and interpreted by John Wesley, John Fletcher, Adam Clarke, Richard Watson and a host of scholars, bishops and leaders who won victories on American soil and have gone up to God from this country—I say, we know that the preaching of these

Continued on page 8.

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OF ASBURY THEOLOGICAL SEMINARY

Submarine Attacks on the Old Ship of Zion.

Rev. G. W. Ridout, D. D., Corresponding Editor.

ARTICLE VIII.

THE METHODIST BOOK CONCERN.



HE Bishop of London, (Dr. Ingram) said in one of his addresses: "The future lies with no church which sinks to the level of what is called the 'New Theology.'" Some years ago Dr. Buckley, the greatest of Methodist Editors, said: "Any religious body will disintegrate if it allows its fundamental ideas to be discounted, publicly doubted and denied and contrary doctrines taught to the people."

Thoughtful Methodists, everywhere, are alarmed at the frightful drift toward Rationalism and the New Theology in Methodism today. It is becoming increasingly apparent that official Methodism is more and more committing itself to this thing and seldom do we hear a bugle note of protest from the heads of the Church.

The Methodist Book Concern is lending itself freely to the service of higher criticism, and it indeed is unfortunate for the Church that our Book Editor, Dr. Downey, is notoriously more friendly to modern theology than he is to the theology of Methodism. As responsible editor of the books put out by the Methodist Book Concern he is permitting the publishing and exploiting of books that are as antagonistic to Methodist fundamentals as are the works of Bob Ingersoll or Strauss. For instance, the things that Dr. Nast and Bishop Hurst (both thorough students of higher criticism) warned Methodism against in their day are today published without a blush by our Book Concern.

At the 1920 New York East Conference the report on Book Concern publications says:

"The Methodist Book Concern with its ever widening power and influence is a concern which giving us no concern gives instead an ease of mind in substantial dividends which to old Methodism is a matter of justifiable pride."

We are led to wonder at the blindness and stillness of a crowd of Methodist preachers who would adopt such a report.

Shall we say with the New York East Conference that the Methodist Book Concern gives us no concern when we see it putting out from its presses, annually, tons of semi-infidel literature to breed doubt and disloyalty to our doctrines and poison the pure waters of our evangelical faith? Shall we say that it gives us no concern when rationalistic scholars can put out through the Book Concern all the books they care to write endorsing the Wellhausen and other critical schools whose chief business has been to undermine the students' faith in the Bible as the Word of God, and in Christ as the Divine and Atoning Savior?

About those Dividends! Are we as Methodist preachers going to be blinded by the glitter of gold that our Book Concern turns into our coffers and take no cognizance of the ungodly way that money is made by publishing books that ruin souls? Shall we be blind and silent because fat checks are presented to our Annual Conferences for our worn-out preachers when we know that some of that is blood money—money made at the price of souls, countless thousands of whom are being led into spiritual darkness by false and treacherous books put out by our publishing house?

Quite recently I received a letter from one of the State Presidents of Gideons enclosing a circular letter which they have issued to the Gideons of that State against certain Methodist Book Concern books which were

"Not in fifty years, the period of Renan, Shenkel, Strauss and others has there been such an outbreak of anti-Christ in theological literature, both in this country and in Europe as there is at this time. Its forms are innumerable, its subtlety insinuating, its effect destructive to every teaching of the historic faith."

The Methodist Book Concern cannot become the distributing agent for rationalistic literature, however pious its vocabulary, nor the propaganda for the dissemination of doctrines, or any other kind of literature however cleverly written and whether true or not, which are not in harmony with the teachings and spirit of the Methodist Episcopal Church.

It is just here where the most difficult problems present themselves and the gravest responsibility is felt. For it is the easiest thing in the world to throw the whole church into a ferment of unrest by providing books which are contrary to our standards."

—Bishop Cooke (1910) formerly Book Editor M. E. Church.

advertised in the "Gideon." The circular letter reads:

"The March issue of *The Gideon Magazine* contains a page advertisement of books by the 'Abingdon Press,' among which I find 'New Testament History' by Harris Franklin Rall, regarding which we need to issue a warning broadcast among the Gideons to 'Beware! Keep Hands Off!' The author is a destructive higher critic of the worst type, and the book is saturated with that rotten theology. The 'Abingdon Press' is none other than the Methodist Book Concern and this book is only one of a number of infidel books published by that concern under this imprint. It was against this book and others that the forces of orthodoxy waged a great fight at the last General Conference of the Methodist Episcopal Church and won by a decisive vote a resolution that all books of like character be excluded from the Course of Study of students for the ministry."

In his letter to me the State President says:

"I am enclosing a letter which will explain itself. This sheet enclosed is a portion of a three or four-sheet letter that goes out as a 'Weekly Letter' not only to all the Gideons, of _____, but elsewhere, about every week, sent out by the President of _____ Gideons."

"This same letter enclosed a copy, I sent to our National Secretary in Chicago, asking that it be published in *The Gideon Magazine*, a monthly, in which was published the objectionable advertisement from the Methodist Book Concern under the alias of The Abingdon Press. Our Secretary wrote to them expressing his surprise that they advertised the book in the Gideon, which he said he had had a strong protest against, which if true, told them it ought not to be published in a Christian paper."

"The advertisement mentioned above is headed 'Scholarly Books for Bible Students,' and contains three books, as follows: 'The Bible as Literature,' by Irving Francis Wood and Elihu Grant; 'New Testament History,' by Harris Franklin Rall; 'Old Testament History,' by Ismar J. Peritz. Since taking up the matter of the Rall book we have learned that the books are all rotten with destructive higher criticism."

"If official Methodism cannot be stopped from feeding her young preachers with this truck, we intend to see to it that our fine army of Gideons are not going to be endangered, and will be only too glad to push to the limit in any and every way we can a rebuke to this author, book editor, and publishing house."

"Sincerely,

"State President."

Sometime ago I came across in one of the *Advocates* almost a full page "ad" of the books my Gideon friend refers to. Let me reproduce some portion of the "ad" to show the alarming brazenness of those at the top in circulating literature that cannot but have a destroying effect upon our Methodist faith.

The "ad" abbreviated, runs like this:

SCHOLARLY BOOKS FOR BIBLE STUDENTS.

"The Sources of the Hexateuch," by Edgar Sheffield Brightman; "The Religious Teaching of the Old Testament," Albert C. Knudson; "The Bible as Literature," by Irving Francis Wood and Elihu Grant; "New Testament History," by Harris Franklin Rall; "Old Testament History," By Ismar J. Peritz; "The Social Institutions and Ideals of the Bible," By Theodore Gerald Soares. House of Good Books. The Methodist Book Concern.

A more critical, doubt-breeding, faith-destroying, and Methodistically-undoing set of books cannot be imagined. They are all built around the new theology viewpoint. The first by Brightman is endorsed by Harvard Theological Review (Unitarian); the last one by Soares (a Unitarian) was so rank that the Bishops threw it out of the Course of Study but the Book Concern and Dr. Downey persists in spreading it broadcast. This is the book concerning which Dr. C. B. Spencer, Editor *Central Christian Advocate*, said if a student followed it he would be lost! He further said: "Dr. Soares has given us a very interesting book, so has Renan (the infidel writer of France) but Renan (the infidel) is no more rationalistic in the midst of his flowers of rhetoric than is Soares."

In view of these things the New York East Conference says our Book Concern should give us no concern, but that its substantial dividends should give us "ease of mind" and "justifiable pride." Shades of John Wesley!

In one of the spring conferences the Bishop when presenting the check of the Book Concern to the Conference, in vigorous language advocated loyalty to our Book Concern and no criticism, but in the name of our fathers, in the name of Wesley, of Asbury, of Olin, of Fiske, of Cookman, of Simpson, of Hurst, of Foster and other great men of Methodism, to whom fidelity to Methodist doctrine was a primal and vital consideration, what are we going to do about it when in open daylight and without any regard to conscience or appeal and in utter disregard, if not contempt, for our doctrines these men at the top of our Book Concern continue this awful business of propagating Rationalism.

Double Your Money While Doing Good.

These fundamentals of the Bible doctrine of holiness, which the American Methodist League is sending out, contain the cream of Bible truth on full salvation from sin. You believe this doctrine, you love this truth, you enjoy the experience it sets forth; you desire that your fellowbeings shall know its blessedness; then get the booklets and get busy. You are buying these booklets at the wholesale price; the twenty booklets cost you \$2.00, sold at 20 cents each you receive \$4.00. The profit is not to be despised; but the good accomplished is the item to be considered. Get these booklets and scatter them in your community. Order from Pentecostal Publishing Company, Louisville, Ky.

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?



The God of Fire.

Rev. Edward R. Kelley.



PART II.



CLEANSING is only possible when the soul has been baptized with the Holy Ghost and fire. "And when the day of pentecost was fully come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4; "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as He did unto us; and He made no difference between us and them, cleansing their hearts by faith." Acts 15, 8, 9.

Then, too, fire transforms. Fire turns into fire all that it comes in contact with. "Behold how much wood is kindled by how small a fire." However damp, and cold, and green the wood may be, ere long it will become enveloped in flames as the fire clutches it in its devouring grasp and it becomes transformed, and with flames leaping heavenward it will radiate warmth and heat. And so God, taking possession of the fully consecrated soul, and sending upon it the mighty sin-consuming and sin-destroying baptism of the Holy Ghost and fire, will transform us into the express image of Himself, and make "his ministers like a flame of fire." It is said of William Bramwell, the fire-baptized evangel of Methodism, that he "lived and walked with God daily," and is it any wonder that he became a firebrand of early Methodism? He knew God. He knew God intimately. In writing to a friend Mr. Bramwell spoke of two funerals he had conducted that week for "two eminent Christians." "My soul," says he, "received such a view of that glory which they now enjoy, that earth and all things in it, were swallowed up in God . . . I now feel the full effects of that passage, 'He dwells in God, and God in him.' I live in God. . . . Oh, how I long for the church to know this great salvation! To be cleansed from sin is indeed great, but to receive the inward glory,

in its full influence—this is salvation." And did Methodism ever produce two saintlier characters, any more like the Master, than William Bramwell and John Fletcher? It was all due to their experience of God as fire to their soul. They had not merely heard of God, or about God; but they knew Him. They knew Him in His fiery presence within their heart, transforming them more and more into His own likeness and character, through Jesus Christ.

Isaiah was the prophet of fire. He had received the fiery experience when he received his commission from Jehovah. He liked to write about God's fire. It is in the 33rd chapter of Isaiah that we read these burning words: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Now listen to the reply! "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression; that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Pretty close, that. Do we measure up to it? And what does it all mean? It means this, my brother. *A holy God desires and must have holy companionship*, and if you and I are to see God and be a companion of His, we *must be holy*. I am not talking about being holy in heaven. You will *not* be very holy there if you are not holy here. You must become holy through heaven's baptism of the Holy Ghost and fire.

God cannot tolerate sin, and be consistent with His own character. *God hates sin*. Mind you, He loves the sinner, but He hates sin. He loves the sinner that He has saved through the regeneration of the Holy Spirit, but He hates the carnal mind that the man carries around with him; for "it is not subject to the law of God, neither indeed can be." And a God who does not hate sin; a God who does not flame out against sin with all the energy of His nature to destroy it, is a God whose character and integrity may be questioned.

The foremost and uppermost question with which we ought to be concerned is, what sort of man must I be if I am to dwell with God? Moses must have had something

like this to come to him when the "Great I Am" appeared to him in the burning bush of the wilderness. Not until then did the brother Aaron get an insight into his real character and unfitness. But when he communed with God and looked upon the holiness of God, and got an insight into his own heart and life, then he was prepared to answer the call of God and go where God desired him; and he became the greatest law-giver the world has ever had, as well as the meekest of all men.

Then another question should concern us. It is, how can I receive this fire into my heart? I see a small band of men gathered with their Leader on a small knoll outside the little town of Bethany. He is speaking to them and as He speaks I hear Him say: "Go ye into all the world and preach the gospel." There was given the great worldwide commission. In my imagination I see Peter ready to start out. You know Peter was always in a hurry to do *some* things. Then I see this Man put His hand upon the shoulder of the apostle to restrain him, and as I let my imagination have free reign I hear Him say: "Not too fast Simon. Do not be in too big a hurry. It is all true that you have been with me for three years or more, and you have ministered unto others. Yes, you have cast out devils and cured the sick and preached the gospel, but, Simon, you and the others are not ready to go yet. You need to be equipped for the mission before you. You remember, Simon,"—and how tenderly He speaks,—*"When I called you, and Andrew, and James, and John, and the other disciples, I said that I would make you fishers of men. Well, Simon, I want you to catch men, but listen, Simon, I want you, and James, and John, and Andrew, and the others to go back to the city and tarry. 'Tarry ye in the city of Jerusalem until ye be endued with power from on high.' I want you to wait for the promise of the Father, which ye heard from Me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."*

O, men and women, listen to me! This is the need of the hour. *We need to tarry until we are endued, empowered—baptized with the Holy Ghost and fire. Amen.*



Sweets From Solomon's Song.

Abbie C. Morrow Brown.



CHAPTER 3.

"HIS NAME IS AS OIL."

"Because of the savour of Thy good ointments, thy name is as oil poured forth."

The Bridegroom's full name is Lord Jesus Christ. Acts 16:31 Lord means "Sovereign," Jesus means "Savior," Christ means, "Anointed." There are precious promises concerning prayer in His "name." John 14:13, 14, 26; 15:16; 16:23, 24, 26. To have the full benefit of these, in power and blessing, we must know the Son as our Sovereign, our Savior, and our Sanctifier.

Before I knew the Bridegroom, or ever dreamed that we had a great Physician, I used to keep by me three kinds of liniment, but when I found that His Name was a name far above that of any patent remedy, I used it. One day I was in severe pain and my flesh was very sore to the touch. I drew my hand softly over the afflicted member of my body and each time I said in real faith, and a divine joy, "Jesus.. Jesus.. Jesus". The pain ceased, the soreness vanished.

One morning Lotta knocked at my door and said, "Alma is suffering with a headache and I cannot get victory for her; come out and pray for her." I found her suffering

severely. "I have not slept all night," she said. I was not impressed to pray but drew my hand gently across her forehead a number of times and said, "Jesus.. Jesus.. Jesus." Then I left her. When I went through the room a short time afterward she was asleep.

One day I cut my finger with a sharp knife. I drew the wound together and applied the Divine ointment. I said: "In the name of the Lord I refuse to have any pain," and went on with my work. When I thought of the cut again it had entirely disappeared, so that I could not find it, so completely had the Lord healed it.

One evening, calling on a neighbor, I sat in a draught, where it was breezy and chilly. As soon as I noticed it I moved, as I supposed, out of it, not knowing that a window back of me was open. Presently there came a severe pain under my left shoulder. Allowed to continue it might mean disease. This must not be. So as the talk went on, I quietly pressed the aching member close against the cushioned chair and refused in the name of the Lord to have any disease. And when I rose to say good night I was free from pain.

After this, one day I burned my arm badly in the hot oven. I held it up and said, "In the name of the Lord I refuse to have any pain." I closed the oven door and forgot that I had been burned, until the next morning when, in bathing my arm, I tore the skin from the burn and saw that it was blistered, red and swollen. It began to pain me, and again I said: "In the name of the Lord I will not have any pain," and it ceased, but my arm continued red for weeks.

One evening a dear friend of mine was left all alone, in a home, in a strange city, suffering with a violent headache. As the pain increased she said, "Oh, why did I not tell my husband to bring me some headache balm?" Immediately the Spirit whispered softly, "His name is as ointment poured forth." "Why, yes," she cried, in joyful faith, and drew her hand across her forehead and said, "Jesus" quite a number of times. The pain ceased. When the family returned from the meeting she had a new experience to give them.

"Precious, gentle holy Jesus, Blessed Bridegroom of my heart, In my secret inner chamber, Thou dost whisper what Thou Art."

More Than Victorious Life.

Joseph H. Smith.



THIS is Paul's standard and slogan: "We are more than conquerors through him that loved us." Rom. 8:37. Yes, the life of Victory is glorious. The unregenerate heart of the world knows only defeat; but the new heart of the truly born-again child of God is able now to walk in the Spirit and not fulfill the lusts of the flesh. "Sin does not have dominion over him." He is not under the law, but under grace. He cannot only keep his own body under, but he has grace to "keep the body of sin" in subjugation. True, he may still be bound somewhat with grave-clothes, but he is not held in the grave. He is alive. He may indeed have disturbed visions, and esteem some men of his own church or order entirely too large; but he is no longer blind. He sees! He has victory over the night which held him in darkness.

But it is not enough to "be not overcome of evil." This alone neither satisfies God nor ourselves. The children of Israel while in the wilderness, even, were not overcome by their foes. Yet neither they, nor their Joshua, could be content until in Canaan, they overcame their enemies and razed the Jerichos that were there. So the clarion call to God's soldiers is not simply that they "withstand," in the evil day of battle, but having *done all* they stand. Not merely, that

they do none of the evil things Satan and the world would have them do, but that they *do* all of the good things God has saved us and kept us here to do.

To have done no wrong is not enough. We are to be aggressive on the devil's domain. We must *do* some good; and then have done away with some evil from the face of the earth. Not only, "not overcome of evil," no, not only doing good, but *overcoming* evil with good. See!

Now then, the More-than-Victorious-Life is therefore objective. If we are kept busy to have victory over the conflict of sin within ourselves, we have neither leisure, nor fortitude nor strength to have suitable victory over the evil that is in the world nor a part in the driving of the devil back to his own diggings. An alien enemy within our own borders is too close an ally with the foe that is without, to allow for an unremitting and ceaseless and truly victorious life of conquest far beyond ourselves. And this is why the kingdom's progress is halted so much on earth and so many substitutes are accepted in the place of the actual driving of sin from man's domain on earth. Some of the church's much-vaunted world-programs today seem like parleys with the enemy, and allow for the continuance of sin, provided only we may have means and men on the field to foster

some institution for ameliorating the effects of sin's ravages upon the race.

But we may do more than this for humanity. We can carry them an emancipation proclamation. We may turn them from the power of Satan unto God. We may point them to a Savior who will now deliver them from the source of their sorrows, their sufferings and their shame. But to do this, we need the "More than Victorious Life" subjectively. That is within ourselves. And, "What is that" and "How may we have it?"

First. It is that which our Lord promises in the "more abundant life" in that, it is life utterly free of the domain of sin, which remaining within us here, still hampers us; and life filled to overflowing with the abundance of the Spirit's grace and power.

Second. We may obtain this as we did "life" itself in the first place—by simple faith in the precious blood of Jesus Christ. Nothing more than this; nothing less. Only, as then to obtain Life, we cast our dead selves in submission and penitence at the feet of the Savior, that we might believe for His mercy; so now, we present our living bodies a sacrifice of love's best offering unto Him who has saved us in order that, by the Baptism with the Spirit, we might receive His grace in the "life more abundant," which is the *More than Victorious Life*.

Total Depravity.

W. R. Cain.



CONCERNING this subject, much has been spoken and written, involving both pro and con. Without further preliminary, we turn to Rom. 3:10-18, and find one of the most striking illustrations of total depravity. These several verses suggest the question, if there is "naturally" good in us, isn't this part of God's Word a gross delusion? Besides, if there is "good" in us, through proper cultivation, surely it would keep getting better, until ere long we would be our own saviors through the process of evolution. Or, in other words, the vindication of the "growth theory." Again, if it become general, what becomes of the atonement? A still stronger statement would be, even if one person was "naturally" good, it is but logical and consistent to say the atonement is *not universal*. Also, could an infinitely wise God consign any "good" at all to hell? Excuses and various apologies are made for those dodging the issue or denying the doctrine and experience of total depravity.

What about the doctrine of "*children being born pure*?" If children are born *pure*, there is no such thing as total depravity. But again, if there is "naturally" more or less "good" in us, then why not call it "righteousness." (For it would be at least a measure of it) and then produce the Scripture for it and see where we are, namely, "Our righteousness is as filthy rags." If the "*filthy rags*" contain anything "naturally good," we haven't found it anywhere in the Bible. If the entire man is not affected then he doesn't need a *complete atonement*. Also, if the entire human race is not affected there is no need of a *universal atonement*. "There is none good" ought to settle it, but the quibbling continues.

If we were to give the substance of 1 Cor. 13, we would say that in its final analysis, it is *perfect love, vs. total depravity*. We have

but to say, God pity the so-called Truth champions of today if they intend to chime in with this godless generation with its soft, sickly, gushy, sentimental twaddle, that *man is not as bad as he might be*. For, if the analogy holds good, then we may as truly declare neither is Satan himself as bad as he might be, but we know he is an eternally lost devil. A bad apple not being as bad as it might be doesn't necessarily imply there is any good about it. If we use the Scriptural statement, "The nations that forget God shall be turned into hell," certainly inasmuch as there would doubtless be some "good" in each of the individuals composing those nations, which "good" united or compacted together, would constitute *wholesale "good"* and would God hurl all this great "good" into hell? If so, what a queer God and what a strange conclusion. All such "good," inherent or otherwise, ought to be given a future probation somewhere for more symmetrical development.

"Fletcher's Appeal," perhaps the most conclusive handling of the subject of total depravity, leaves no room for *innate "good"*. If man has either inherited or acquired "good," or both, in any degree, then he is not altogether lost, and the question is, to what extent is he lost? Oh, for a host of invincible pulpites to preach with no uncertain sound on the *Bible doctrine of total depravity*. A splendid text would be 2 Cor. 11:13, 14, 15, namely, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; (that is, don't be astonished) for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

Let no one suppose these "apostles," "deceitful workers," and "ministers" were entirely void of any "good," nor that they were as bad as they might have been; yet, there is no

place reserved in any part of heaven for them, unless it would be via. the mourner's bench. The deification of man is the very essence of "*Man, not altogether bad*." Gen. 6:5, and Isa. 1:5, 6 leave no room for any modification of the doctrine of *total depravity*. Also, Gal. 5:22, "The fruit of the Spirit is *goodness*," forever settles it concerning inherent goodness.

Little Talks on an Epoch Making Book.

The title of the book is, "The Old Theology Sifter," or "The New Theology Wheat." The author is Dr. John Paul, of Asbury College. He has written after a thorough review of the sciences, and of the real issue between "progressive" and "traditional" theology. He has written in view of the fact that our sons and daughters by the scores are finding it "necessary" to give up the faith of their fathers during their college education, and sometimes during their high school course. He drives at his mark with a precision that would do your soul good. A certain prominent presiding elder, after looking over the chapters, said that some Christian capitalist should buy an edition for a graduation present to every senior college and seminary class in the English speaking world. The book will be off the press in a few weeks, and the price will be \$1.25. THE PENTECOSTAL HERALD has the authority to accept a thousand advance orders at \$1.00 each, but will not be permitted to sell the book at that price after it is off the press. Order today.

The Parkside Association for the promotion of holiness was organized at the home of Mrs. Julia Sensor, Friday, Feb. 11, by Rev. W. W. Woodrow. There will be a meeting every Friday evening at 7:45, at the home of the President, Mrs. Sensor, 1429 Princess Ave. Cordial welcome to all. Mrs. E. H. Lytle, Sec'y.

Bishop Warne's "Baby" Conference.

The youngest conference in Methodism was born Feb. 1, 1921. It belongs to Bishop Warne's family of Conferences. Visitors say that the grand old man of Indian Methodism has reproduced himself even more clearly in this new Conference than in the old ones of his family, known so favorably to Methodism, the North India and the Northwest India Conferences, and the remark is very pleasing to the Baby!

Lucknow Conference is his name, and thereby hangs a story. The choosing of a name afforded the members of the Conference their first exercise in debating and they made full use of the privilege. The missionaries, thinking of the effect upon America, generally favored the name of "Ganges." The Conference lies along both sides of the Ganges and includes in its territory the places regarded by the Hindus as most sacred—Benares and Allahabad. The Indian ministers however, were united in opposition to the name Ganges because of its association with Hindu worship. They argued that the naming of a Christian organization after a non-Christian goddess and a sacred river would be misunderstood by the ignorant and credulous multitudes some of whom might even consider it to indicate that even the Christians pay tribute to their goddess. The lady missionaries were asked to assist in choosing the name and with their help the advocates of "Ganges" won on the first vote and the Conference actually bore that name for twenty-four hours but in deference to the wishes of the Indian members of Conference reconsideration was voted and "Lucknow" was adopted.

Lucknow is Methodism's greatest center outside of the United States. Here our Church has more missionaries than in any other city. A mammoth educational work is being done by the Lucknow Christian College, the Isabella Thoburn College, two related high schools, a normal school and a school of commerce. One of the greatest religious publishing houses in Asia is sending forth over India a constant stream of books, periodicals and tracts. Bishop Warne's residence is here. The central office of the Epworth League in India and Burma is also here. Lucknow is near the Northern and Western boundaries of the Conference, which extends south and east for about 325 miles. The following eight districts are included: Lucknow, Cawnpore, Allahabad, Gonda, Rae Bareilly, Ballia, Arrah, and Tirhoot.

The strength of the Indian members of Conference is very impressive. No other Conference in India has among its members so many outstandingly capable Indian ministers. Probably nowhere else in Asia is there such a strong group of native clergymen in one Annual Conference.

A few days before the Conference was organized news came that one of its charter members, Rev. Emanuel Sukh, had been chosen by the Government of the Province of Bihar and Orissa to be one of the nine nominated members of the first Legislative Council of the Province.

Much has been written of the Mass Movement among the depressed classes of India. One of these very great Mass Movements is working now in the Arrah and Ballia Districts of the Lucknow Conference and many thousands of outcastes are pushing their way toward Christ, but let no one think that Methodism is not reaching the higher classes. We are reaching all classes, and our schools are lifting many of the depressed to a position of equality with the highest class in India.

The growth of Methodism in India is especially encouraging to the holiness people because of the emphasis given to holiness by the Bishops and all leaders of the Church there. Every Bishop that has been appoint-

ed to live in India has testified to the experience of entire sanctification and has preached it to others. The Methodist Church in India asks for missionaries who are Spirit-filled and can teach others how to get filled with the Spirit.

J. WASKOM PICKETT.

No Pool Tables—No Moving Picture Shows.

Many Southern Methodists have been rather exercised over the report that some of our Centenary funds were going in the wrong channels. At a recent meeting of the Conference Secretaries at Knoxville, Dr. Beauchamp, Director-General of the Centenary, M. E. Church, South, stated that as long as he and the present corps of collaborators were in authority not one single cent would be spent for any such trash or in any other than a religious manner, and that it had never been the intention of the Southern Methodist Church to use this money for any purpose other than that presented to the people at the time the pledges were secured. An article in THE PENTECOSTAL HERALD, April 8, 1921, page 9, states very clearly the attitude of Dr. Morrison toward all the work of the Centenary Commission of the Methodist Episcopal Church, South. At his home Church, Dr. Morrison keeps his Centenary pledge paid and is constantly using his influence to keep his Church paid up. All along he has given words of encouragement to the Kentucky Conference Missionary Secretary, a fellow member of the Kentucky Conference, which statements have been repeated to the congregations visited.

The Centenary is making good; anyone reading the reports cannot but render thanks to God for a part in this divinely directed enterprise. There are many historic facts deserving mention, one of the chief of which is the great revival now on in Korea; if possible, this revival outrivals Pentecost, and at the present rate, within less than a generation the nation of Korea will be swept into the kingdom; no man can read the story without feeling the joy of Eternity welling up in his very soul.

The Kentucky Conference, M. E. C., S., has occupied third place on collections for some two months, and if collections continue for the remainder of April in as large amounts as those of the first two weeks we will probably move one notch.

Many of our people think they have been seriously injured financially, but they are receiving most kindly the appeals of the Secretary and making a real effort to pay; the result is well worth while. A large number of our congregations are remembering their Specials daily before the Throne of our blessed heavenly Father and the inspiration is proving contagious. Surely Methodism is just now beginning to catch a real vision of the purpose of Jehovah is raising her up; she was never needed more than now and never had a more open door into all the fields of the world.

G. D. PRENTISS,

Conf. Miss. Sec., Ky. Conf., M. E. C., S.

A Fruitful Meeting.

After graduating from Asbury College in the class of '19, I have seen many precious souls swept into the kingdom of God. My first two meetings were in Wisconsin; a few weeks later I joined Rev. Walter Harbin, one of the general evangelists of Southern Methodism.

We have just closed our third campaign of this season at Beaumont, Texas. This gracious opportunity came to us through Rev. H. V. Watts, pastor of Roberts Avenue Church, who believes in Bro Harbin and his message. It was a great undertaking for one of the smaller churches of the city to build, seat, light and equip a tabernacle of such proportions as to seat 2,000 people,

especially under the leadership of a pastor who had only been with them since Conference. However, the faith and earnestness of the pastor overcame all obstacles. Naturally the expense of such a meeting was very great but the entire expense budget was taken care of in the incidental offering without any great pressure.

We were only scheduled there for a three weeks' meeting, but it took on such proportions we couldn't find a landing place until we had reached the middle of the seventh week. The crowds increased until the last week when we were slightly interfered with by heavy rains. Three of the most wonderful services of the meeting were the special services on Sunday afternoons. At least 1,800 men heard Bro. Harbin's message to men and more than 1,500 women were present the following Sunday to hear "She hath done what she could." The last Sunday afternoon was devoted to a life decision service when 28 young men and women surrendered their lives for special service. The total results of the meeting were 37 life decisions for the ministry and mission field, 50 tithe pledges, 136 additions to Roberts Avenue Methodist Church, and between 150 and 200 additions to the other churches of the city. The total conversions passed the 400 mark. Also there were 140 family altars established.

The personal workers did splendid work under the direction of Bro. F. B. Gray, of Meridian, Miss., who has been added to our party. Mr. Gray's work was very effective not only in the congregations but in the shop and street services as well. He was engineer on the Mobile and Ohio Railway for about twenty years and knows how to win his way into the hearts of the laboring men because he understands them and their problems. He is thoroughly consecrated and God is wonderfully using him.

We are now engaged in a campaign in the First Methodist Church, South, at Pikeville, Ky., and the prospect is unusually bright for a great meeting. Pray earnestly that God will continue to bless our efforts.

Yours in His service,

A. C. WATSON, JR.

Central Holiness Camp Meeting and Bible Conference.

It is hoped that this gathering, in the Tabernacle at Wilmore, Ky., July 14 to 24, will be one of the greatest in the history of the old camp ground. We hope that preachers and people all over Kentucky, at least, will begin now to make their arrangements to come and camp.

You can guess the bill of fare when you read the list of workers: Rev. Joseph H. Smith, Rev. A. P. Gouthey, Dr. H. P. Sloan, Dr. H. C. Morrison, Dr. John Paul, and others, with Charlie D. Tillman in charge of the music and chorus, assisted by units of the Asbury College orchestra. Write your purpose to come and state your wishes, to the Business Manager of the camp, Dr. C. L. Thompson, Wilmore, Ky.

Rev. H. C. Morrison, President of Asbury College, has promised to deliver addresses at the following summer schools for preachers:

Morris-Harvey College, Barboursville, W. Va., June 3-6.

Trinity College, Durham, N. C., June 11-17.

Wofford College, Spartanburg, S. C., June 29-July 3.

Birmingham Southern College, June 18-23.

Dr. Morrison requests the special prayers of THE HERALD family for the blessing of the Lord upon these preachers' institutes.

Evangelist J. L. Glascock has some vacant time for camp or other meetings during the summer. His home address is 1350 Grace Ave., Cincinnati, Ohio.

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OF ASBURY THEOLOGICAL SEMINARY

Good News From The Evangelistic Harvest Field.

Bethel Church—Charleston, S. C.

On December 11th, we landed in the old city by the sea, and began our work at this historic church the following day. We felt a bit strange and lonely, but the good people fully appreciating the situation were kind and attentive. We have never met a more sympathetic and devout people. Our work opened nicely from the start, but during the holidays, we were stricken with la grippe and a lot of other things, and for two weeks were out of the fight. Early in January we took up the march in earnest and things have gone forward, even better than we had hoped. The people have been most appreciative in their increased attendance. Many times we have used chairs and the gallery.

We have just closed a ten days meeting, which brought us good results; there were about 50 who claimed to have been converted and reclaimed. We had received 84 into the church since the holidays, more than half of them on profession of faith. We have baptized 18 infants. We had our good Kentucky friend, W. B. Yates, with us the last four days, and John Landrum, the blind pianist. He is a wonder.

This is a great field and laden with unusual possibilities. That some idea may be had of the work of Old Bethel, will say that we have made over 500 pastoral visits since coming into the field, and we are not yet around—that is we have not yet visited all the people. However, we thank God, and take courage to go forward. We have a fine body of men in our official board. They attend every meeting and dispatch business in a business way. It is a real delight to see men of large business interests look upon their church obligations in the same way; that is what we have in our official board at Bethel. We have a fine adult Bible class, and enjoy our work with them as teacher. We are planning to go forward with the big Educational Movement, and Bethel is one of the churches that does things, so we have no fears. We passed the hat on Christmas for our old preachers, and they put in \$160; we passed the hat for the China sufferers, and they "chipped in" nearly \$500.

C. F. WIMBERLY, Pastor.

The National Convention Party at Charleston, S. C.

"When New York City was an unimportant village, Charleston was an important seaport and a noted commercial center," so said a business man of the city named, when he told the writer of the proud place that this interesting southern city holds among the cities of the world. History has been kind, as has nature, to this quaint yet charming and really important seaport of the South Atlantic Seaboard. The historic interest of the city is not limited to commerce, national or international politics, war days, nor only to the important place this city's society has held in the life of the Southland; but the religious life of the world has some vital interest here. Here John Wesley preached and with his brother labored for God. Still standing is the church in which George Whitefield was put out of the Church of England for his non-conformist preaching. Here stands the only Huguenot Church building in America. In the history of our nation this city has associations that will make it immortal. To simply mention Fort Sumpter, or the name of Sergeant Jasper, or John C. Calhoun is enough to revive memories of the records of our Nation that have deep and abiding interest.

But this is not written to tell of the interesting things in and about Charleston, S. C.,

but to tell something about the interesting and successful convention conducted in this city by the National Association Convention party, March 29 to April 3. This company of workers labored in the Star Gospel Mission, which is superintended by Rev. Obediah Dugan. Rev. A. P. Gouthey, being absent from the party, Dr. John Paul of Wilmore, Ky., took his place. Dr. Paul is a very attractive preacher. His philosophical turn of mind, with his altogether personal and different mode of pulpit manners, makes him one of the most interesting preachers one might ever hear. He is true to truth and has a most sympathetic appreciation of the man who listens to him preach. One cannot hear him preach without feeling the absolute sincerity of the preacher and having a great longing to know the secret of such a character as the preacher preaches about and weaves into his ministry. There is a boyish twinkle in Brother Paul's eye that adds a note to his preaching climaxes that is beyond this pen to describe. Dr. Paul had made a worthy contribution to the ministry of the Convention party in these two campaigns he has been in. We are all sorry that his duties at Asbury College compel him to leave us at the close of this meeting.

Rev. C. F. Wimberly, D. D., is pastor of one of the leading Methodist Episcopal (South) churches in the city. He was engaged in a meeting with Bro. W. B. Yates, of Marion, Ky., during the time of this convention, but he and Bro. Yates were able to attend one of the services of the campaign. Rev. J. H. Danner, who is a staunch advocate of Scriptural holiness, gave unstinted sympathy and faithful attendance to the meeting. Brother Danner is pastor of the large and influential Spring St. M. E. Church, South. Many other pastors and workers from the city and nearby towns and cities were in the convention and helped us on with their prayers and sympathy.

The convention was more than usually fruitful in the definite results at the altar. Daily the altars were filled and many seekers became happy finders of the grace of God. The closing service saw more than thirty definite seekers at the altar for pardon or purity. The influence of the convention was wide and the kindness and generous support of these warm-hearted friends of Charleston will live in the memories of the workers. This convention marks the first convention venture of the National Association in the far-south and to God be the praise for a glorious and successful campaign.

BAR-LUKE.

South Jersey.

The Cumberland County Holiness Association of New Jersey introduced a new feature into their program this year. Their custom has been to hold an annual convention sometime during the fall, but at their convention held at Bridgeton, N. J., October, 1920, it was decided to put on a month's campaign during the spring of 1921, and this writer was engaged to conduct the same.

During the month of March, seven day meetings were held at Fairton, Rev. A. L. Creamer, pastor, and at Port Norris, Rev. H. H. Neale, pastor, and a fourteen-day convention was held at Cedarville, Rev. H. J. Heinemann, pastor. All these are Methodist Episcopal Churches, and pastors of the Bridgeton District, New Jersey Conference, Dr. Alfred Wagg, Dist. Supt.

The audiences were not extraordinary at any of these places, due to the early spring and consequent early planting. Nevertheless a fair hearing was secured at each meet-

ing and hardly an altar call was made but some seekers were at the mourner's bench. No record was kept, but a goodly number sought and obtained help of God, and of as great importance, was the deepening of the experiences and the quickening of the zeal of the membership of the association and the churches. The evangelist was given a free hand in all the meetings and heartily supported by the pastors at each charge, and by the officers of the association and the committee having the work in hand. The officers of the association are Rev. H. C. Snyder, Pitman, N. J., President; Rev. E. Chambers, Deerfield, Secretary; Rev. L. Cosson, Bridgeton, Treasurer. The committee in charge of the campaign consisted of Mr. C. H. Wisham, Cedarville, N. J.; Rev. Oscar Reynolds, Bridgeton, N. J., and Rev. H. C. Snyder, Pitman, N. J. The latter is not only president of this association, but is the president of the Local Preachers' Camp Meeting Association which holds a camp at Delanco each year. Brother Snyder attended every service during the entire month and rendered excellent service. He is a man of fine spirit and a delightful companion in labor.

Dr. Alfred Wagg, Dist. Supt., a man of large heart and deep spirituality, heartily endorsed the work and attended once, preached once, with great liberty, at the all-day meeting held at Cedarville.

Miss Clara Boyd, well known among the Eastern holiness folks, attended all the meetings at Cedarville, and rendered valuable service in prayer and testimony. Other elect ladies and workers, both ministerial and lay, whose names are in the book of life, were present and gave inspiration to the work.

This writer was kindly entertained and liberally provided for, during the entire campaign. The association decided to put on another campaign during February, 1922, and the writer is invited to take charge as evangelist. Is not this action of the Cumberland County Association an excellent suggestion to other country and state associations to push the work? Life and inertia are utterly incompatible. Holiness is a life movement; it thrives only in action.

A. L. WHITCOMB.

Mannford, Oklahoma.

We just closed the meeting at Mannford, Okla., where we labored under some of the most adverse conditions that can exist. Very few of the church folk attended the meeting; but the church, a good-sized house, was filled most every night. A consolidated school fight was on and the people were divided. Right here I took the opportunity to show the people that a community that is fit to live in must be built up around the Church and school. The people are rejoicing over the victory for a real school and the people rallied and began to take an added interest in the affairs of the Church and now their Sunday school has almost quadrupled in numbers and more than that in interest, a big prayer meeting built up and a large number of young folk in the church doing real things for God. We were told that the preaching of holiness would not do; but like all other places where I go, God honors His word. The people were hungry for it and so I gave it to them and they received it gladly. Forty-six were converted and a goodly number were reclaimed and sanctified. I found in Bro. Simpson a true yokefellow. He has the real experience and preaches and lives it before his people. He is one of the best gospel singers I have ever had.

I am now in a meeting at Terilton, Okla.

The meeting is starting off with a boom and the church is too small to hold the people who want to hear the gospel.

Will THE PENTECOSTAL family remember me in prayer that God may help me to spread scriptural holiness good and thick all over this eastern part of Oklahoma?

My permanent address is Claremore, Okla.
C. A. MORRISON.

Asbury College Revival.

Rev. Will O. Scott.

It has been the good fortune of the writer to spend the past winter in Wilmore, the seat of Asbury College, and while there to witness one of the most remarkable revivals of religion that ever came under his observation among the churches during a half century of Christian experience.

The readers of THE HERALD have already had its merits and dimensions graphically portrayed by the facile pen of Dr. Paul, but might be well to have some additional stress laid upon those stirring events from the view point of an outsider, and an eye witness. When Evangelist C. W. Butler of Detroit, came to assume charge of the special meetings, he found the pentecostal fires already kindled, for there is no doubt the upheaval that followed had its inception in a group of Spirit-filled professors and students who spent many hours on their knees and faces imploring and expecting God's gracious visitation. And be assured that the fire Bro. Butler added to the flames made a different sound from the crackling of thorns under a pot. It was not long until everything that was combustible was ablaze with a mighty conflagration that swept through every college building into private rooms, out into homes and hearts of the villagers and far away into the surrounding country.

Dr. Butler's preaching is characterized by much plainness of speech, without any attempt to display oratory. His rich fund of illustration is drawn largely from the Scriptures and personal experience, the truth being made doubly forcible by frequent repetition. He approaches his subject from every angle, leading his hearers so gently and so close to the truth that there can be no retreat until they are brought under powerful conviction. But when thoroughly aroused in giving expression to his displeasure of sin, his lips become eloquent and his words drawn swords. His presentation of the two works of grace is unmistakable and incontrovertible from a Biblical and Wesleyan standpoint and his indorsement of the "double cure" is unqualified. Bro. Butler's patient and tireless ministry among the seekers at the altar or in private, is the very best. Those readers of THE HERALD who, like the writer, have sat at the feet of this teacher for the past four seasons at Camp Sychar, will be gratified to know that they will again have the pleasure of hearing him as one of the workers at its next session in August, 1921.

I am convinced of the genuineness of the revival at Asbury for the following reasons: (1) All was put into the melting pot—friends, fortune, the future, worldly favor, public opinion, "bent to sinning," jewels, lessons, recitations, sleep, appetite, anything and everything went into the crucible of self-surrender, along with the black flag of Satan, coming forth a creation bearing the stamp of Christ's Kingdom and the motto "In God We Trust."

(2) Very little persuasion was used or necessary in getting penitents to come forward. Even before the invitation was given seekers began to flock to the altar, some running and crying aloud. In one instance a young man's knees had scarce struck the floor until he bounded into the air like a rubber ball, shouting victory. At one time more than half a hundred were bowed or lying prostrate seeking a justified experi-

ence, entire sanctification or reclamation.

(3) There were a few converts who made but little demonstration over their change of heart, but in most instances the work done was characterized by shouts and laughter. They actually leaped for joy. They went about leaping and praising God "like the lame man at the beautiful gate," Acts 3:8. In many instances the effect was as sudden as though a tight cord somewhere in their inner being had suddenly snapped and they were set at liberty or like an imprisoned bird had been liberated from its cage and was almost bursting its throat with notes of praise.

(4) Entire sanctification was emphasized so forcibly, both in the preaching and testimony that almost immediately those who were converted began, without any question or hesitation, to seek heart purity and oftentimes testifying to both works of grace inside of a few hours, all of which accords with Wesley's view that he could place no limit as to the time elapsing between the two works of grace. In his "Plain Account," (page 34) he says: "There wants not, we know, a cloud of witnesses, who have received in one moment either a clear sense of the forgiveness of their sins, or the abiding witness of the Holy Spirit. But we do not know a single instance, in any place, of a person receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, clean heart."

"We know likewise that God may, with man's good leave, cut short His work, in whatever degree He pleases, and do the usual work in a moment."

(5) Another very noticeable feature of the Asbury revival was the large number of students who, in their baptism with the Holy Ghost, especially, received a clear call to some special service for the Lord. And, in most instances, this call involved their future life work. It meant an unconditional surrender, a re-arrangement of original plans, without reservation, a voyage upon unknown seas, sometimes under sealed orders, but always with a devotion to the Lord like Ruth to Naomi, and a courage like Moses who "endured as seeing him who is invisible" (Heb. 11:27).

Great Meetings in the West.

I left my home in Ashland, Ky., the first of the year for the West. My first meeting was in Walla Walla, Washington, with the Nazarene Church, Rev. U. E. Harding, pastor. We found everything in readiness as the meeting was preceded by two weeks of prayer and preparation. The meeting was well advertised, and the main auditorium of the church was packed the first service. The fire began to fall, and each meeting took on greater momentum until the climax was reached when about 290 souls bowed at the altar for pardon or purity. A great number of these seekers were new folks at the church, from which a fine class was added. We enjoyed laboring with Brother Harding as the pastor, and his good church, and they treated us well in every respect.

My next meeting was in Pendleton, Ore., in the Oregon theatre, fine auditorium. This meeting was launched by laymen of the Nazarene Church of this City, but found this a very hard field. There were a number of seekers, among them an infidel by the name of Fleming, who was wonderfully converted. The pastor in charge, Rev. J. T. La Rose, stood by us in every way.

I came next to the great city of Portland, Oregon, to what I believe to be the greatest campaign the Holiness Movement has ever launched, by the five Nazarene churches. Rev. A. M. Bowes, pastor of First Church, is surely a man of prayer, faith and backbone. He rented the large City Auditorium, the greatest of its kind west of Chicago. It covers one city block. He had

the meeting advertised; in fact the best we have ever seen in any meeting, expending \$600. We had large crowds day and night, and the long altar and front were filled with hungry hearts. Many of the other churches of the city showed great interest, in that they dismissed their own services and came to the auditorium. There were near 550 souls who bowed at the altar in this campaign. My co-laborer at Pendleton and here was Rev. U. E. Harding, whom we found to be a good, true man; we labored together in perfect harmony.

One of the main features of this great campaign in Portland was the chorus of 150, conducted by R. A. Shank, of Cincinnati, Ohio, who has been with me since the first of the year. The solos and duets by Brother and Sister Shank were a real inspiration and uplift to the people. At one time, as Sister Shank's voice filled the great auditorium, as she sang, "A Sinner Like Me," I was almost lifted out of my seat. Brother Shank's solos on the trumpet accompanied by the great pipe organ played by Dr. Haynes, were much appreciated. The evangelistic trio consisting of O. C. Myers, James Campbell and E. W. Cornelius of Indiana were a great blessing to the meeting.

BONA FLEMING.

GOOD NEWS

By

REV. C. H. JACK LINN,
Evangelist.

Preaching the Gospel, and living for Jesus, may have its trials, but, glory to His Un-speakable Name, it has its rewards. Wherever there are thorns, the roses are in abundance; where we get the bitter, we get the sweet in larger quantities; and where the clouds hang, they only make the sunshine that much more beautiful. So we keep on saying "Hallelujah."

Down in Kentucky where we labored some years ago, a man liked our unadulterated Gospel, and has been a helpful correspondent ever since. He told me that he thought God would give them child, and if it were a boy, its name should be "Jack Linn" and if a girl its second name should be "Linn." Tell us there is no honor in this world. What is filthy lucre in comparison to glorious privilege of having some sweet baby girl named after you.

By the way, in parenthesis, would not John and Charles Wesley be surprised if they should arise, at the boys who have been named after them? Paul has many namesakes, but Saul has none, except mules.

Well, the little baby came, and it was a sweet girl, and the name is Velma Linn —. The father wrote us as follows:

"We appreciate your good wishes for Velma Linn, and in behalf of her we thank you many times for the little token sent her. Is there anything sweeter than a blue-eyed little babe, lying on its mother's lap, looking into mother's face? Surely little Velma Linn is a gift from God, and she will be dedicated to Jesus, and we so much rather would like to see her out in the mission field than in this country in worldliness."

Oh, that a revival would sweep over this country, and inspire mothers and fathers to put their children on the altar, even before they are born. We seem so unmindful of the children, but they shall be the men and women some day, if Jesus tarries, and we should get them started right.

We would push the battle from all angles these trying days. One good way to work for Jesus, and a way any one can work, is to distribute good tracts. Back them up with prayers and God will not let them waste.

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(Continued from page 1.)

great truths produces repentance, leads men to Christ, gives them saving faith, regenerating power, and leads them on to the baptism with the Holy Ghost in entire sanctification. These facts have been demonstrated over and over. They are entirely without question.

We know that the multitudes of American people in the Church and out of the Church are ready to receive these truths. They appeal to the head, they win and convince the intelligence, they warm the heart, they tune the souls to song, they bring the prodigal to the Father's open arms, they make Jesus Christ a blessed, conscious reality, they illuminate the heart with the presence, and comfort and empowering of the Holy Ghost. We men and women who believe these truths, enjoy these experiences, and have a call to preach, have the best message that was ever given to the world, and the largest and ripest harvest field to preach in that human beings ever entered, and we intend to oppose the destructive critic. We won't lick salt out of their hands. We don't intend to give them our money, or our support, or our sympathy. Come-out-ism has no place in our thought. The Methodist Church is our home, and we intend to stay in it and make it lively for the wolves who have crept in and are rending the sheep. The war is glorious, and we intend to wage it to the knife, and the knife to the hilt. That may sound a little severe but it is only a figure of speech, but if any one wants to make it literal we would cheerfully be fed to lions. We old-time Methodist-holiness people will be shot down in droves before we will submit to the dictation, believe the doctrines, or swallow the poison of the suave, genteel, deceptive intruders who are putting poison into the Methodist spring; who want to rule and dictate to Methodist people; who are robbers of our Bible; who would question the deity of our Christ, tear out our altar rail and put in their picture show; who would let us dance till three o'clock in the morning, but raise a row if we had a holiness prayer meeting. We do not believe in these men. They shall not rule over us.

WHO IS ON THE LORD'S SIDE.

Methodism—old Methodism, original Methodism—with its faith, its prayers, its clean heart, its holy living, its revival, its songs, and its shouts, is a continent separated by a

vast ocean from the sandy island on which the destructive critics, the advocate of the new theology, the disciples of *modern thought*, move and have their being. These are separate continents. They are as wide apart as God and Mammon. No man can live in these two realms at the same time. Who will rally to the true banner of Methodism? Who will be faithful to the Bible and the fathers and founders of our Church? If armies went out, one man to himself, they would be slain. In union there is strength. The American Methodist League is to build up a union of faithful souls who will stay in the Church, who will stand together, and who will speak to the enemy in the gate. If you wish to become a member of this League, send your name and address to THE PENTECOSTAL HERALD, Louisville, Ky. Names are coming in from every quarter of the country. We will soon be prepared for a series of Conventions and for the perfecting of the organization. *Shall we sit still?*

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS.

NINETEENTH LETTER.

My Dear Dr. Mains:



AM so thoroughly convinced that God revealed and that Moses wrote the laws contained in the first five books of the Bible, that I am constrained to tarry yet a while longer with this subject. I do not believe that we can tear away the Mosaic foundation which supports the whole superstructure of our Christian system and hold the building in tact. I believe the assault of the destructive critics upon the Pentateuch, as an inspired revelation, written by the hand of Moses, is an attack upon the whole Bible, upon the inspiration of prophets and apostles and the deity and supernatural wisdom of our Lord Jesus Christ.

If skeptics and destructive critics can prove to the Church and to the world that Moses was not the author of the Pentateuch, they have made a breach upon a stronghold of evangelical Christianity which will enable them to scatter the forces of God and destroy them in detail. I base my faith in the Mosaic authorship of these holy laws on the following scripture: "And it came to pass, when Moses had made an end of writing the words of this law in the book, until they were finished, that Moses commanded the Levites, which bear the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the sides of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 32:24-26.

It is a little difficult to understand how the skeptic who denies that Moses wrote these laws gets around this statement. In Exodus 24:3 and 4, we find the following: "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, all the words which the Lord hath said we will do. And Moses wrote all the words of the Lord." Again in Exodus 34:27, "And the Lord said unto Moses, write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." With those who believe the Scripture this kind of testimony will be hard to overthrow. And in Deut. 31:9, "And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bear the ark of the covenant of the Lord, and unto all the elders of Israel." There are scriptures almost without number in harmony with these quoted, which credit Moses with writing the law contained in the Pentateuch. If we are

not to believe these scriptures authoritative, if we accept the teachings of destructive critics and make these out to be forgeries, where are we to find a foundation on which to rest the feet of our faith. Fortunately the Church is awakening to the fact that the destructive critics themselves are forgers, and that the Bible is the word of God which abideth forever.

Going forward to the book of Joshua 1:7, 8, we read: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand nor to the left, that thou mayest prosper wheresoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." This is a beautiful exhortation, and this promise is not only made to Joshua but it is vouchsafed to all those even to this day who walk in harmony with the teaching of "This Book of the Law."

You will recall that after a time of great backsliding when little Josiah, the eight year old king began to reign, he turned his heart to the Lord, and while he was yet a young man he undertook to repair the temple. In the course of this work a very interesting incident occurred. It reads as follows: "And when they brought out the money that was brought into the house of the Lord, Hilkiah, the priest, found a book of the law of the Lord given by Moses." I suppose the destructive critics would give a good deal to be able to destroy this testimony, but they have a way of their own to get over an item like this. To those who believe the Lord and worship Him in spirit and in truth, this is very valuable history. This incident occurred before the exile, way back there in Jewish history, many years after the leadings and writings of Moses. This book of the law having been neglected, the people backslid, as they will always do when the Bible is forgotten, was found and brought forth. It was recognized as the word of God given by Moses. It was read and a gracious revival followed.

Quite a long while after Josiah's revival, brought about by finding "A book of the law of the Lord given by Moses", King Cyrus issued orders for the rebuilding of the temple at Jerusalem which led on to the restoration of the Jews and the reestablishment of worship in the holy city. And it is said in Ezra 3:1, 2: "And when the second month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer up burnt offerings thereon, as it is written in the law of Moses, the man of God." This was the same book of law found by Josiah, the same book "given by the hand of Moses" that God exhorted Joshua to obey that Moses had delivered to the priests to be shut up in the ark of the covenant. This book like an ocean current streams with life and power through all the history of Israel, flowing with truth and grace from the inspired pen of Moses.

There is another interesting passage in Ezra we should mention: "This Ezra went up from Babylon; and he was a ready scribe in the laws of Moses, which the Lord God of Israel had given: and the king granted him all his requests, according to the hand of the Lord his God upon him." Ezra 7:6. It is worthy of note that Ezra knew the laws of Moses and was a ready scribe to transcribe and teach the laws of that great God-given book, the only inspired oracles then in exist-

ence. It was in the days of Nehemiah that the booth feast was restored. It came about on this wise: "And they found written in law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feasts of the seventh month." You will recall that this commandment was set up back there in Lev. 23:42: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths." Some years ago I was in Jerusalem at the annual celebration of this ancient rite, and the old Israelites were carrying palm branches and green boughs up to their houses and making booths on their front porches in obedience to this commandment of the Lord by the hand of Moses. My heart was thrilled as I remembered that for some thousands of years these remarkable people have kept up this feast and memorial received from the Lord through Moses. It is in Neh. 13:1, that we read: "On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever." This refers back to the day when Moses was leading the children of Israel up out of Egypt and the Ammonites and Moabites failed to give the bread and water, but hired a back-slidden prophet to curse them. I can but believe that it is profitable in these days when the destructive critics are trying to tear the foundation from beneath the Church, that we should tarry yet a while longer with these writings concerning Moses, and we will continue this work next week.

H. C. MORRISON.

Stands Third.

We are delighted to see that the Kentucky Conference stands third in the list of the conferences of the Methodist Church, South, in the matter of payment of the Centenary subscription. We would like to see Kentucky Conference at the head of the column. Rev. George D. Prentiss, conference secretary, has been very busy and has met with very general sympathy from the brethren.

We do not believe that there is any ground for the Methodist people of the South to fear or suspect that any of their Centenary money will be wasted on pool tables, or things of that character, or in the building of altar against altar in territory that properly belongs to a sister Methodism. There are some good people who are eager to find an excuse for holding on to their greenback, but we believe the Centenary money in Southern Methodism is being used with great discretion, economy, and wisdom. If we should hear of one single instance of a pool table proposition we shall not fail to cry aloud and spare not. We are thankful to know that our Kentucky Conference is doing itself honor by meeting its obligations, and our brethren, clerical and lay, should rally to the support of our secretary, Rev. George D. Prentiss, whose headquarters are at Lexington, Ky.

H. C. MORRISON.

Baltimore Annual Conference.

I have just returned from the Baltimore Annual Conference where I was invited to deliver a series of sermons during the conference session. It was my privilege to preach six times, always to packed houses and appreciative people. The Baltimore Conference is one of the very large conferences of Southern Methodism. It is a splendid body of men. I have not spoken to any body of preachers who impressed me more with their fine physical and intellectual appearance. The blessing of the Lord was graciously on our meeting. There was fine spirit of prayer and devotion. I received enough calls for revivals to keep me engaged for many months, but because of previous engagements turned most of them down. This conference embraces the city of Baltimore,

Washington, D. C., and many prosperous cities in Virginia. There are nearly three hundred traveling preachers in the body. It was my pleasure to form many delightful acquaintances.

The Conference met in Green Memorial Church, Roanoke, Va., one of the handsomest and most commodious church buildings in Southern Methodism. The pastor, Dr. Smith, is a most courteous and delightful Christian gentleman. There is a congregation of some seventeen hundred members and he is much beloved by his people. He and his congregation and the people of Roanoke gave the conference a reception and entertainment quite worthy of the reputation of old Virginia for hospitality.

Bishop Hendrix presided over the body with his usual dignity, courtesy and kindness. Bishop Darlington visited the conference and rendered some assistance and was received with great appreciation by the brethren.

It was my privilege to hear Dr. Chappell on Sunday afternoon to a great audience of men. He is the pastor of the new Methodist Church in Washington City, which has been erected at an expense of about \$250,000, by monies collected throughout Southern Methodism. Many people questioned this investment, but under Dr. Chappell is proving a most successful venture. It is said that he is preaching to more people than any man in Washington, D. C. He is a young man who, back in his college days, experienced a powerful conversion. He is true to the Bible. He preaches with remarkable insight into the deeper meanings of spiritual things. He is eloquent, and flashes of brilliant and striking thought characterize his pulpit ministrations. He is a very unpretentious and genuine man. He has just published a book of sermons that I wish every young minister might read, and older ministers could read them to great advantage.

I shall not soon forget the gracious welcome and delightful fellowship I had with the brethren of the Baltimore Conference. I have on my slate for the fall calls for six annual conferences, and I am hoping, with God's blessing and help, to be able to meet these engagements in the spirit and power of the blessed gospel of Jesus.

H. C. MORRISON.

Question Bureau.

BY JOHN PAUL.

Please explain Malachi 3:10. Do you believe we should give all our tithe money to the church?

The individual who possesses the money is God's steward in dispensing the tenth or more which he is led to give. It is essential that his judgment shall be trusted in the placing of this money, whether his judgment be good or poor. If he is not willing to trust his own judgment in applying his tithe money he may from time to time call upon some unselfish friend to help him place it, or he may transfer the responsibility to some pastor or local church board. The church, as a whole, is a receiving agent but it is not as a whole a dispensing agent. It is not far from Roman Catholicism to tell an individual that he must restrain his personal impulses to give to worthy causes and pool his tithe money in some local church or denominational board. Everyone must use a sufficiency of his tithe to help support his own church, doing his part in proportion with other members, and more, if he sees a special reason for doing more. Money paid for Sunday school literature is not tithe money. Money given to your Sunday school over and above the cost of the literature you receive in return is tithe money.

Do you believe I can be healed through Christ without the use of medicine?

According to your faith, be it unto you. While there is no law against medicine there is certainly nothing in God's word putting you under obligation to take medicine. If you know something that will relieve or cure you, or if your doctor knows, and you refuse to use that remedy, there is a case of faith without works; where you are asking God to do something for you when He has made you able to do it yourself. But if a remedy is not known or not available and if it is God's will for you to recover, go to your closet or call in your friends and pray through. It is for you, and you are as sure to get it as you seek it aright.

A reader wants to know how, in the light of Ephesians 3:3-5 we can say that by special triumph of faith some of the ancient saints, like Isaiah or Israel, could partake of the substantial features of the New Testament experience of full salvation.

The easiest way to answer this is to say we do not know how; but we know from the personal testimony of some of them, and what is said about them, that they did it. No doubt Paul meant, either that it was not made known as a rule in other ages, but there were exceptions; or, its all-embracing features were not made known to the elect few who then fathomed its glorious mystery. It is self-evident, and, I think, conclusively proved that there has never been a time, since righteous Abel offered his bleeding lamb, that experimental holiness, entire cleansing from sin, was not possible to one who was far enough along to be a subject of such an attainment. They did not get the sonship and Paraclete, and there might have been other dispensational differences in the phases of their experience; but there was a similarity in its underlying fundamentals.

According to the thirty-seventh Psalm and other Scriptures is it possible for a Christian to come to starvation? Are the Armenians truly Christians? Are they starving?

You have an answer to your last question; the Armenians are starving. Your second question may not be answered with certainty; we are not their judges. It would seem from our standpoint that much of the Christianity of Armenia is somewhat decadent; though we have proof that there are many godly people among them. Your main reference would be to Psalm 37:25. David had never seen the righteous forsaken, nor his seed begging bread. We might judge from this that such events were scarce, but it does not warrant us in assuming that such events are impossible. Lazarus was godly enough to go to heaven, and he was hungry. In the picture of the judgment, Matthew 25, the Master identifies Himself with the hungry, saying, "I was an hungered and ye gave me meat."

Holiness Convention and Commencement.

Bear in mind and reserve May 25 to June 1 for the Interstate Holiness Convention and Commencement exercises of Asbury College. The indications are that we shall have one of the largest gatherings in the history of the school. Many able and devout preachers are expected to be present. Bishops Berry and Darlington are on the program to preach for us. We especially invite ministers of the gospel. All visitors will be entertained free of charge. Are your hearts hungry for a refreshing from the Lord? Come and be with us. Are you seeking the experience of entire sanctification? Come and get help in this atmosphere of full salvation gospel. Remember the dates, and do not let other engagements interfere.

H. C. MORRISON.

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?

My Religious Experience.

Raymond Browning.

My boyhood days were spent in the quaint little village of Aspen Hill in the beautiful blue-grass section of middle Tennessee, which John Trotwood Moore has called "the dimple of the universe." My father was a blacksmith and plied his trade in the shop where his father also had swung the hammer upon the anvil. This grandfather of mine familiarly known as "Uncle Joshua" Browning, was also a local Methodist preacher who sounded the gospel trumpet with the same vigor that he hammered iron, and it was his custom to keep his Bible on the workbench where he could read while the forge roared. Uncle Joshua and some of his neighbors built, with their own hands, a neat, roomy Methodist Church in the center of the village, and our home was separated from this building by our garden so that in my childhood I grew up within the sound of prayer and song. In meditating upon the debt that we owe to a godly ancestry I have often thanked God for a devout old grandfather for building that church. Every nail he forged and drove into it was helping me to live right even though I was yet unborn, for if he had built a saloon there instead of a church then I might be in the penitentiary or in hell today instead of in the pulpit.

My early recollections are religious. My maternal grandmother, "Grandma Ray," we called her, lived with us much of the time and this devout old Presbyterian lady who wore a large tortoise shell comb in her wavy white hair used to teach us scripture verses and the catechism. Mother taught us to pray and father led his seven children to Sunday school. Our home being near the church the preachers often stopped with us and we children loved these occasions because they always meant good stories, wholesome laughter and fried chicken. Family prayer was not a fixed custom in our home, but when the circuit-rider visited us he generally called for the Bible, opened its pages, loosed its golden tongue and let God speak to us, and then like a good shepherd he led us out into the blooming pastures and beside the still waters of prayer. One of these preachers to whom I am most deeply indebted was old Brother John Gilead Gibson. No braver soul than he ever drew breath. When a young man he was a Confederate soldier and at one time he lay in a hospital in Mississippi wounded and apparently in a dying condition. A chaplain came to his bedside and said, "Young man, would you like for me to pray with you?" "No," replied Gibson. "May I read something to you from this Bible?" John Gibson again said "No." The chaplain was puzzled and he said, "Young man, you are dying, why is it that you refuse to allow me to help you?" Then Brother Gibson showed the mettle that afterwards made him one of God's noblemen. He said, "Preacher, I've been a wicked man; I've cursed and drank whiskey and despised religion, but no man has ever called John Gibson a coward. I've led every charge my company has made. Now, I've come to my deathbed and if I call on God now I feel that I would be a coward. If I die I'll die as I have

lived." Then he continued, "But, preacher, I register this vow. If God will let me off this bed again I'll give my life to Him and I'll preach His gospel." Almighty God bent down and took up this brave soul's challenge and gave him his health again and John Gibson preached the gospel until the angels came with the old family chariot and carried him home.

When I was just eight years old my little playmate, Farmer Sims, and I went to the "mourners' bench" to be prayed for. We were the only two penitents during that revival. The last night of the services came and everybody seemed depressed but Brother Gibson called us to the altar again and laying his hands on our heads prayed for us that God might call us to the ministry. Years passed by and I wandered off into sin and forgot God and drifted away from the church, but finally I did return to the faith of my childhood and I went to the district conference at South Columbia, Tenn., to obtain my license to preach. The saintly old Bishop Fitzgerald presided, and during the conference there was a love-feast. I came into the service just as a gray gaunt old man was finishing his testimony. He said, "Last winter I came near passing over the river and the doctor said I must take a little whiskey to stimulate me but I didn't take it because I didn't want any of that stuff in my coffin. Brethren, I've been on the superannuate list for sometime and my days are short. Sometimes I feel like I haven't done very much. Pray for me that I may be faithful to the end." When he sat down I said, "Brethren, fourteen years ago that old hero laid his hands on my head and prayed that God might call me to the ministry. Today you have licensed me to preach and now pray for me that I may be worthy to take the place in the ranks that he will soon leave vacant." "Whose son are you?" he asked and I answered, "I am Frank Browning's oldest son." The old soul forgot his rheumatism and dropped his walking stick and came across the church and hugged me. Long years have passed since he wrapped himself in the hope of the first resurrection and fell asleep in Jesus. Whether his spirit ever comes back to earth or not I cannot tell. It may be just a hallowed fancy but sometimes I feel those hands pressing on my head again and I gird myself anew for the conflict.

Even as a little child barely four years old I had definite impressions about religion which even my parents perhaps, did not realize. One night after my mother had prepared me for bed I remember pushing my little chair across the floor to her side and praying; "Now I lay me down to sleep." When the prayer was finished I said, "I can pray some more," and I bowed my head and prayed, "God bless the widow and the orphan." "Who said that," mother asked and I replied, "That's what Uncle Louf said at the prayer meeting." Truly has someone said, "Childhood is the gate through which Christ marches to the conquest of the world." I thank God for a mother who taught my childish lips to pray. She is getting old now and her hair is white, but

her heart is yet young. Sometimes I put my head on her lap and as her dear hands rest tenderly on my hair there comes into my heart an inexpressible tenderness for the heavenly Father who gave me such a mother.

Several times after I was eight years old I went to the altar and sought the Lord but either from lack of instruction or lack of watchfulness my heart would soon grow cold and it was not until I was fifteen years old that I professed faith in Christ and united with the church. Hope was then bright and my heart was full of vision but a few months later I grew tired of school and left home and went to Texas to seek fame and fortune. I found neither and soon I drifted away from the church and from God and shifted from one position to another always restless and dissatisfied. Four years slipped by and one day there came a letter from father telling me that mother had been ill for weeks with typhoid fever, that she was now conscious again but very weak, and that she was asking for me every day. That letter helped to change the course of my life. Next day I started for home. It was just a little before sunrise one morning when I opened the door quietly and stepped into the darkened room where she lay on the bed too weak to even raise her head from the pillow. She heard me coming and whispered, "Son, is that you?" My heart had grown cold and my eyes had long been dry, but that sight melted me. I knelt down and she put her arms around my neck and said, "I don't think you had forgotten your mother and I thought when you heard I was sick you would come home." Somehow I always look back on that hour as a holy one even though I was a miserable backslider for I bowed my head and prayed, "O God, if you will let my mother get well I will try to be a better boy and a more dutiful son." It was a long, hard road and almost two years passed before I finally gathered courage to confess my sins fully and give my whole heart to God. The story is long and I shall not attempt to tell it all but just twenty-one years ago this month, Rev. Joe Jones, brother of Sam Jones, assisted Brother J. W. Cherry in a revival in the Methodist Church in Pulaski, Tenn., and one night I bowed down and out of the despair of a disappointed life I called upon God for mercy and quietly as daybreak a sweet confidence came into my heart and I felt I was forgiven. It seemed that God picked up the sponge of mercy and dipped it in the blood of the Lamb and passed it over the dark record of my life and made it clean and white.

Brother Cherry received me into the church again, put me to work, counseled and encouraged me, and started me off to preparatory school. One day he told me that I was called to preach and believing that my pastor knew more about such things than I did I began preaching. The Lord blessed my feeble messages, souls were saved, and this seal of salvation has been upon my work ever since. During the past fourteen years I have been constantly in evangelistic work and have had the joy of seeing thousands of souls brought into the Kingdom of God.

This experience of regeneration stands out in my life as the first of three great mountain peaks, and at

another time I should like to describe the other two which are my sanctification and the vision of the Lord's return.

COFFEEVILLE, MISS.

We are now in the midst of a Baptist meeting and there is a great opportunity for a revival; men and people are living in sin, but we need men in the pulpit that preach a Christ that can and does save from sin and not in our sins. People are dying for want of spiritual help. The sin question is a serious proposition and it is the cause of the present world upheaval, unrest, war, strikes and many of the present troubles of today. I love the religion that my father testified to and I know that he was a fully consecrated man. The same Christ died for me that I might, by faith in His blood, be saved from sin and kept. I believe in the cleansing power of the blood for today I am saved from sin and cleansed by the blood. I love The Herald and know many of its contributors. I pray God to bless Dr. Morrison for many years yet of labor here on earth that he may write his letters for The Herald and look after the affairs of Asbury College.

Reader, will you pray for me that I in God's way may help to be a blessing to His cause and all honor to His name.

Your brother,

Theo W. Fly.

BLOOMINGTON, INDIANA.

This has been a very busy winter with me. I have seen a number saved. God has put His seal on my work. I have just closed a good meeting at Wilbur, Ind. It was a hard pull at first; the church was cold, we prayed and fasted and God honored His word. People were saved in their homes. At times the altar was filled with members seeking a closer walk with God. Some gave up their tobacco and were made glad. All the glory be to our God. We are marching on with victory perched on our banner. I have some dates which I can give to some place that wants an old-time meeting.

Rev. J. C. Cassidy.

515 E. 11th St., Bloomington, Ind.

NOTICE!

I would like to communicate with some young man who would like to make a world tour of Missions with myself and son. I am accustomed to travel and will assist one in making this three or four years' trip.

C. B. Manning, McPherson, Kan.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

REST FOR THE SOUL AND ITS TEMPLE.

Date: For May 8, 1921.

Subject: Rest and Recreation.

Lesson: Lev. 25:39-43; Deut. 5:12-15; Mark 6:31, 32.

Golden Text: The streets of the city shall be full of boys and girls playing in the streets thereof. Zech. 8:5.

For this week's lesson the International Committee draws from the Old and New Testaments to remind us of the care that is due our bodies from another standpoint. Rest and recreation may mean the same thing, for very often rest is found in a change of exercise. It is understood that there is no Scriptural injunction commanding people to take a vacation, and that the only physical rest legally provided for is in the law of the Sabbath which orders that a man should desist from his usual labors one day out of seven. But while there is no law upon the subject, the passages presented to us in this lesson afford a good degree of Scriptural precedent under which a man may stand when a vacation is required as a result of the arduous nature of his work. The wearing effect of a man's work is determined very largely by his mental attitude toward it. Sometimes we work just as hard when we play, but we are conscious that we are not under compulsion and our exercise has a fascination about it. When a man loves his work sufficiently it does not wear him out quite so quickly, and he is more likely to be a success.

The Example of Jesus.

An outstanding feature in all of our Lord's examples is the fact that He always held Himself amenable to natural laws. There is a law providing that labor wears the body and reduces its fitness. The effort of our Master to keep Himself fit should be emulated by us. He was not always successful however in His efforts to observe this law. Indeed it was usually the case that when He went aside to rest awhile the multitudes would follow Him and rob Him of His rest. In this case we may say that He permitted Himself to violate a law of health in order to conform to a higher law of service. This reminds us that while vacations are important, there may be other things of greater importance.

Our Main Lesson.

Our main lesson today is in connection with the problem of what is called social service. The average person who enjoys the benefits of the Church and Christian community and who loves and serves God, does not appear to be a victim of overwork; but we owe a debt under Christ to the thousands of overworked men and women and children in the world; and we should contribute our personal effort and prayers to their relief by doing the thing next to us in the way of direct help, and by encouraging the enactment of laws which will serve to protect them and give them opportunity. In the crowded cities a properly organized church that does its duty can do much for the relief of these troubles. Even in the rural

communities more could be done than we are doing.

The Question of the Sabbath.

It is appropriate that in connection with the study of rest and recreation we should have a study of the Sabbath. The ideal observance of the Sabbath would not make it a day of recreation, excepting as that recreation was of a spiritual character. However, we can but expect that unspiritual people should give the recreation feature to the day, in the absence of their ordinary work. Many interesting experiments have served to prove that God has written in the very bosom of nature a law requiring that the worker shall have one-seventh of his time in rest in order to maintain himself in his toil and get the best results. This has been demonstrated not only in the lives of men, but also in the lives of domestic animals. For the benefit of those influenced in Seventh Day Advent legalism, we might observe that this command does not order the seventh day of the week. The natural law of this requirement and the spirit of it simply calls for one-seventh of our time; though it becomes our moral duty to keep step with Christendom in observing that Sabbath which is universally recognized, and which is sanctioned by law. We have no doubt that the origin of Sunday, as the Christian Sabbath, was a result of the Holy Spirit's guidance in the early Church. Its appropriateness appears to us in the fact that Sunday was the day our Lord arose from the dead.

The Symbolisms of the Sabbath.

Under the Mosaic covenant there was a severe sanctity of the Sabbath, which was not to be carried over in a literal way to the new dispensation, but which was to be treated as a symbolism of the New Testament experience of holiness. See Ezekiel 20:12. Allusion is made to this in Paul's discussion of the subject in the 4th chapter of Hebrews. With us the Sabbath should be more than a day. On one day out of seven we should permit ourselves to experience its full practical benefits; but its spiritual significance should abide with us through the week.

COMMENDATION.

Some time ago your book, entitled, "In the Citadel—On the Throne," came into my hands and was read from cover to cover, with great profit to my soul. It is a book that ought to be read by ministers and laymen, everywhere. In these days when the standards are being lowered in many places, we need books that give us the standards presented to us in the Word of God. In your book you have helped us through some of the dark places. Your book has been a blessing to us. It deserves a wide circulation. May the truths contained in the book find their way into the hearts and minds of all those who read and may it bring forth much fruit to the honor and glory of our Lord and Saviour Jesus Christ. May God bless the author and continue to make him a blessing. May Christ continue in the life of our brother do-

ing exceeding, abundantly above all that we can ask or think, is the desire and prayer of the writer,
Your brother in Christ.

John D. McBride.

Pastor Beulah Presbyterian Church, Wilksburg, Pa.

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ANNOUNCEMENTS.

Rev. W. C. Moorman has some open dates after May 1. He may be addressed, Quincy, Ill.

Rev. H. L. Burkett, 602 Park Ave., Collingswood, N. J., is available for camp meetings this summer either as singer or evangelist.

Rev. Albert Reed and wife have some open dates for June, July and August. Those desiring their assistance may address them Wilmore, Ky.

Rev. H. D. Warne has some time in May he wishes to give to parties desiring evangelistic help. Address him Dafter, Mich.

Rev. Roy J. Jacobs has some open dates he could give to some one in May and June. His address is Allen, Okla.

If there are Spirit-filled young men or young married couples who would like to enter a rural evangelistic field of rare opportunity, and who can trust the Lord for support, write to Methodist Pastor, Nara Visa, N. M.

REQUESTS FOR PRAYER.

A sister asks prayer for family that they may be saved. She also desires prayer for herself, that she may be pleasing in God's sight.

A husband asks prayer for his wife who has been afflicted for some time, that she may be healed.

Pray for a young man who is sick with tuberculosis, that he may be healed and brought to Jesus.

A broken-hearted stepmother requests prayer that she may be led of the Lord in her business affairs and family.

Rev. S. E. Polovina will preach to the prisoners in the Moundsville, W. Va., Penitentiary May 15, and wants special prayers that three men who are to be hung July 7, may be saved; also that others may be won to Jesus.

READY FOR THE MASTER'S SERVICE.

I still have some open dates for the summer I would be glad to give some pastor, mission or camp meeting. Would be glad to work in Ohio, or Indiana for entire season as I have meetings in both states. Write me at once.

Yours for a full Gospel,

Jas. W. Marley,
Ozark, Ala.

KILGORE-ROBINSON WEDDING.

Miss Minnie Robinson, of Lawrence Kan., was married to Mr. Chester Kilgore of the same place, Nov. 21, 1920, the writer officiating. The wedding took place in the home of the bride's parents, after which a sumptuous meal was served. The bride is a young lady of beautiful character and lovable disposition, and an earnest Christian. The groom is an industrious farmer and has a fine start

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financially. He is also an earnest Christian and their home will be a happy one. Their numerous friends wish them long lives of happiness and success.

Jerry Clevenger.

AN APPEAL TO EVANGELISTS.

I would like to make an appeal through your pages to evangelists and traveling preachers to please remember Southern Louisiana in your work of preaching the gospel to a lost world. It seems that this field is slighted; and nowhere else in the United States is there a greater need of the true gospel being preached, I am sure. Roman Catholicism with its superstitious rites and spell-bind-

ing ignorance prevails here. The people under her care are even kept from reading the Bible if possible. Are told that they are not capable of putting the right interpretation on it, so let the priest read and explain to them, and he does the explaining in the light of the church of Rome.

Poor benighted people! Truly it can be said that "We have the heathen at our own doors." Paganism is scarcely more absurd than some of the rites I see practiced here in our midst, such as the worship of pictures and images, the setting apart of a day in which to pray for the dead, etc.

Even Protestant churches down here are cold and formal where I have gone. Their pulpits are giving forth but little of the genuine gospel as I view it. Oh! what a dearth of spirituality prevails over this beautiful South-land. Doubtless many now in darkness and spiritual night would accept the true gospel if they could hear it preached. But, "How can they hear without a preacher?" Oh, you who are called and sent to proclaim the unsearchable riches of the gospel of Christ, you who are endowed with the Spirit of power, you who are living what you claim you are, will you in arranging your dates include Lake Charles, Lafayette, New Liberia, Franklin and Morgan City and Schriever in work. All the above are towns and cities in Louisiana on the Southern Pacific Railroad, easy of access.

This is a fine country for evangelizing in the summer time. Tent meetings could be held at all seasons of the year. Speaking for this benighted people, I would plead:

We cry in our hunger and in our soul need,

Our plea is that Christ did the multitudes feed.

They themselves are too deaf, too dead, too blind to know their need. But I know, they need the gospel.

Come, you who can.

Ida M. Roberts.

GREETINGS FROM A SHUT-IN.

From time to time I have written little articles for *The Herald*, but Mrs. Morrison has requested me to write a "letter;" so my message this time is a bit personal, just a simple, heart-to-heart talk.

No doubt you will be surprised to know that I am a shut-in. I have not walked in nearly sixteen years; am now almost entirely helpless, as arthritis has attacked my body until every joint, including fingers and jaws, is stiff and sensitive. I have to be lifted to my wheel chair as though I were an infant, but can sit up fairly comfortably as my body is stiffened in a sitting posture, (curvature of the spine necessitates the use of pillows). However, being in this position is not so great a trial for it enables me to write and this is one of my chief pleasures. We have exhausted our power in an effort to find relief, but medical science seems powerless to combat with such cases as mine; and although I am still in my twenties the doctors pronounce my case absolutely incurable. But I am not rebellious for I know our heavenly Father never errs, He doeth all things well, His power is unlimited and when His purpose in my affliction shall have been accomplished I believe He will break the captivity of disease that holds me in its grasp, for the great Physi-

BIG SPRING RALLY, April 29 to May 8

At Detroit Holiness Association Tabernacle, Vermont and Hancock Avenues, with that great, fearless champion of holiness, Dr. H. C. Morrison, President Asbury College, as message bearer, assisted by Prof. Wm. Yates, song leader of national reputation. Dr. Morrison will bring the message each day, both afternoon and evening. Plan to come. Friends desiring assistance in securing entertainment address the President, Bro. C. C. Valade, 2551 Fisher Avenue.

REMEMBER It Will Be May 25th to June 1st, 1921 REMEMBER

America must have one great, established, annual holiness convention each year.

It must be national in its scope and international in its interests.

It must not be merely a preachers' affair, it must be an affair for laymen and women as well.

Such a Convention is now a fact, in connection with the Commencement of Asbury College, Wilmore, Ky.

They will be there. They have announced that they will be there, God willing, from every section of the United States.

Let preachers leave it open in their Slates, for the good they will get and give.

Let consecrated business men plan a vacation to match this date. They need the recreation and blessing.

Remember It Will Be May 25th to June 1st, 1921 Remember

cian never decided a case as hopeless, and He sweetly whispers, "All things are possible to him that believeth."

Of course, my life's plans have been vastly altered but if my affliction was the means of revealing Christ to me I do not regret a moment's suffering it has cost me. Oh, I would not exchange the consciousness of His love and presence for the world with all its treasures. Sometimes when thinking of my physical condition I find much comfort in associating my case with that portion of Scripture, "And the Lord shut him in." (Gen. 7:16). I do not believe that God willingly afflicts anyone, but often He sees that it is best for us to kiss the cross; that we need the refining fires of affliction to bring us forth as pure gold. If the divine Potter saw that I needed this moulding to make me into a vessel fit for the Master's use, I gladly accept His way. God places His children where they are best fitted to serve, and if my wheel chair is my place, I am satisfied and only pray that He shall use me in my narrow sphere until He removes my physical bonds. My heart often yearns to be in active service for my Master who has done so much for me, but then I remember He says "Obedience is better than sacrifice" and perhaps He who so miraculously multiplied the little loaves and fishes will make my feeble efforts of some service.

Through all these years God has been so gracious to me and my heart is filled with gratitude for His manifold blessings. And oh, friends of mine, especially shut-ins and those in sorrow, always remember, for the children of God, there is a silver lining to every cloud. The clouds may sometimes seem dark and threatening, but He who stilled the tempest on the Galilean sea has power to speak peace to every troubled heart and dispel the shadows. What a wonderful consolation to know that the radiant rainbow of our heavenly Father's wondrous love is brightly shining just above our clouds and if we only trust Him the sunshine will soon reappear.

Now may "grace and peace be mul-

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tiplied unto you all through the knowledge of God and of Jesus our Lord," is the prayer of your shut-in friend,

Kate Gibson.

Bennettsville, S. C.

Fallen Asleep.

MEADOWS.

George Riley Meadows, one of the faithful members at Blairsville, Ill., departed this life at his home, Hurst, Ill., March 9, age 45 years, 8 months and 3 days. He was united in marriage to Miss Hallie L. Ladd, Jan. 21, 1892, who survives him, also four sons and three daughters. His father and many relatives and friends mourn his departure. He was converted two years ago and sanctified one year later. He was the Sunday school superintendent, also steward in his church. His home was a resting place for preachers. He was an advocate of holiness and lived a clean life. His funeral was conducted by the writer in the presence of a large concourse of friends.

E. C. Bowlby.

FOLEY.

Bro. J. L. Foley was born July 11, 1889, died May 23, 1920, age 30 years, 10 months and 12 days. Bro. Foley was a member at Mt. Olive Church, M. E. S., in Russell Co., Ky.

He was licensed to preach in 1919 at the District Conference, held at Albany, Ky. Shortly after this he assisted me in a meeting at his home church. We had a good time together. Bro. Foley had been a Christian for several years before he went to preaching. He was wonderfully sanctified while at the District Conference, presided over by Rev. S. G. Shelley. Some few months after this he was commissioned to work in the Sunday school work by the American Sunday School Union, located at Barbourville, Ky. He was not there long until he took the "flu;" this resulted in an

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operation which proved fatal to him not many weeks hence. While at Barbourville, he said, "Tell Ma that I am sure everything is all right with me." He was brought back to his mother and father's home a few days before he died. I visited and prayed with him, and he rejoiced and praised God.

The morning before he died, he prayed, "Lord, all I am and all I have I leave in your care." He leaves a good Christian companion and three little boys. We know Sister Foley's loss is great, but her loss is heaven's gain. I preached his funeral at Popular Grove Church near his home, Webbs Crossroads, Ky. He was laid to rest in the graveyard near the church.

To the heartbroken companion we would say, be true to God a few more days, a few more years and you will meet Levi again. May God's blessings rest on Sister Foley and the dear little boys. Boys, meet papa in heaven.

His pastor,

James W. Rayburn.

TO BLESS OTHERS.

Many people are ordering "My Hospitality Experience," by Bud Robinson, to circulate.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my second letter to The Herald, but my first letter was not printed, so thought I would come again. I hope it will be printed. My sister reads The Herald to me, and I think it a fine paper. I cannot see, but I have a Bible I read with my fingers. I think it very sweet to walk with Jesus. I am so glad the cousins write to Zelma Elkins, for I know it must be very hard for her. I would love to hear from any of the cousins who care to write to me. My address is Route 2, Box 17, Roseau, Minn. Edward Latham, I guess your age to be 12. We are having a fine winter. It was quite cold here yesterday, 37 below zero. I think my letter is getting long, so perhaps Mr. W. B. will claim it. With much love to Aunt Bettie and all the cousins.

Agnes C. Johnson.

Agnes, we appreciate your good letter. I hope many of my boys and girls will write to you. Let us hear from you again. Aunt Bettie.

Dear Aunt Bettie: How are you and all of the cousins? This is my first letter to The Herald. I enjoy reading the Boys and Girls' Page. I am 7 years old. My father is a Methodist preacher. He superannuated at the last Conference and we are now living at Harvest, Ala. I go to Sunday school every Sunday. Mrs. Jessie Sanderson is my teacher. I love her very much. I am a member of the Church, I was 5 years and 4 months old when I joined. I am going to literary school. I have some studies in the third grade, and some in the fourth. Miss Flora Freeman and Miss Bessie Simmons are my teachers. I am very fond of them both. With much love to all the cousins.

Annie Virginia Wilson.

Dear Aunt Bettie: Knock! knock! knock! Hello, is anyone at home? Yes, here is auntie and the cousins in the sitting-room hovering around a warm fire. Though I am a stranger will you not admit me into your cozy room for awhile, for it is very cold out here? Thank you! You are very kind to offer me your chair; but if you will pardon me I will take a seat in the corner by the window. I was born and am now living in the good old "Empire State of the South," in the county of Carroll and the town of Temple. The town in which I live is on the Bankhead Highway. It has approximately 700 inhabitants, about 14 stores, a cotton mill, oil mill, four churches and two schools. (Two churches and one school are colored). I go to school every day. Will graduate from high school this time. How many of your cousins like school? I really enjoy going. I think every boy and girl should strive to get an education. Some day we will be called upon to fill some public office and if we are not prepared we will have to step back and let our more fortunate friends enter the door of success, while we stand dazed and wonder why. I have stayed longer than I expected, so if you will forgive me I will bid you adieu and call again by and by. But, before I leave, perhaps you would like to know how I look. Wait, don't run; I'm no bear, if I am grizzly. I have black hair, dark brown eyes, freckled face, ugly mug, 5 feet, 9 inches high, weigh 128 pounds, and was 17 March 26. Will be glad to hear from anyone near my age, at Temple, Ga. Elmer E. Garrison.

Elmer, I certainly hope to have you make us another visit soon. Success is waiting up the road for you. Aunt Bettie.

Dear Aunt Bettie: It has been sometime since I have written you, but haven't forgotten you anyway. I love to read The Herald, for it always

has such interesting subjects. I love to read articles that contain food for the soul. I am a Christian girl, fifteen years of age and go to the M. E. Church. Revival meeting is now in progress here. Rev. and Mrs. G. W. Ridout are holding it. We are praying for real victory in this town. Satan is working harder than ever. I thank God because I know He leads me all along the way. I live about four miles out in the country on a beautiful little farm, but I am now staying in town going to high school, and so many temptations come to surround me and try to capture my soul, but God never faileth me, and His great love is about me. Oh, dear cousins, you who do not know the love of God, please surrender all to Him. Come over into the narrow way that leads from earth to heaven. Do remember that the road in which you are now traveling leads to eternal destruction. I just long to get into real service for Jesus. He is all the world to me I wonder sometimes what my life would be like if it were not for a Savior's love. It seems that the path which the world travels is so hard and dark, and it sometimes looks to me like people thought they were going to live here always, just as they do now. And some just seem to base their thoughts on a good time. I am praying that God will enable me to carry the precious gospel news to the lost world. My address is Ravenswood, W. Va. Agness Moss.

Dear Aunt Bettie: Won't you please move over and give me room in your band of boys and girls? Mama has taken The Herald a few months and she would always read the Boys and Girls' Page to me and my little sister. She thinks there is no paper so good. I spent last week at my grandpa's and had a big time. My uncle took me to the store and bought me some candy, chewing gum, crackers and a tablet and pencil. Some little boys came to see me while I was up there and we played with our stick horses and sure did have a fine time. Grandmother Headrick is in California. She and my aunt left in November. My uncle out there sent me some English walnuts Christmas. Aunt Bettie, wish you and cousins could have shared them with me. I am going to introduce myself. What little girl is going to get struck on me? I have light hair, blue eyes, fair complexion, and was 5 years old Jan. 14. Does anyone have my birthday? Now I am going to give you a riddle. I want to see how many can answer. What question is it to which you must answer yes? There is a deep snow on the ground and I have to stay indoors, and my! I keep things torn upside down in the house and it is first papa and then mama threatening a switch. But then, I'm a good boy. If any of you, little folks want to write, I'll gladly answer all letters and cards. My address is Forkton, Ky.

Clifton Headrick.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band? I am almost 9 nine years old and about ready for the 5th grade. I love to read and like to read the Bible best of all. I am a Christian and love Jesus very much. We went to camp meeting at Callis Grove last summer and heard Bro. Bud Robinson. I have one brother 6 years old. His name is Gilbert. He had scarlet fever very bad this winter, but he is all right now. We know Jesus healed him. My papa and mama are Christians and have heard Bro. Morrison preach at LaGrange several years ago. My papa has had tuberculosis for five years, but is getting along fine now. He took 1,800 raw eggs in one year and lots of new milk. Paul Kline.

Dear Aunt Bettie: As mother is sending in a renewal for The Herald, thought I would write you again. We have been taking The Herald for several years. I enjoy the Girls and

Boys' Page. I am in the 8th grade at school. I will be 12 years old if I live to see August 26. Who has my birthday? My father has been dead two years and our home is lonely without him. I have a little brother 9 years old and a little baby sister 3. Mother and I wear glasses all the time. I hear the door open and W. B. comes in. Christine Hayden.

Dear Aunt Bettie: If my short arm is long enough to reach your door from this far off inland town along the Ponco River in Nebraska, I will rap at your door to see if I may come in and talk with you and the cousins for a few minutes. I have been reading the Boys and Girls' Page. I am in the 8th grade in the public school and in the 5th class in the M. E. Church. I have three teachers in the public school. I have three brothers and no sisters. My age is between 10 and 15. Monroe Henderson, I guess your age to be 14. Hofard A. Claggy, I guess your age to be 10. Anna Storm.

Dear Aunt Bettie: Will you please let me into your band of boys and girls? I am an old lady past 69, but I hope you will print my letter. A friend is sending The Herald to my helpless son and we like it fine. It is sure a nice paper. I am too old and cannot see to read much myself, but my helpless son reads a lot as he cannot walk. He reads his Bible and all kinds of religious literature, and tries to bear his afflictions the best he can. He tries to look on the bright side of life and is looking for a better day ahead. I am a widow having lost my husband nine years ago, and I miss him so much since he passed away. My life has been lonely but I hope to meet him again in glory. Dear cousins and readers of The Herald, I want to tell you all about the helpless condition of my son. He is drawn up with rheumatism and has tuberculosis of the spine. He is 31 years of age and only weighs about 70 pounds. I have to dress and undress him and wait on him as a baby. I am old and very feeble but by the help of the Lord I will wait on him as long as I can walk. Dear cousins, pray for me and my son. I am sure the Lord will bless everyone that will be kind enough to send me and my son some help in our need. Wampee, S. C. Mrs. Elizabeth Mills.

Dear Aunt Bettie: I will kindly ask you to move over and let an Illinois girl join your happy band of boys and girls. I go to school and am in the 7th grade. I have light curly hair, light blue eyes and dark complexion. Who can guess my age? It is between 12 and 16. My father takes The Herald and I love to read the letters of the boys and girls. This is my first letter to you and the cousins. I belong to the Methodist Church and during the meeting I gave my heart to God. I want you and the cousins to write. My home is Omaha, Ill. Alice Mathes.

Dear Aunt Bettie: I have been reading the cousins' letters in The Herald, and I am so glad that so many of them are serving the One who died on Calvary's Cross for us. Everyone of you keep praying and serving Him with all your might. Those who are not serving Him and giving their all to Him are missing the best there is in this sinful world, aren't they? I wouldn't give up Jesus if I had to die. About three months ago, Rev. Galloway and wife, and sister, of Elizabethtown, Ky., were here as evangelists. This town and the Methodist Church was awakened somewhat and I praise God it is still awake. I was sanctified during the meeting, with many other young chums and older ones too. We never have had the joy, peace, and happiness before that we have now. There are many young people of our town who have to run to the movies and this and that, but we run to church as often as the church is open. We are getting some cold shoulders, too, for not taking part in a dancing play which the high school is putting on, but what do we care. We won't do anything that is not to the glory of

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God for we love Him. We have one of the most spiritual pastors that God ever called, and he is doing all in his power to lead us on and upward to the nobler things of life. Of course, like all true gospel preachers, he receives much persecution for giving them the truth and we help him all we can to bear the burdens. We have a wonderful prayer meeting every Wednesday night, rain, snow or pleasant, and we get revived more every time. We also have eleven gospel teams working. And we must work to get souls to Christ for those in sin do not realize they are sinning until the Holy Spirit shows them. Do you know where Nebraska is? That's where I live, in the little town of Trenton. Do you want to know what I look like? Now, don't get scared and I'll tell you. I have dark brown hair, large black eyes, I don't know how tall, weigh 115 pounds, and was born on the 13th (the unlucky) day of October, 1903. Hoping to see my letter in print, also that we all may try each day to be a better servant for Him. Would like to hear from any cousins who wish to write me. Frances Dayton.

Frances, you have the right view of life and I know God has a large place for you. Your letter denotes character. Aunt Bettie.

Dear Aunt Bettie: My, my, but I'm tired! I've come clear from Wichita, Kan. Isn't there just one-half a seat left for me? I'd hate to have to go back without a little rest. I sure enjoy reading. I've read only ten books during the last month. I enjoy reading the Boys and Girls' Page of The Pentecostal Herald. I wonder if all the cousins are Christians? I sincerely hope so. I am glad to say that I am saved and sanctified. In my Latin lesson for tomorrow I have about, how few bad apples spoil many good apples, and the boy's father warned him that likewise bad friends would spoil the good ones. I think that is about right, don't you, Aunt Bettie? though the person signing his name as "Just one of the Joneses" may

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disagree with me. But do you ever hear of a spoiled apple being made good by a good one? No, it is just the opposite. Oh, dear! was that Mr. W. B. a yawning? If he's waking, I'd better leave. The other time I visited you he caught me so I must hurry. Love to all.

Meta Ruth Ferguson.
A fine letter, Meta Ruth. Write often.
Aunt Bettie.

EVANGELISTS' SLATES

S. E. POLOVINA'S SLATE.
Wellsburg, W. Va., April 27-May 8.
Lisbon, Ohio, May 22-June 5.
Address, Eldorado, Ill.

J. W. MONTGOMERY'S SLATE.
Tredaham, Tex., May 25-June 5.
Meridian, Tex., May 6-22.
Open, June 8-22.
Locker, Tex., June 26-July 14.
Mullin, Tex., July 15-30.
Lufkin, Tex., Aug. 1-15.
Placid, Tex., Aug. 16-28.
Converse, La., Aug. 30-Sept. 14.

T. P. ROBERTS' SLATE.
Florence, Ky., May.
New Cumberland, W. Va., June.
Mt. Hope, Ky., July.
Cleveland, Miss., (camp) August.
Address, Wilmore, Ky.

REV. PAUL RIEGEL'S SLATE.
Manouah, W. Va., April 30-May 10.
Erbacan, W. Va., May 11-21.
Camden on Gauley, W. Va., May 25-June 5.
St. George, W. V., June 8-22.
Adolph, W. Va., June 25-July 5.
Huntersville, W. Va., July 8-20.
Dist. Conf. Nestorville, W. Va., last of July.
Address, Clarksburg, W. Va.

G. W. RIDOUT'S SLATE.
Pending, April 25-May 15.
Asbury College, May 24-June 1.
Summerville, Pa., June 5-19.
Wisconsin, Ohio, June 22-July 4.
Some open dates for camp meetings.
Permanent address, 6327 North 21st St., Philadelphia, Pa.

H. E. COLEMAN'S SLATE.
Sunrise, Ky., May 1-15.
Concord, Ky., June 26-July 10.
Pensgrove Camp, Ak. Olivet, Ky., July 15-24.
Pendleton, Ky., July 31-August 14.

L. J. MILLER'S SLATE.
Bowie, Tex., April 18-May 8.
Walters, Okla., May 10-20.
Dublin, Ga., June 5-26.
Mountain Lake Park, Md., (camp) July 1-10.
Ashland, Ky., July 17-Aug. 7.
Eldorado, Ill., (camp) Aug. 8-14.
Lucedale, Miss., August 21-Sept. 5.
New Rockford, N. D., Sept. 11-Oct. 2.

GEO. W. MARINE'S SLATE.
Deering, N. D., April 20-May 1.
Fargo, N. D., May 4-14.
Ellendale, N. D., May 29-June 12.
Jamestown, N. D., June 10-17.
Porter, Minn., June 19-July 3.
Lenton, Grove, N. D., July 6-17.
Fort Clark, N. D., July 21-31.
Address, Jamestown, N. D.

MARIE DANIELSON'S SLATE.
Lewiston, Me., April 10-30.
Address, Fremant, Neb.

W. G. BENNETT'S SLATE.
Monroe, Ore., April 17-May 1.
Wolf Creek, Ore., May 4-15.

Evangelist LYMAN BROUGH'S SLATE.
Fairmount, Mich., April 17-May 1.
Bloomdale, Ohio, May 8-22.
Lacquiripie, Minn., June 17-26.
Granite Falls, Minn., June 30-July 10.
Muskegon, Mich., July 13-24.
SLATE OF MR. AND MRS. R. A. SHANK.

Frankfort, Ind., April 17-May 8.
Kokomo, Ind., June 3-13.
New Cumberland, W. Va., June 19-July 3.
Chariton, Iowa, July 1-10.
Racine, Wis., July 11-24.
Denton, Md., July 20-Aug. 8.
Cleveland, Ind., Aug. 26-Sept. 4.
Nampa, Idaho, Sept. 9-19.
Address, 1810 Young St., Cincinnati, O.

SLATE OF HARRY MORROW.
Hudsonville, Mich., Allendale camp, June 5-19.
Eaton Rapids, Mich., June 26-July 10.
Rucklin, Mo., July 17-31.
Goss, Mo., Aug. 7-21.
Friendship, Tenn., Aug. 28-Sept. 11.
Home address, 1734 Washington Blvd., Chicago, Ill.

MACKAY SISTERS SLATE.
Vidette, Ga., April 28-May 12.
Carrollton, Ohio, May 20-30.
Newell, W. Va., June 3-19.

SLATE OF MISS ESSIE OSBORNE.
Marshall, Tex., April 24-May 9.
Address, 707 Holiday St., Wichita Falls, Texas.

A. E. DAVIS' SLATE.
Canton, Okla., April 27-May 15.

M. E. BAKER'S SLATE.
Rateville, Ind., April 18-May 1.
Indianapolis, Ind., May 2-22.
Wilmore, Ky., May 24-June 1.
Open date, June-July.
Home address, 1715 Hall Place, Indianapolis, Ind.

O. G. MINGLEDORFF'S SLATE.
Trenton, Mich., May 1-22.
Wilmore, Ky., May 23-June 1.
Pearson, Ga., June 3-14.
East Liverpool, O., June 17-28.
Address, Wilmore, Ky.

J. B. MCBRIDE'S SLATE.
Fargo, Okla., April 17-May 1.
Bartterville, Ky., May 8-23.
Wilmore, Ky., (Convention) May 24-30.

Roscoe, O., (Bethel camp) June 9-19.
Marion, O., (camp) July 7-17.
Elwood, Ind., July 19-25.
Portsmouth, R. I., (camp) July 27-Aug. 7.
Portage, O., (camp) August 11-21.
Webbs, Ky., (Glenview camp) Aug. 25-September 5.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

J. H. CRAWFORD'S SLATE.
Hooker, Okla., April 29-May 15.
Rago, Kan., June 3-19.
Almagordo, N. Mex., July 15-31.
Hamlin, Tex., Aug. 5-21.
Stonewall, Okla., Aug. 26-Sept. 11.
Address, Hamlin, Tex.

SLATE OF TORMOHLN PARTY.
Lupton, Mich., April 19-May 4.
Address, 3219 Cedar St., Cleveland, Ohio.

WILBUR DIGGS' SLATE.
Laban, Va., May 1-15.
Tabernacle, Va., Aug. 7-21.
Bibbern, Va., Sept. 25-Oct. 2.
Address, Onemo, Va.

FRANK AND MARIE WATKIN
Song Evangelists.
Black Run, Ohio, April 27-May 15.
Pittsburg, Pa., May 18-22.
Cleveland, Ohio, May 23-26.
Homer, Ohio, (Lock) May 29-June 19.
Norwalk, Ohio, June 22-July 10.
Hugheville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Mt. Vernon, Ohio, Aug. 11-21.
Delanco, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 4-18.
Address, Bethesda, Ohio.

SLATE OF ROBERT AND PAULINE KENNEDY.
Langley, B. C., April 15-May 1.
Address, 515 Claremont Drive, Pasadena, Cal.

E. L. SANFORD'S SLATE.
Wilmore Convention, May 24-30.
Louisville, Ky., June 1-July 3.
Address, Lexington, Ky.

H. W. GALLOWAY'S SLATE.
Hamlet, Neb., May 1-15.
Open date, May 25-June 5.
Hidreth, Neb., June 15-26.
Address, Elizabethtown, Ky.

EDNA M. BANNING'S SLATE.
Cleveland, Ohio, April 24-May 15.
New Paris, Ohio, May 15-29.
Albion, (camp) Ind., June 9-19.
Absackacka, camp, N. D., June 23-July 3.
Troy, (tent) Ohio, July 10-24.
Mt. Lookout, Blufffield, O., Aug. 4-14.
Beulah Camp, Alexandria, Ind., Aug. 12-22.
Address, 9411 Pratt Ave., Cleveland, O.

GEO. BENNARD'S SLATE.
Portland, Ore., April 20-May 8.
Chicago, Ill., May 13-17.
Muskegon, Mich., (Wood Ave. M. E. Church) May 18-June 5.
Valley Springs, S. D., June 12-26.
Mitchell, S. D., (camp) June 30-July 10.
Bellaire, Mich., July 15-24.
Address, 6319 Yale Ave., Chicago, Ill.

FRED DE WEERD'S SLATE.
Ashland, Ky., April 30-May 15.
Memphis, Tenn., May 17-26.
Charlotte, N. C., June 3-12.
Aberdeen, S. D., June 17-26.
Permanent Address, Fairmount, Ind.

WM. O. NEASE'S SLATE.
South Manchester, Conn., Apr. 8-May 1.
466 Main Street.
Oklahoma City, Okla., May 8-29. 726 W. Reno Street.
Springfield, Mass., June 5-26. 63 Catherine Street.
Omaha, Neb., July 15-24. P. O. Box 384.
Wichita, Kan., July 28-Aug. 7. 1639 North Waco Ave.

REV. J. E. HEWSON'S SLATE.
West Baden, Ind., April 25-May 15.
Wilmore, Ky., May 24-31.
Ozark, Mo., June 8-13.
Open date, June 19-July 31.
Boone City, Mich., Aug. 4-14.
Kearney, Neb., Aug. 18-26.
Lansing, Mich., Aug. 30-Sept. 5.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

W. C. MOORMAN'S SLATE.
Noble, Ill., April 10-May 8.
Address, Quincy, Ill.

C. C. CONLEY'S SLATE.
Quaker Evangelist.
Sardis, Ky., May 6-22.
Address, 729 College Ave., Columbus, O.

F. R. MORGAN'S SLATE.
Chicasha, Okla., April 29-May 21.
May 27-June 19, open date.
Amity, Ark., June 24-July 10.
Newberg Church, P. O., Atwood, Okla., July 16-31.
Hominy, Okla., August 5-21.
August 26-Sept. 11, open date.
Home address, Ada, Okla., 714 W. 9th St.

H. A. GREGORY'S SLATE.
Rogers, Ark., July 15-31.
Ben Franklin, Tex., Aug. 6-15.
Home address, Sherman, Tex.

SLATE OF JACK LINN AND WIFE.
Gillingham, Wisc., April 29-May 8.
Ellis, La., (camp) June 17-26.
Ellis, La., (Ebenezer camp) July 1-10.
Stoughton, Wis., (tent) July 12-24.
Unionapolis, Ohio, (camp) Aug. 4-11.
Kampsville, Ill., (camp) Aug. 18-28.
Haviland, Kan., (camp) Sept. 1-10.
Oregon, Wis., May 10-22.

SLATE OF W. R. QUINTON AND WIFE.
Brandon, Fla., April 20-May 1.
Valrico, Fla., May 4-16.

LELA MONTGOMERY'S SLATE.
Indianapolis, Ind., (Maple Road C.) April 12-30.
Brownstown, Ill., May 1-15.
Address, 8th and Grove St., Evansville, Ind.

BONA FLEMING'S SLATE.
Indianapolis, Ind., April 24-May 8.
Franklin, Ohio, Mar. 30-April 17.
Menomone, Wis., June 17-26.
Charlton, Iowa, July 1-10.
Hornick, Iowa, July 15-24.
Denton, Md., July 29-Aug. 7.
Winchester, Ind., Aug. 12-21.
Charlottesville, Ind., Aug. 26-Sept. 4.
Nampa, Idaho, Sept. 9-18.

F. E. FRIESE'S SLATE.
Homer (Brandon church), O., April 27-May 15.
Homer (Lock church), O., May 18-June 5.
Albion, Ind., June 9-19.
Norwalk, O., June 22-July 10.
Hugheville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Snyder, (Mt. Vernon), O., Aug. 11-21.
Delanco, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 4-18.
Home address, Upland, Ind.

SLATE OF J. A. WELLS.
Hot Springs, Ark., May 11-22.
Wilmore, Ky., (Convention) May 24-30.
Butler, Ky., June 1-12.
Cincinnati, O., (Revivalist camp) June 13-14.
Duck Hill, Miss., June 15-24.
Woodland Church (Gloster circuit) July 3-8.
Gloster, Miss., July 10-17.
Hopewell, Miss., July 21-28.
Caseville, Miss., (camp) July 30-Aug. 5.
Liberty, Miss., Aug. 7-12.
Mt. Carmel Church (Gloster circuit) Aug. 14-18.
Watertown, Tenn., (Commerce camp meeting) Aug. 26-Sept. 4.

SLATE OF O. H. CALLIS AND B. C. GREENLEE.
Covington, Ky., Trinity M. E. Church, May 4-18.
Home address, Wilmore, Ky.

R. A. YOUNG'S SLATE.
Callis Grove Camp, Milton, Ky., July 15-24.
Scottsville Holiness Camp, Marshall, Tenn., July 28-Aug. 11.
Center Point Camp, Center Point, La., Aug. 11-21.
Lafayette Holiness Association, Lewisville, Ark., Aug. 28-Sept. 4.
Open dates to camps or churches, June 7-July 13.

F. J. MILLS' SLATE.
Bath, Mich., April 17-May 2.
Address 2004 E. Franklin Ave., Lansing, Mich.

W. A. ASHLEY'S SLATE.
Columbus, Ohio, April 17-May 1.
Pittsburg, Pa., May 8-22.
Forea, Pa., May 29-June 12.
Hazelton, N. Y., June 29-July 10.
East Enterprise, Ind., July 15-31.
Mt. Vernon, Va., Aug. 4-14.
Springfield, O., Aug. 19-28.
Locust Grove, Va., Sept. 1-11.
Home address, Easton, Maryland.

REV. C. A. DOUGHERTY'S SLATE.
Lucerne, Ind., April 10-May 8.
Livonia, Mo., May 10-31.
Gaysville, Mo., Month of June.
Cincinnati, O., (camp) June 13-28.
July engaged.
Portage, O., (camp) Aug. 11-21.
Amherst, Va., Aug. 28-Sept. 11.
Bauersville, Okla., April 1-20.
Permanent Address, 446 Main St., Lebanon, Ohio.

MRS. JULIA A. SHELHAMER'S SLATE.
Palace Theater, Leechburg, Pa., April 10-24.
Uniontown, Pa., May 24-28.
Aurora, N. J., (camp) July 8-17.
Dayton, Ohio, (camp) Aug. 4-14.
California, Ky., (camp) Aug. 10-20.
Permanent address, Leechburg, Pa.

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SLATE OF C. M. DUNAWAY AND C. E. EDWARDS.

Jackson, Miss., Capitol St., M. E. Church, South, April 10-May 1.
East Point, Ga., May 8-22.
Hampton, S. C., May 29-June 26.
Lak Arthur, La., July 1-10.
Fort Jesup, La., July 15-25.
Carthage, Miss., July 28-Aug. 7.
Indian Springs, Ga., Aug. 11-19.

SLATE OF REV. JIM GREEN AND RUDD NEWSON.
Gibsonville, N. C., (tent) May 10.
Statesville, N. C., (tent) May 29.
Gastonia, N. C., (tent) June 2.
Danbury, ... C., (tent) July 12.
Ball Creek Conf., August 17.
Ball Creek Conf., August 18.
Home address, Rutherford College, N. C.

F. T. HOWARD'S SLATE.
Mitchellsburg, Ky., April 15-May 1.
Stephensport, Ky., May 2-15.

T. M. ANDERSON'S SLATE.
Wilmore, Ky., (Holiness Convention) May 24.
Gravel Switch, Ky., June 29-July 3.
Douglas, Mass., (camp) July 22-30.
Moers, N. Y., (camp) July 28-Aug. 11.
Hollow Rock, O., (camp) Aug. 11-24.

CHAS. E. BRAUN'S SLATE.
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NATIONAL CONVENTION SLATE.
Des Moines, Ia., April 26-May 1.

SLATE OF A. REED AND WIFE.
Hinton Chapel, Ark., April 10-22.
Spring Hill, Ark., April 2-May 8.
Battlesfield, Ark., May 12-22.
Holley Springs, Ark., May 27-June 3.
Patmos, Ark., June 7-19.
Centerpoint, Ark., June 22-July 3.
Fairview, Ark., July 8-17.
Bethlehem, Ark., July 22-Aug. 7.
Falls of Rough, Ky., Aug. 11-22.

J. E. WILLIAMS SLATE.
Louisville, Ky., April 10-30.
Williamson, W. Va., May 2-22.
Carpenter, S. D., May 24-June 5.
Open date, June 5-July 6.
Huntington, Ind., July 10-31.
Rockport, Ind., Aug. 3-14.
Open date, Aug. 15-30.
Home address, 215 W. 9th St., Owensboro, Ky.

H. E. COPELAND'S SLATE.
Chicago, Ill., St. Stephen's M. E. Church, April 10-May 1.
Minneapolis, Minn., Grace M. E. Church, May 3-24.
Wilmore, Ky., Convention, May 26-30.
Home address, 2637 Clara Ave., St. Louis, Mo.

SLATE OF BURL SPARKS.
Song Evangelist.
Indianapolis, First Church, May 1-21.
Mooreville, Ind., May 21-June 20.
Huntington, Ind., July 9-31.
Middletown, Ohio, August.
Home address, 2110 East 3rd St., Seymour, Ind.

B. T. FLANERY'S SLATE.
Buffalo, Kan., April 21-May 12.
New Castle, Ind., May 15-June 5.

JOS. OWEN'S SLATE.
Macon, Ga., (Cherokee Heights Methodist Church) April 10-May 1.

W. W. MCCORD'S SLATE.
Brunswick, Ga., April 10-May 1.
Omaha, Ga., May 2-15.
Columbia, S. C., June 6-19.
Warwick, Ga., July 4-17.
Open, August 22-September 4.
Sale City, Ga., (camp) July 10-31.
Flordia, Ga., care camp ground, Aug. 15-21.

CAMP MEETING CALENDAR.

GEORGIA.

Sale City, Ga., camp July 19-31. Workers: Bud Robinson, H. L. Ezelle, and W. W. McCord. Address, Rev. J. J. Sanders, Sale City, Ga.

ILLINOIS.

Normal, Ill., July 7-17. Workers: Frank E. Arthur, W. R. Cain, Charles Buss and wife, song leaders. Mrs. Della B. Strutch, children's leader. Address, Mrs. Bertha C. Ashbrook, Sec., Tallula, Ill.

KENTUCKY.

Central Holiness Camp Meeting and Bible Conference, Wilmore, Ky., July 14-24. Dr. C. L. Thompson, business manager. Workers: Rev. Joseph H. Smith, Rev. A. P. Gouthey, Dr. H. P. Sloan, Dr. H. C. Morrison, Dr. John Paul, Charlie D. Tillman and others.

OHIO.

Camp Sycar, Mt. Vernon, Ohio, Aug. 11-21. Workers: Joseph H. Smith, C. W. Eubler, C. F. Winkler, and Bishop J. F. Berry, W. B. Yates, Freese and Watkins, song leaders. Children's meetings, Sadie B. Mishey and Miss Mae Gorsuch. Young People's Meetings, Miss Emma McGhie. Address, C. A. Lovejoy, Sec., Bethesda, Ohio.

PENNSYLVANIA.

Camp Meeting, Reading, Pa., Holiness Association, Leininger's Grove, Kricktown, near Reading, Pa., (via Adamstown trolley), July 22-31. Workers: Rev. John Thomas, Rev. L. W. Standley, Rev. Charles L. Slater, Rev. H. A. Saneholtz, S. H. Feather, A. M. Behm, Sec., 1152 Perkiomen Ave., Reading, Pa.

Coneautville, Pa., Aug. 5-14. Workers: Wm. H. Huff, Bud Robinson, A. P. Gouthey, Thos. C. Henderson, J. M. Harris, Miss Ruth Harris, Miss Alice M. Jones. Address Rev. C. L. Green, Cor. Sec., West Springfield, Pa.

Ridgeview Park, Pa., Pentecostal camp meeting, July 1-10. Workers and Evangelists: Rev. Oscar G. Cook, W. Washington, Pa., Rev. John F. Owen, Rev. B. R. Porter, Rev. Howard E. Lloyd, Rev. D. A. Keys, C. C. Rinebarger and wife, song leaders. Mrs. Anna McIntyre, Miss Jamie Bradford. Other workers. Address W. F. Shroyer, Sec'y., 706 South Ave., Wilkinsburg, Pa.

MINNESOTA.

Red Rock Camp Meeting, St. Paul, Minn., June 30-July 10. Workers: Wm. H. Huff, L. Whitcomb, Rev. Geo. G. Vallentyne, Prof. W. B. Yates, in charge of singing. Mrs. Anna L. Murphy, Young People's Meeting. E. O. Rice, Pres., 1697 W. Minnehaha St., St. Paul, Minn.

Minnesota Pentecostal Association, St. Cloud, Minn., June 16-26. Worker: Rev. G. G. Vallentyne.

Otsego, Minn., July 14-24. Worker: Rev. E. T. Adams. (P. O., Elk River, Minn.)

Brainerd, Minn., July 28-Aug. 7. Worker: Rev. E. T. Adams.

VIRGINIA.

Mt. Vernon, Va., Aug. 4-14. Workers: Cramer, Ashley, Wells and others. Address H. B. Hosley, 307 D St., N. W., Washington, D. C.

WISCONSIN.

St. Croux Falls, Wis., Aug. 11-21. Worker: Rev. E. T. Adams.

AN ECHO FROM THE PEW.

If I were a Methodist preacher, I would feel and manifest more concern for the spiritual interests of the church, for the making of Christians and the upbuilding of Christian character, than for the enlargement and beautifying of church buildings and the numerical strength of the membership.

I would visit the rich and poor alike, the congenial and uncongenial, praying with the families visited and

trying to be a real spiritual help, avoiding the discussion of finances and endeavoring always to put first things first.

If I felt that I did not receive from my people adequate support, I would not insist that I be paid more, giving them in detail an estimate of the worth of my services; but I would be so much more concerned to be a real shepherd of souls, working for a revival among the membership and the ingathering of the lost, that I believe my Heavenly Father who says in His Word, "The laborer is worthy of his hire", would put it into the hearts of the people to give me support in accordance with the promise: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." And if I were forced in the providence of God to practice a rigid self-denial, I would find comfort in the reflection that I would be following in the train of those noble and self-denying spirits that made Methodism a great power in the world, men who felt that it was greater and more glorious to win trophies for the kingdom of the Lord Jesus than to receive the richest emoluments of the world or the highest plaudits of the multitude.

If I were unappreciated by some and unkindly criticised by others, I would try to bear all in the spirit of those who rejoiced "that they were counted worthy to suffer for His name."

I would studiously avoid allusions to the fact that the ministerial office is the poorest of all occupations, and that other lines in which I might have made a stronger financial success were alluring. I would try to keep in mind the truth:

"God doth anoint thee with His odoriferous oil

To wrestle, not to reign."

Lastly I would try to follow the example of the preachers of apostolic days in leaving it to the deacons appointed to serve tables, giving myself "continually to prayer and the ministry of the word,"—in other words, labor with my might to save people from their sins and to build them up in the faith, leaving the faithful body of stewards, who year after year bear the burdens and responsibilities of the financial support of the church, to suggest and carry out their plans, giving them hearty and sympathetic co-operation when called upon for advice or assistance, but refraining from dictating to them concerning the work to which they have been appointed.

If the church of Jesus Christ would keep abreast with the times, which demand a higher standard on all lines than ever before, if it would accomplish the great task mapped out by the Master for world conquest, there must be "a strong pull, a long pull and a pull all together" of the consecrated ministers and the earnest laymen and women of the church.

May God help us all, in pulpit and pew, to be willing to consecrate ourselves wholly to lives of self-denying effort to advance the kingdom of our Lord Jesus Christ.

Methodist.

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