

PENTECOSTAL HERALD

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IS THERE CAUSE FOR ALARM?

By The Editor.

THE preachers of these United States wield a far larger influence than any other class of men of equal number. They have a fine opportunity to speak to the people face to face under the most favorable circumstances. The people have been taught to revere them and to accept their statements as final truth, as the Word of God; to look upon their preachers as safe instructors and guides with reference, both to the life that now is and that which is to come. All of these things combine to give the preacher great influence and to become a powerful human agency in the Church, society, and the nation at large.

The statements made in above paragraph being true it is of the most vital importance that the ministers of the gospel should be true men of God; that they should be courageous, unhesitating and forceful messengers of the Lord.— They should be able to interpret the meaning of the Word, to make known to their fellowbeings the will of the Lord, to instruct them in the plan of salvation, to guide them into practical every day Christian living, to guard them against those things which are a hindrance and hurt to Christian experience, to be courageous and unfaltering defenders of the Bible, the Church of God, the home and rights of the people. The preacher of the gospel must not only be a shepherd of the sheep to guide the people into the green pastures of grace, but he must be a soldier of the cross to fight against all those fiends of Satan and combinations of wicked men to destroy and devour their fellowbeings.

It is a startling fact, not mere hearsay, but an established fact that many institutions where young men are being trained for the ministry are not loyal to the Word of God. They are raising questions with reference to the inspiration of the Bible; they are treating as indifferent the matter of the Virgin Birth and Deity of Jesus Christ. They are setting up standards of experience and practice out of harmony with the standards set up in the Holy Scriptures. They are polluting with human philosophies the pure stream of the gospel of Jesus Christ. They are instructing the young ministers under training to regard and treat all those who hold to the Word of God as an inspired book and stand firmly for the teaching of Jesus with reference to regeneration, as ignorant and out of harmony with the times in which we are living. Not long since the writer met with a young minister attending the theological department in one of the great universities of the country, who said, "I am not learning anything that will do to preach." This was an instance in which the student happened to know and believe the truth before he got under the false teachers in the theological school he was attending.

A CALL TO PRAYER.

God answers prayer. Will The Herald family go with me to prayer immediately after reading this appeal. We must have a spiritual, God-fearing, Bible-believing ministry. We must educate, prepare, and send out this ministry. Join me in prayer that God will give his Spirit graciously to professors, students, and officials of Asbury College, for constant guidance.

That he will raise up and bring to us a host of young people preparing for the ministry. That he will touch the hearts of thousands of people to give us financial assistance.

Pray with me with special earnestness until March 10. Your brother,
H. C. Morrison.

A Bible teacher in a great university in the city where I am now writing said recently, to a young minister under his instruction, "We no longer believe in individual regeneration." It is passing strange that a professor of this character should occupy an important chair in a great Church school and impart instruction in direct contradiction of the teachings of Jesus, and entirely out of harmony with the doctrines of the Church; and yet this sort of thing is becoming common. It is the rule instead of the exception; meanwhile church leaders with solemn, sanctimonious faces put on strenuous drives. Bishops must drive superintendents and elders; superintendents and elders must drive pastors; pastors must drive congregations and individuals, and we must all be driven in order to build up institutions to support a pompous bunch of professors and teachers who greedily take our money and treat us with contempt because we are so consummately ignorant that we believe the Bible, fear God, trust in Jesus Christ, and long to see sinners converted, believers perfected in love, and the wicked old world brought to repentance and instructed to live in harmony with the teachings of the Holy Scriptures. There is serious cause for alarm. Give us a generation of false teachers destroying the faith of the people in the Word of God and we shall have conflagration or revolution and blood.

Frying the Fat Out of Fatty

FATTY" Arbuckle has had his second trial; this time ten of the jury were for convicting and two for clearing. I must beg pardon of THE HERALD family for again mentioning this poor creature in our columns, but moving pictures are claiming so much attention, wielding so much power, and having such a blighting influence upon society that we must feel some concern in the class of people who are producing them.

It is not at all probable that Arbuckle intended to kill the girl; it is almost certain that she died because of his immoral and brutal handling. They were in a certain room a considerable length of time; they were in night clothes. The girl went into the room apparently in good health; she was taken out in an agony of pain. She said, "He hurt me." He told the girl to "shut up, or he would throw her out of the window." She soon died; she was found to have a fresh internal wound which, physicians say, caused her death. These are the chief facts in the case. How any honest person of even moderate intelligence could sit on a jury and declare the man innocent we cannot understand. The man is guilty and ought to be punished.

It is greatly to the interest of Arbuckle's lawyers to get a hung jury, and to keep the case in court as long as possible. It is fortunate for them that so many of the jury stood for punishment. This will frighten Fatty and his friends, and another large sum will be collected from the vulgar, lawless, degenerate movie crowd to clear, if possible, their guilty comrade, and the lawyers for the defense will fatten their bank account out of the disgusting farce of a trial. Meanwhile, the curtains are lifted and the people get a good view of the mass of corruption behind the screen of the picture show. It is something fearful to contemplate.

It is interesting that just at this juncture Mr. Hays, a member of the Cabinet of the President of the United States, Postmaster General, resigns from his high office to become the chief manager of the whole movie business. We are told that his salary is to be \$150,000 per year. That's too much money. Mr. McAdoo made a mistake when he accepted employment at a large salary from the moving picture companies. He was a big man, and stood a chance, an excellent chance, to be nominated for the presidency. He would have received more votes than any other man the Democratic party could have placed in nomination. He had large capacity; people, everywhere, believed in his ability and sincerity; but he stepped down out of his high place and sacrificed his opportunity for nomination and thus indirectly became connected with the immorality and filthiness of the movie business. Now Mr. Hays does the same thing. To us, it is distressing that men of great ability, statesmen, supposed to be, in high office of the nation, with vital interests in their hand, should be ready to knock themselves off to the highest bidder for the work of the movie people.

All this talk about Mr. Hays cleaning up the movies and making them decent is mere noise; he will do nothing of the kind. The movie people who have hired Mr. Hays do not want to be decent; they cannot be decent

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OF ASBURY THEOLOGICAL SEMINARY



The Sin Question.



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

LT was a saying of Jerome that "He who hath slight thoughts of sin never had great thoughts of God." Gladstone deplored in his time certain teachers "who hold a low estimate as to both the quantity and quality of sin; of its amount, spread like a deluge over the world, and of the subtlety, intensity and virulence of its nature."

There are many intellectuals today who are ignoring the sin question in school and press and pulpit, scornfully denying "passion's wild excess, anger, lust and pride," and with smug complacency neglecting the stern demand of truth and conscience and refusing to acknowledge the selfishness, baseness and cruelty of society; clapping "a purple patch of rhetoric on the running sores of humanity, hiding with their deadly arts the leprosy of our nature."

The Persian court in the days of Esther forbade that royalty should be annoyed by the sight of afflictions, "for none might enter the King's gate clothed with sackcloth."

Flowers, pageantry, gorgeous raiment, music and the dance, the gilt and glitter of the gay must hide the heart's malady, and the skeleton of the starved soul must be forgotten by a life brimful of gayeties and the fantasy of the social swirl.

Nevertheless sin will out. It is like some slumbering volcano that for awhile will permit flowers and fruits to grow upon its sides, then suddenly burst forth in flames of fiery fury and death.

Those teachers and preachers of the surface gospel of half truths have no place for sackcloth in their system. They clothe the corpse of Romans 7:24 in the purple and make light of God's demand for sin's destruction.

"The face of humanity is wet with tears" because of sin's tragedy,

A writer on the moral slump, says, As the direst result of war, humanity is now registering the greatest crime record since the French Revolution, and a Methodist editor, looking with sober thought on the "reprobate" condition of the world, hopes that Christianity will awaken in time to withstand the peril. Now "the moral sense seems shaken"; our perception of the distinction between right and wrong becomes dull, and "conscience appears to be deadened by an opiate that produces a pathetic coma." All the laws of the decalog are being constantly flouted with "shocking boldness," and the tabulation of figures covering moral breakdown is so incredibly astounding that "some men refuse to believe that conditions are as serious as social students report them." A glance abroad shows that "in Europe the restraints of Christian teaching have slipped until men who visit those countries are amazed at the boldness of deceit, theft, lying, profanity, infidelity, the disregard for human life. Virtue and chastity are violated with impunity."

A secular paper says that "total depravity is a defunct doctrine." It quotes the statement of a speaker at some teachers' convention that "no one believes it at the present time." Then on the next page it has reports of murders, outrages and thefts. Then it tells us that "politics" is rotten, and the Church is honeycombed with hypocrisy.

A large group of modernists ignore these serious facts and with blind and foolish optimism would tell us that humanity is gradually climbing up to God and instead of facing the awful facts of sin's tragedies and using God's remedy they seek to apply the cosmetics of carnal concoctions to give surface beauty to a broken heart.

The modern treatment of sin consists of creating easier and less distressing phrases, phrases without teeth which we can apply to our perversities, and deformities without occasioning us any pain.

The prevalent philosophy is but a little favorable to our much sought-for deliverance. It declares that what is called sin is only the result of imperfect knowledge.

The Christian religion endeavors not to abate the uneasy sense of sin but to drive the teeth into still more sensitive parts."—Jowett.

To oppose the preaching of the doctrine of human depravity, of the carnal nature in the regenerated, and of the cleansing power of Jesus' blood to remove this depravity—the very thing opposers have done all through the Church—is to oppose holiness; is to fight against and discount Bible truth on the most vital teaching of human need and divine remedy.

When a man objects to your preaching on the carnal nature, on remaining sin and its uprisings, and its great hindrance to Christian life, on consecration and prayer to God for the crucifixion of this "old man," and full deliverance from all indwelling sin, he is opposing holiness; he is opposing the Bible, God Almighty, the Lord Jesus Christ, the Holy Ghost, the Methodist Church, revivals of religion, and world evangelization.—Bishop Morrison.

The sin of the times is what it was in the days of Amos. To "put faraway the evil day," and "lie upon beds of ivory and stretch themselves upon their couches and eat the lambs of the flock and the calves out of the midst of the stall and chant to the sound of the viol and invent to themselves instruments of music. . . . drink wine in bowls and anoint themselves with the chief ointments but they are not grieved for the affliction of Joseph."

Carnal man dislikes the sight of sackcloth. Men would blot out Gethsemane with its agonies over sin if they could, and grow there a garden of the gods. Mrs. Eddy, of Christian Science, stopped administering the Lord's Supper because it was too sorrowful; she wanted a gospel without pain or suffering; the gods of the classic religions reigned on Mount Olympus and knew nothing of the sorrows of the teeming millions. They were unhuman as well as undivine. Well has one said: "We are not satisfied with poetry unless we find tears in it." The preacher whose message is always flowery and musical, people tire of. Religion has no place in human life if it does not emerge from the flower house and come down in the house of mourning and in the streets where tragedy happens and sin makes victims.

A foolish writer for the times advises "amusements as a comfortable deceit by which we avoid a permanent *tete a tete* with realities that are too heavy for us."

Under "fine sounding phrase, artful metaphors and rhetorical artifices," men would hide the dire fact of sin and its fruits.

As Mordecai sorrowing in sackcloth over the woes of the Jews sat near the palace gate, Esther "sent raiment to clothe him; but he received it not." It was not a change of raiment he desired; it was a change of conditions such as would go to the root of the trouble and bring relief and salvation.

The drift of the age is towards that which the poet depicts: "The struggling pangs of conscious Truth to hide

To quench the blushes of ingenuous Shame Or heap the shrine of Luxury and Pride

With incense kindled at the Muses' flame." Sin toned down or dressed up may not be a bit less malignant, nor have less of death and doom in it.

The old Theology of sin seems to be dying and in its place the rudest creeds, spiritualism, theosophy, mystic mummery, New The-

ology and infidelity spring up carrying multitudes to ruin and hell. Too often is sin set in fair forms and dazzling colors. The seduction of many a soul is wrought by poetry and its ruin by music. We may be poisoned with roses and our corruption be covered by a cloth of gold, and the pathway of ruin may be strewn with flowers. Our very shames may glow with delusive lustre and dazzle the sight. A brilliant spider on the Amazon spreads itself out like a flower and attracts to their torment and death multitudes of insects. Souls are deceived and ruined by the legerdemain of passion and fancy. "The power of imagination may purge the darkest sins into lily whiteness, perfume it with violet and steep it in the color of the rose."

We may be turned away from the simplicity that is in Christ by a philosophy that explains the truth away and destroys our faith. Euphony is a master hand in robbing evil of its hideousness and calling by soft names sins of deepest dye. The devil and his works are so disguised as to deceive many. There is a legend about Duchess Isabella that to obtain a certain object she was advised by a crafty astrologer "to kiss for a hundred days a certain beautiful picture, but the picture contained a subtle poison which stained the lips with every salutation—her lips became black, her eyes dim, and her golden tresses turned to white, and in one hundred days the royal dupe died."

We must guard against the pride of knowledge, the deceitfulness of riches, the foolish dreams of greatness, the narcotism of worldliness, the hypnotism of beauty. A good man confessed that he never amounted to anything for God till he came to see that the Lord never intended him to be a great man.

"The pride of thine heart hath deceived thee." The Bible is a wonderful book for destroying the glamour of sin and its sophistry. To the Bible must we go as to no other book to find sin's remedy and here it is we find a "fountain in the house of David for sin and uncleanness." Here it is we are told of the precious blood that cleanseth from all sin, here it is we find the way out of sin into pardon and cleansing. John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

It is to the Bible we must go if we would find religious pathways of peace and ways of righteousness. One has said of the Bible: This Book contains—The mind of God, the state of man, the way of Salvation, the doom of Sinners, and the happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of Hell disclosed. *Christ is its grand subject*, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

No book handles the Sin Question as does the Word of God. Consider:

What sin is—1 John 3:4, 5:17.

Its characteristics—Prov. 14:34, Jer. 44:4. Its universality—Rev. 3:9, Gal. 3:22.

Punishment of—Gen. 2:17, Ezek. 18:4.
 Fountain for sin—Zech. 13:1.
 Repented, confessed—Job 33:27, 1 John 1:9.
 Wages of—Rom. 6:22.
 Cleansing from sin—1 John 1:7.

“Lord we fall before thy face,
 Our only refuge is thy grace;
 No outward forms can make us clean
 The leprosy lies deep within.
 No bleeding bird, nor bleeding beast
 Nor hyssop branch, nor sprinkling priest

Nor running brook, nor flood, nor sea
 Can wash sin's dismal stain away.
 Jesus, thy blood, thy blood alone
 Hath power sufficient to atone.
 Thy blood can wash me white as snow,
 No Jewish types could cleanse me so.”



THE BIBLE.

Hon. William Jennings Bryan.



If one does not believe in God it is useless to talk to him about the Word of God, but when one's belief in God has become the controlling passion of his life—when he loves God with all his heart, with all his soul, with all his mind, and with all his strength, he is anxious to know God's will and ready to obey it. To such a one the Bible can be presented as an expression of God's will and therefore as an unimpeachable authority.

Many proofs can be given in support of the Bible's claim to the confidence of man. Its description of God is in harmony with the evidence presented by nature. All its prophecies are convincing to the open mind and the wisdom that speaks from its pages is more than human.

One day in reading the prayer test of Elijah a thought occurred to me; why not challenge the unbelievers of today as Elijah challenged the prophets of Baal? The Bible is either the Word of God or the work of man. If it is the work of man then man can make as good a book as the Bible unless man has degenerated.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grappled with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up warnings at every dangerous point along the path.

We turn back to the Bible for the Ten Commandments which form the foundation of our statute law and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the works, the crucifixion, the resurrection, and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing Peace and Good-will—the history of him who gave to the world a code of morality superior to anything that the world had ever known before or has known since—the thrilling story of One whom the world is accepting as Savior and as the Perfect Example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every

land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened the way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization. And when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the Prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance and they claim it is founded upon fact. In all matters except in the science of “How to live,” man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind and the lightning.

For ages, rivers plunged down the mountainsides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power and we find that their fretting and foaming were merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the red demon, that, from the dawn of Creation, has been rushing down its zigzag path through the clouds, as if intent only upon spreading death, having been metamorphosed into an errand boy, brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of the human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must con-

cess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worth to take the Bible's place.

They have prayed to their god to answer with fire—prayed to inanimate matter with an earnestness that is pathetic—and they have employed in the worship of blind force a faith greater than religion requires, but their almighty is asleep. How long will they allow the search for the strata of stone, fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all? How long will the agnostic, closing his eyes to the plainest truths, cry, “night, night,” when the sun in his meridian's splendor announces that the noon is here?

To the young man who is building character I present the Bible as a book that is useful always and everywhere. It guides the footsteps of the young; it throws a light upon the pathway during the mature years, and it is the only book that one cares to have beside him when the darkness gathers and he knows that the end is near. Then he finds consolation in the promises of the Book of books and his lips repeat, even when his words are inaudible. “Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me,” or “I go to prepare a place for you,” . . . “that where I am, there ye may be also.”

What is the Matter?

By O. G. Mingleдорff.

When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Heb. 5:12



EW women are more heart-broken than the mother whose children will not grow in body, nor develop in mind. Were it not so sad, one might call them idiotic runts; but that would be

cruel. One can only sympathize with the mother and pity the children. The case is hopeless.

St. Paul found something far sadder than this among the Hebrew Christians: they were spiritual dwarfs who in some way were responsible for their own want of development; for the apostle upbraids them for their lack of knowledge and growth in spiritual things. They could have done better, and were, therefore, responsible for their failure. The Church was sorely in need of their services, but Paul found them so ignorant and weak that he was forced to feed them with milk, because they could not digest meat.

Would it be too much to say that in many quarters St. Paul's statement will apply to the Church of today? There are many puny
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Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

PART II.

A HISTORY OF THE CHRISTIAN CHURCH

Prof. Williston Walker, in Yale University.

BUT returning to Professor Walker's work, its attitude toward the supernatural is constantly halting. His own position is quite accurately expressed on page 491, where it is summed up about into this: "Since Hume's criticism, the question of miracles has been increasingly felt to be one of peculiar difficulty." In harmony with this idea the supernatural in the affairs of men is constantly slighted whenever it is referred to. St. Francis' divine call to his life work is not spoken of as a real supernatural contact, but as a mere impression that he believed had come from God. "He thought he heard the divine command to restore the fallen house of God." Similarly Luther is delivered out of the hands of his enemies, not by a watchful providence that rules behind all human confusion, but simply by "the favorable turn of political events," and George Muller's Bristol orphanage was supported, "he believed," largely by direct answer to prayer. But the author's hostility to the idea of direct divine interference comes out even more definitely on pages 481 and 482 where he mentions several things in the life of the Reformation Church that link it rather with medievalism than with the modern world. Among these he lists original sin, other worldliness, and "the immediacy and arbitrariness of the divine relations with the world." It is interesting to note, also, in this connection, that the author does not accept the miracle of Jesus' resurrection as historical.

But the most serious criticism of this work, from the point of view of Historic Christianity, is that he makes the gospel an evolution of the first centuries, rather than the direct teaching of the incarnate Son of God. Christ did not originate the gospel that has been preached in his name for two thousand years. "Christianity came into no empty world, but one filled with religious, philosophical and institutional ideas. By them, especially on Gentile soil, the simple primitive truths of Christianity were profoundly modified, resulting in the theology and institutions of the Old Catholic Church." pp. 541-542.

This idea the author develops extensively in the first hundred and fifty pages of his work. In the first forty-one he develops it as related to apostolic times, and in the next hundred as related to patristic times and on down to the times of the counsels. In assigning work in this book, for students in the Course of Study, the Commission omitted the first forty-one pages. But this omission, while it does eliminate some of the balder statements of the author's position, does not omit the position. The student that begins to study his Church History on page forty-two begins immediately to learn that Jesus Christ did not give to the Church the Gospel that has been taught in his name, but that instead the simple, primitive truths he taught have been profoundly modified by Jewish and pagan influences. The paragraph already quoted in which the author says this is not from the front, but the back of the book.

But let us examine the author's evolutionary theory of Christian beginnings somewhat in detail. First of all he tells us that Jesus' own conception of his work enlarged. At the start he seemed to have regarded his kingdom "as for Jews only. As he went on his conception of its inclusiveness grew." (p. 20). He went to Jerusalem at the end.

not with any purpose of giving his life there for the ransom of the world from the guilt of its sins, but because he felt, "that at whatever peril he must bear witness in Jerusalem." (p. 19). He did not actually rise from the dead, but his disciples did come to have a conviction that death was not the end of him. How this conviction developed "is one of the most puzzling of historical problems." (p. 2.) Paul is in large measure the creator of Christianity as the centuries have known it. He wrought into it "much that came from his own rabbinic learning and Hellenic experience." The author is deeply appreciative of Paul, "his profound Christian feeling lead him into a deeper insight into the mind of Christ than was possessed by any other of the early disciples." Paul as a Christian heart is profoundly at one with Christ; but "Paul the theologian is often at variance with the picture of Christ presented in the Gospels." p. 30.

But we can only understand this position when we know exactly what the author makes Paul's contribution to be. On page 31 he tells us that Paul's "degree of emphasis on Christ's death was certainly new." Similarly, Mark "knew nothing of Paul's view of Christ's pre-existence. In his thought Christ was from his baptism the Son of God by adoption." p. 37.

Mathew and Luke put the divine in Christ earlier, for them he was divine from his virgin birth, but they no more than Mark know anything of Paul's doctrine of a pre-existent Christ. p. 38.

But Paul himself seems to have come short of the theological completeness of John's Gospel, which bears marked traces of his influence. "Paul probably never in set terms calls Christ, God." (p. 37). But in John's Gospel "a real though unexplained incarnation is taught: 'The Word became flesh and dwelt among us.'" The Gospel and Epistles which bear the name of John probably had their rise in Ephesus, where Paul had long taught. Its position is Pauline but developed. p. 40.

But Common Christianity in the Patristic Church, the period immediately following that of the apostles, had not risen to the level either of Paul's Gospel or that of the Johannine literature, it neither represented nor understood either of them. At this time Christianity amounted to little more than loyalty to Christ as the divine revealer of the true God and of a simple strenuous morality. p. 42.

This whole evolution of Christian truth is brought to a decisive climax at Nicaea, where through the influence of Constantine the Athanasian formulations were adopted. (p. 117). The doctrine of Christ's Deity is, then, not his own truth of himself clearly understood from his resurrection forward, but is an idea that gradually developed, and was finally fixed for Christian faith by the political influence of a pagan emperor whose chief interest was to preserve the unifying and stabilizing influences of the Church upon his dominions.

Beyond Nicaea the author carries the evolution, of some of the lesser details of the Church's Christology, down as far as Chalcedon. Here he tells us it became fixed. He gives this evaluation of that final position: "It was true to the fundamental conviction of the church that in Christ a complete revelation of God is made in terms of a genuine human life." p. 152.

As we have read this very moderate appreciation of the conclusion of the great Christological controversy, which preserved Christianity as the faith of God Incarnate the Redeemer, we confess an uncertainty as

to the author's position. He begins the story of Jesus with the ministry of John the Baptist, whom he refers to as, "in the thought of early Christians the 'forerunner' of the Messiah." There is no reference to the virgin birth, the historical resurrection is rejected, the ascension is unmentioned. We need to notice too, the author's distinction between the teachings of Jesus and the teaching of his disciples about him. He separates these the one from the other, and makes the disciples personally responsible for the latter. What do all these things mean? Is the author a Trinitarian, does he believe in the pre-existent eternal Son, and in his literal Incarnation? Perhaps, though if he does, we cannot but feel, that he has taken a strange way of planning his history.

But whatever may be his position as to Christ's person, whether he is fully Christian, or somewhat Socinian in his drift, of this we are sure: he misrepresents the fundamental conviction of the primitive Church. As we have read the New Testament its fundamental conviction is that Jesus Christ is God made manifest in the flesh dying to redeem a race from the guilt of sin. Alongside of this the author's idea that Christ stood to the primitive Church simply as "a complete revelation of God in terms of a genuine human life," looks meagre indeed.

We might call attention to the fact that Professor Faulkner, of Drew Theological Seminary, dissents from Professor Walker almost constantly in this whole discussion. He tells us in his review of this book in the Christian Advocate, August 21, 1919, after some complementary remarks, that the book is "aggressively liberal." And then there follows a list of direct contradictions to Walker's positions. We will quote somewhat extensively from Dr. Faulkner's article. He says: "Paul the theologian is not 'often at variance with the picture of Christ' in the Gospels. The most that could be said is that he gives a more developed picture than, say, Mark. The Gospels are dated much too late. Fifty is a better date for Mark, and not long after sixty all the Gospels except John were probably in existence. According to the best manuscripts Paul does 'in set terms' call Christ God. Why say that Mark knew nothing of Christ's pre-existence? All we can say is that he does not teach it in so many words because that did not come within his scope. It is not true that Mark gives 'a very different interpretation' of Christ from Paul's. It is better to say that Mark gives no 'interpretation' only a story of facts told briefly for Romans. It is misleading to say that Matthew and Luke do not have 'Paul's doctrine of pre-existence.' Why should they have? They imply pre-existence, and their gospels need Paul's as a logical sequel. Probably eighty-five, ninety-five would be a more correct date for John's Gospel, and the animus of that gospel is misconceived. John deliberately omits much in the others, but his picture of Christ is not another but fuller."

This is Professor Faulkner's criticism of our author's treatment of Apostolic Christianity. We find him similarly opposed to the author's views with respect to Patristic Christianity, and the Church of the age of the great counsels. Dr. Faulkner's position can be found in his, "Crises of the Early Church," published in 1912. In this book he tells the story of one crisis in the early Church after another, and so reviews the entire field or primitive teaching.

His conclusion is that from the beginning and uninterruptedly the Church has recognized the Deity and Redemption of Christ.

Nicaea but defined in philosophical language what had always been the vital faith of the Church. Athanasius won in that great fourth century controversy not because of the influence of the Emperor, but because he convinced the great majority of the delegates that his views were necessary to the adequate definition of their common faith. Professor Faulkner gives to the Church, as a result of his study of history, a reasonable basis for her faith. He makes Nicaea and Chalcedon philosophical definitions of the vital belief that was held continuously from the beginning, and that gained definite expression in Matthew, Mark and Luke as well as John and Paul, and that had come in the first place from Christ.

(Continued)

The Wandering Girl in a Far Country.

CHAPTER X.

THE MISTAKE OF PROF. WOLFE.

CONDITIONS were growing worse in the college where Julia was getting her education in worldliness, short skirts, and skepticism. The young people under chaperonage of teachers were going in droves to the theater in order to put a gilt edge on their education. They were going to the movies in order to give them a change and relaxation after examination. The male students were constantly engaged in various sport contests with other schools and the whole college was in a carousal of entertainment, games, trips, money spending and general dissipation and wastefulness of time and opportunity. They came to the verge of two or three serious scandals; several students were quietly sent away, and the situation became so dangerous that a council of officials was called and one of the older professors suggested they send for an evangelist and try to have a revival in the college chapel. Wolfe was bitterly opposed to an experiment of this sort. He said, "What we need is intellectual conception of things; moral balance and social uplift. We do not need a ranting preacher, blubbing penitents, and spasmodic religious enthusiasm."

At the conclusion of the Council it was determined to send away for a celebrated lecturer and have him give three or four lectures in the college on moral reform and social uplift. Wolfe was greatly gratified. Of all things, he did detest revivals of religion. He knew very well that a spiritual awakening would interfere with his line of new theology teaching. Nothing makes your modern destructive critics and new theology men look so small and cheap as a real revival of religion where the pure gospel is preached and souls are mightily saved under the power of God. Prof. Wolfe was selected to find and secure the services of an able lecturer who could somewhat check the spirit of dissipation in the school and give the students a more serious and exalted view of life.

The professor made a great mistake in his selection which led, eventually, to his humiliation. He got more than he bargained for. He wrote to, and made an engagement with, the honorable G. M. Soldin, who had been a member of Congress, and at one time been attached to the United States embassy in France. In early life he had been a brilliant lawyer, and was a man of wide travel and extensive reading. He had been raised in the country by devout, old-time Methodists. In his boyhood he had been powerfully converted at an altar of prayer, and the experience had stuck with him. While he was a deep thinker and a brilliant orator he was, at the same time, an humble Christian, a

thorough believer in the inspiration of the Scriptures, the Deity and saving power of Christ. Prof. Wolfe was not acquainted with these facts. When Mr. Soldin came he had a quiet conversation with several members of the faculty who told him of conditions in the school and the need of moral toning up. He listened thoughtfully to their remarks and said nothing.

A great audience gathered to hear the lecturer on the first evening of his engagement. He was a man of powerful frame, large head, splendid voice, and commanding presence, every way. The entire student body was present in the vast chapel, with hundreds of visitors. Every one was surprised when Prof. Wolfe had introduced the speaker in a rather lengthy and high-flown bit of cheap oratory, that the great man should stand up and say: "I hardly think I am the man you need just at this juncture in your school. My judgment is that you need an evangelist to preach to you the old-time gospel, and have here a genuine revival of the old-time religion. After considerable experience in the world, I wish to say with emphasis to you young people, that the one thing of supreme importance is the religion of Jesus Christ. The divine injunction is, 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.'"

The lecture was so fine and appropriate that we propose to give it entire. "Begging pardon of my audience," said the lecturer, "I intend to take a text:

"In the thirty-first chapter of Proverbs, and tenth verse, we find these words: 'Who can find a virtuous woman? for her price is far above rubies.'

"The inspired writer goes on to enumerate the excellent qualities of a good wife and mother. He reaches the climax in the declaration that, 'She openeth her mouth with wisdom; and in her tongue is the law of kindness.'

"It is quite impossible to estimate the value of consecrated, devout, Christian womanhood. All profound religious teachers and wise statesmen will tell you that the home is easily one of the greatest factors in our civilization; that it is the chief corner-stone in the entire fabric of civil and religious life. Without the home, the state and the church would be impossible. It is safe to say that without the devoted wife and affectionate mother, the home would be an impossibility.

"In enumerating the resources of a country which make it desirable the economist would tell us of its agricultural areas, its water power, forest reserves, mineral resources, climatic conditions, and access to market. Let it be remembered that the highest and best value of any country is the good women living in it. The mother and the wife count most largely in making the man what he is, and life what it ought to be.

"Those things which contribute to the development of the best character, the highest culture, and the most perfect adjustment of woman to that sphere for which divine wisdom has created and appointed her, are the things which claim our first and most careful attention. Anything that has a tendency to weaken, degrade, and destroy true womanhood is the thing to be most dreaded, most earnestly and unrelentingly opposed.

"It would seem that no greater calamity could befall a woman in this world than that which disqualifies her for the high and holy relationships of wife and mother. If our women fail we are undone; there is no hope. The foundations of society are destroyed; our civil institutions will decay, the holy fires will go out upon the altars of God's Church, and 'home sweet home' will be a matter of past history.

"That there are forces at work in this nation, the tendency of which is to blunt modest sensibilities, cheapen virtue, and degrade womanhood, there can be no question. Those who claim to know, tell us that there are not

less than five hundred thousand fallen girls in this nation, who have abandoned shame, and given themselves up to the most hopeless depravity. We are also informed that the average life of these abandoned creatures is five years; that within that short period of time this vast army of blighted human beings will have gone into outer darkness; and five hundred thousand more young girls, who are now thoughtlessly facing in the wrong direction, will have taken their places, and that thus, through the passing years this vast army will march from mothers' knees into the slippery path of temptation on to the dens of vice, and then on to the pits of torment.

"Shall we sit still without the most earnest protest and outcry against social conditions that bring about such frightful waste of womanhood? Is there no remedy? Can we not discover the sad lack somewhere in home life, school training, or our social conditions that make these startling conditions a possibility? What is the cause of this havoc of young girls? Where does the wolf of vice break in upon the family fold, rend and destroy the virtue of this vast army of young girls?

"We would lift our hands in holy horror against a war that would mean the slaughter upon the battle-field in twelve months' time of five hundred thousand of the young men of our nation, and well we might; but are we not ready to admit that it would be far better for these five hundred thousand girls to meet with violent physical death, than that they should meet with moral death, that they should fling away their virtue, and plunge into the depths of nameless vice? This war in which the young women of our country die to all that is beautiful, to all that can bring happiness to a woman's heart, die to God, and hope, and heaven, and finally die physically, is a war that goes on day and night, through ceaseless years, without armistice or truce, without let-up or hope, or halt in the great army marching into the black vortex of eternal death. It is one the first and highest duties of all civil authority, and the Church of God, to seek to find the cause of this waste and ruin of young womanhood, and to use, to the utmost limit, every possible civil and religious resource to stamp out the cause, and save this fearful destruction of our young women, who ought to become devoted wives, happy mothers, and home builders."

(Continued)

Old Testament Criticism and the Rights of the Unlearned.

By Rev. J. Kennedy, M.A., D.D.

This little volume of 96 pages is packed full of good things. It is simple and very readable but also scholarly and careful. It will stimulate faith in the Bible as the dependable Word of God and reveals the flagrant fallacies of the so-called "modern" notions of the origin and character of the Old Testament. Dr. Kennedy's book is especially suited to the average Bible reader who has felt that he was dependent on the "higher critics" for the final verdict on the truth or falsity of the Bible. Dr. Kennedy shows conclusively that he is not and that he himself is able to determine this vital question.

REV. F. G. HULING, M.A.

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WHAT IS THE MATTER?

(Continued from page 3)

babes, but few strong adults. Church members of long standing are ignorant of the fundamentals of Christianity, and therefore have failed to grow into strong saints. One has to be careful in preaching, lest he make the diet too rich for the flock. There are fine exceptions here and there, congregations that revel in the richest food the pulpit can furnish; while many others remind one of a man who has fasted for six weeks, and must be started on thin broth and strained orange juice. Anything solid would be almost certain death. A good preacher going into a congregation of this latter sort, decided to give them his best, but found that after a few services the people were heavy and listless. Inquiry revealed the fact that he had overfed them; they were suffering from spiritual indigestion. There was no remedy save a rest for a few days, followed by a supply of warm diluted milk. Persistence in strong meat would have killed the meeting and scattered the flock to the tall timbers.

Common opinion says the patient is sick, and diagnosis confirms the correctness of the opinion; but what has caused the ailment? Some say we are living in a chaffy age, which is all too true. Even things of the world wear a more frivolous aspect than characterized them in former days. The stately dances of our ancestors have given way to the "bunny hug," the turkey trot, "shimmy dance" and the "jazz." The great actors who interpreted the plays of Shakespeare are no longer wanted. They call for too much thought. The age must have something light for its entertainment. Any little trashy movie that offers a big sensation with the requisite amount of dirt to satisfy the cravings of lust will suffice.

Inside the Church things are drifting. The grand hymns that used to lift saints to the third heaven are no longer wanted. In some places doggerel set to ragtime is the only sort that will satisfy the cultured (?) taste of the singers. Our fathers sang the eternal doctrines of the book into the hearts of the people; we do not. Even prayer is a light exercise nowadays. Many pray as if speaking to some ordinary human being, or perchance to an inferior. It is shocking to one who happens to have some reverence for God left in his soul.

When we have abstracted the case, we find but one cause for this miserable state of affairs. There may be many minor causes, but only one central cause out of which others of less force have grown. We preachers must bear the blame. The pulpit has failed in a crucial hour. Thank God, there are men who have stood for the whole truth like giants. Far be it from this writer to criticize unkindly his brethren in the ministry; but, Brethren, we have failed to hold our grip on this age. It is slipping through our fingers, and going down to hell, while pulpits are discussing evolution and sociology, and reading critiques on the latest sensational novels. God help us! One used to hear sermons about God, from which he could never get away. There were awful discourses about the Deity, attributes, personality, crucifixion and resurrection of our Lord, that made saints glad, and put sinners under conviction and had them forward for prayers. The Deity, personality and offices of the Holy Ghost were frequent pulpit themes in those days of power. Some even went so far as to preach of the final Judgment and hell. Old Dr. Jesse Boring once preached on this latter theme with such awful power in a Georgia town that wicked men in terror jumped out of the windows and ran home with all their might. We need some of that sort today. That old man knew God, and eternal verities were real to him. The writer used to hear people talk about having smelled burning brimstone while the preachers de-

livered their messages; and why not? If a mere lecturer can make people smell peppermint when there is none in the house, why not a preacher make them smell hell when they are on the borderland of it? We remember an old-time giant who preached on the second coming of Jesus so vividly that the people looked up to see him descending, and one man actually ran to the window and looked out for him. Nowadays only cranks are expected to believe in the second coming of our blessed Lord in millennial glory, although post-millennialism was scarcely heard of in the Church for sixteen hundred years after his birth. When Dr. Whitby of England invented this "new hypothesis," as he termed it, multitudes went wild after it, and they are still wild.

Is there any help for the poor old world? Yes, thank God, there is. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Back to the preaching of the whole gospel. There is no other remedy. If Luther could preach it and save Germany, if Knox could preach it to the salvation of Scotland, if under Wesley and his unlearned preachers it could deliver England from revolution, and if Asbury could make it the power of God unto the saving of the American colonies, surely one is not over bold in declaring that the same gospel preached in all its fullness with the Holy Ghost sent down from heaven would save the people of this age from the fearful destruction into which they are running.

The writer thanks God from the deep of his soul that things are changing. In many parts of the land the people are crying for the old gospel. They are tired of substitutes. Brethren, we must meet the needs of the hungry multitudes, or lose our own souls. Again this preacher's heart cries out, "God help us!" It will take his help to bring us through.

The Christian Sonship.

Dr. Henry Ostrom.



THREE contrasts should be observed when considering the sonship of the believer in our Lord Jesus Christ. First, there is the contrast between regeneration and adoption. Second, there is the contrast between the child-age and the age of sonship. Third, there is the contrast between the servant and the son.

The believer's adoption relates him to his possessions in grace rather than to his standing as a child of God. When the Greek boy came to the years of his majority, the toga was placed upon him in the celebration of the event and from that time his right to a share in the family property was recognized. Saved souls are the children of God because they are born into the family and not because they are adopted into it. They are not like waifs who are unrelated but legally attached, to the family. "Born of the Spirit" settles that forever. But there is a vast "richness of grace in Christ Jesus" and an "exceeding and eternal weight of glory" to which, as the children of God they are entitled; and the recognition of this is established under the term "adoption" which means "sonship." The new birth makes the Christian. The adoption guarantees the inheritance.

The contrast between the child-age and sonship are clearly shown in the fourth chapter of Galatians. (The reader is advised to note again that chapter). The child is there set forth as under tutors and governors as long as he is in childhood, just as a servant would be. And as long as the Jewish people were under the law, they represented that they were in that child-age standing; but when Jesus Christ our Lord came and ful-

filled the law, they, and we were redeemed to sonship. Having become children we are placed in the position of the first-born and are sons. The vast inheritance is ours in Christ without money and without price (and this is the wonder of it all) without works. In the child-age they must bring lambs and goats and bullocks and birds. In the sonship age we bring just ourselves, ourselves with all our sin. No hoof or horn or hair or feather from any beast or bird dare we add, for, Jesus paid it all. In the child-age they were saying "Do." In the sonship age we are saying "Done." "Do this and live" was the rule: "because we live in Christ we do this" is now the rule. Dear Christian, guard well that you do not try to buy or trade for salvation, and thus be attempting to add to the "one offering" "once for all." Tutors and governors, could at best but reveal our need of a Savior. Absolutely impossible it is to tutor a sinner into sainthood or to govern a sinner away from his heart of sin. But Jesus' blood provides until "what the law could not do in that it was weak" he has done. So now, in Christ souls are sons, and heirs of an estate and joint-heirs with Christ, because "in bringing many sons unto glory" he has provided that they shall with him share his triumphs over this age and the devil, and demons; and, at length, his reign.

Not after Calvary do you read in the Bible of "the only begotten Son." Until Calvary that title is stressed, but after the redemption is provided, then redeemed souls become joint-heirs with Christ, and truly our fellowship is with the Son. Tremblingly may we say it, but none the less assuredly, we are to be "conformed to His image" too.

And now, what is the contrast between the child and the servant? Instead of "child" in this connection, let us say the "the born-again-one." This expression is evidently precious to the Holy Spirit, for he prompts John in his Epistle to use it repeatedly. In such a phrase as "My newly-born-ones" translated often in our version of the Scriptures "my little children" you see this. We need not hesitate to say it, "the born-again-ones" are not servants in the Lord's sight. They are children in the family. The endearment of the godly Jew was never expressed in terms so endearing as those of the soul under grace today. "My people," "my beloved," "my chosen" were all very precious expressions, carrying with them guarantees of the great love of God toward the true Israel. But such expressions as "no more servants, but sons," "I in them and they in me," "the love of God is shed abroad in our hearts," far surpass them. Truly, "the law came by Moses, but grace and truth came by Jesus Christ." Yet the son in God's royal family may choose to call himself a bond-slave of Jesus Christ. He may choose today the most servant-like tasks. He is a Son doing a servant's work, because God having sent forth the Spirit of his son, into his heart, he presents his body a living sacrifice and realizes he should lay down his life for others.

But even when doing these servant-like deeds he is in the heavenlies in Christ Jesus. He eats at the royal table, wears the garments of the King's family, and is preparing to share the throne. He, of himself could not go low enough or perform deeds servile enough. Yet he goes with the royal gait and the deeds are all done with the royal touch. He is not claiming wages, but he is sure of rewards. "Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." Having passed the child-age, and having received the adoption (betokening our inheritance) and being no more servants but sons, we cry "Father." We are "of the household of Faith." No wonder then that we are both called saints (or holy ones), and are also exhorted to perfect holiness in the fear of God."

Good News From The Evangelistic Harvest Field.



Roy L. Hollenback.

As a pastor in the Missouri Conference of the M. E. Church, South, for years, now at Clarence, Mo., I heartily recommend Roy L. Hollenback, evangelist, resident here. He is more than an ordinary preacher, a careful expositor of the Word, a capable leader of song, a strong Christian character.—**Ward M. Baker.**

Rev. Roy L. Hollenback is an Elder in the Church of the Nazarene, and is in good standing; and is an excellent preacher of the Wesleyan type. He is clear, logical, hot, sane, and safe. We heartily recommend him to anyone needing a good evangelist.—**L. W. Dodson, Dist. Supt.**

Feeling a desire to bless both churches and pastors, I am slating meetings after April 1st. I feel the passion for souls burning within. Our one plan is to win them. Can assist any pastors or camp committees in the Central, Midwest or Eastern States. Address correspondence to Clarence, Mo.
Roy L. Hollenback.

REPORT FROM M. V. LEWIS.

It has been sometime since I have given a report of my meetings. I am glad to say that I have been in some fine ones in the Northwest. Have seen great numbers pray through and get victory in their souls over sin. I have only served as song leader, but the Lord has used me in a wonderful way. I find that a word of song will touch the heart when other pleadings fail.

I have an open date or two for the summer should anyone need me for camp meeting or church work.
M. V. Lewis.

UPLAND, INDIANA.

Bros. Henderson and Rinebarger have closed a seventeen-days' meeting in the M. E. Church of this place. The preaching of Evangelist Henderson was weighty and powerful, resulting in blessing to many souls. In some instances individuals who had resisted all former efforts to bring them to Christ, were saved. During their stay here these brethren held several chapel services at Taylor University, at which the faculty and student body were mightily moved and blessed. The day of prayer for colleges, when classes were suspended and the time was given to intercession, will never be forgotten. Evangelist Henderson's sermon, under the power of the Holy Spirit, turned the chapel into a Bethel of weeping, prayer, and praise. It marked an epoch in many lives. Bro. Rinebarger's song leadership was splendid. He is a strong support to the evangelist, whose messages are enhanced by great solos and chorus singing.
Prof. Newton Wray.

CORINE, WEST VIRGINIA.

I am thanking God for victory this morning over the world, the flesh, and the devil. God is reigning in my heart. The blood is cleansing from all sin. I am more and more convinced of the need of preaching a full salvation than ever before. The thing that is grievous to me today is to see so many of our once holiness preachers backing off from the old-time Bible truth that gave them their place in the ministry. As I told a preacher the other day, had it not been for sanctification and its wonderful work in our hearts we would have never been heard of.

My last meeting was at Hot Coal, W. Va. God gave us forty-five saved or reclaimed. Quite a few joined the church. We are now in a meeting at Corine, W. Va. Last night was the first night. A splendid outlook. Please pray for us here.
W. H. Hudgins.

JUNCTION CITY, OREGON.

The last time we reported was from Dayton, Wash., where God gave a gracious revival indeed. The meeting there closed with the revival spirit at high tide. It is perhaps not too much to say that some twenty-five or thirty souls were at the altar crying to the Lord for pardon and a clean heart in the closing service. It is impossible to give the exact number of seekers for the entire campaign, but there was a goodly number all told. Rev. Simmons, of the Nazarene Church, and his people stood by the work faithfully and were not only made a blessing, but were themselves blest. Rev. F. L. Cook, the pastor of the Methodist Church, is a fine man to work with. Dayton is not an easy field by any means. The people in the main are rich in this world's goods, but most of them seem to be poor toward God. However, the spiritual work accomplished through that revival is going to greatly help the situation.

At the close of the meeting at Dayton the writer started for Hermosa Beach, Cal., to spend the holidays with his family. It meant a journey of fully sixteen hundred miles but we reached home in due

time and had a blessed Christmas and New Year season. While home, we preached at the Peniel Mission at Los Angeles, and also for Dr. G. A. McLaughlin once. The Lord gave souls each time.

Just before coming here we held a meeting in the beautiful M. E. Church at Springfield, Ore., where God again poured out his Spirit in a gracious way. Many were at the altar of prayer to be saved, reclaimed or filled with the Spirit. Some of them were very clear cases while others were not so satisfactory. Oh, for a Spirit-filled church that can pray the old-time power down on seekers. There is such an awful lack along that line today. Rev. Thos. Yarnes is the pastor of the M. E. Church at Springfield and the evangelist found him a blessed man to labor with. Both he and his wife seemed to get matters cleared up as to the question of their sanctification. Bro. Yarnes gave a clear-cut testimony to the same.

It is too early to make much of a report relative to this meeting as we just began, but we can say that there is victory in the air. God is working and convicting. A number have lifted their hands for prayer. Junction City is in the center of a very fine farming country and the place is one of the division points on the Southern Pacific R. R. The needs of the community are great and we are praying for a mighty revival during the days we are to be here. Rev. A. F. Grissom is the M. E. pastor. He is the kind of a man who just couldn't stand it not to see souls come to God for pardon and cleansing. Well, it is the deep longing of this preacher's heart to see genuine world-wide revival of the religion of Jesus.
George Bennard.

REVIVAL AT DANVILLE, ILLINOIS.

An old-fashioned revival is on at Danville, Ill. Evangelist C. A. Thompson, of The Laymen's Holiness Association of America, is conducting the campaign, and the Lord has blessed us from the beginning, and souls have been weeping their way to Jesus in the good old way which makes our hearts rejoice. The tide rises at every service and it looks as if there would be no place to stop the revival. Last night nine souls, all adults, bowed at the altar and there was the old-time crying out to God for salvation. A goodly number have already been saved, and the children of God greatly encouraged.

We expect to organize the Laymen Movement here and push it with all our might in the great state of Illinois. Any of the holiness people of Illinois who may read this and who desire to know more about the Laymen Movement, please write me. We desire to secure Brother Thompson for the work in this state if possible, as he is a man of experience, and has the fire for the salvation of the people. Any one knowing of a good tent for sale, also please advise me.
E. H. Reed,

Station A, Danville, Ill.

JACKSONTOWN, OHIO.

I just closed a meeting at Hannibal, Mo., with the Hannibal Holiness Association, and I want to say that I don't know when I have come in contact with an Association where there seemed to be such a spirit of oneness among the officers and members of the Association as there was in that meeting. The President of the Association is Bro. Ludwig Anderson, who is also Treasurer of the National Holiness Association. Bro. Anderson is a brother beloved, a fine business man and a Christian gentleman in every particular. The Mission is superintended by Miss Mary E. Althouse, truly a splendid laborer in the Lord's vineyard. The audiences were not large and the visible results were not great. However, there was a steady growth and a splendid spirit throughout the entire meeting, and twelve or fifteen precious souls found pardon, reclamation or purity definitely at the altar.

We began here at Jacksontown, Ohio, Feb. 5, in the United Brethren Church and the indications are for a good spiritual awakening; seven souls responding to the altar call in the second service.

I have some open dates for the latter part of March and all of April.
John E. Hewson.

ABERDEEN, SOUTH DAKOTA.

We are profoundly thankful to our heavenly Father for the gracious working of his Holy Spirit through the ministry of the Rev. John Thomas, Missionary Evangelist, and the Rev. Carroll V. Day, Soloist and young people's worker. From the commencement there was a spirit of expectancy and faith. The church had made intercession, and the campaign was widely advertised. The messages of the evangelists were fragrant, and sweet spirit with divine unction and grace.

Mr. Thomas commanded a good attendance throughout the entire meeting. When he gave his message on Korea the church was taxed to its capacity, and some turned away unable to get in.

A large number found their way, voluntarily, to the altar of prayer and the majority of them for the first time. Believers sought and found the baptism of the Holy Spirit. Young men and women offered themselves to the service of God in the Home and

Foreign Missionary fields, and parents dedicated their sons and daughters to the work of the Lord. The minister gave the right hand of fellowship to the largest class of candidates for membership, since his pastorate of eight years, on the last Sunday morning, and others are anticipating uniting with the church. Truly it is the Lord's doing and is marvelous in our eyes.

The messages in song, given by Mr. Day, will not soon be forgotten. His choir members will follow him in prayer and ask God to make him as large a blessing to others as he was to them. Both of the brethren emphasized that it was not by human might and power, but "by my Spirit saith the Lord."

Ernest F. Harold, Minister.

MAYSVILLE, KENTUCKY.

Rev. G. S. Harmon has just closed a meeting with us here in our First M. E. Church, South, that made the natives sit up and think. No man in thirty years has so embarrassed the devil, uncovered sin and revealed the truth and spirit of holiness as he did during his visit. He is among our truly great preachers, clear, logical and scriptural in his messages. Our people who were fortunate enough to hear him are indoctrinated thoroughly. He covered every sophistry of the objectors and quibblers and did it beautifully and humbly. I want to thank God personally that he is added to our splendid list of evangelists. It is great to have a man in the field who ranks with the leaders of yesterday and today in his defense of the faith delivered to the saints.

Maysville First Church is an old landmark running back in its history to the beginning of the nineteenth century and has numbered among its pastors and people some of the elect pioneers of Kentucky. I am happy to be the pastor of this splendid people at this time and crave the prayers of *The Herald* family in our efforts to go on to Canaan's heights as a church.
C. C. SeEVERS.

WURTLAND, KENTUCKY.

We have just closed an old-fashioned revival here that caused rejoicing in heaven, happiness on earth, and lamentation in hell! There were more than sixty definitely blest, many of them both justified and sanctified in the meeting. Forty-five were saved and thirty-two sanctified, making a total of seventy-seven professions in all. The church was greatly encouraged, and received twenty new members.

The District Superintendent, Rev. C. R. Pollard, and Evangelist C. C. Berton had been here almost two weeks when the writer came, and many had prayed through to victory, though not many had been sanctified. The writer preached the last week, chiefly on the subject of "Holiness," and most all of the young converts were ready to seek the blessing. It is easy to lead them into the experience when one has such foundation to work upon as had been laid here, and when the seekers are urged to pray until victory comes as these had been urged to do.

Well praise the Lord! It seems that every one has it in for the devil as never before this year, judging from the reports in the dear old *Herald*. Personally I never had a greater determination to help wreck the kingdom of satan and build up the kingdom of Christ; have never loved the Lord and appreciated my fellow-laborers more. Thank God for every real soldier of every denomination on the field.

Yours at the front of the battle.

J. W. Montgomery, Evangelist.

BERLIN, NEW JERSEY.

Evangelist Preston E. Kennedy, with the Holy Ghost, is shaking Berlin (formerly known as "Long-a-camen"). The oldest members say there had never been such mighty preaching of Methodist fundamental doctrines in Berlin since the days of Benjamin Abbott. When Abbott preached here on Sunday, a certain blacksmith met Abbott before he preached, gave Abbott his choice, that he must either dance or fight before he preached. Abbott said, "I can't dance, but if I am to fight, we will do it now." Abbott took off his coat and went at it. Abbott got the blacksmith down and sat on his breast, and while Abbott punched the man in the face, Abbott sang, "Sure I must fight if I would reign; Increase my courage Lord; I'll bear the toil, endure the pain, supported by thy word." The blacksmith cried, "Let me up." "No," said Abbott, "You got to promise me you will be a Christian first. The blacksmith said, "I will do anything if you will spare my life." Abbott let him up, the man washed and dressed, came to church, got converted and invited Abbott home for a good chicken dinner. Amen.

Many in Berlin would like to fight Evangelist Kennedy, but they are taking to their heels and hiding in pool rooms and the basement of the Episcopal Church where they can dance off the conviction of the Holy Spirit. Against all the critics many persons are being converted, believers sanctified, old smokers throwing away their tobacco and the official board getting saved. The old hardshell Baptists are breaking the enamel on their faces and beginning to smile and say amen,
Lewis Shelhorn, Pastor.

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(Continued from page 1)

any more than thorns can produce grapes, or thistles produce figs. Out of the rottenness, immorality, and greed of their filthy souls, streams of corruption must flow. The movie people want money, and if Mr. Hays can arrange and adjust their business affairs so they can get their pictures upon the screen at less cost they will be glad to pay him most any price.

The only way to clean up the movies is to clean up the movie people. They will have to be made over. We have not heard that Mr. Hays is a successful evangelist, or even a moral reformer. We have failed to see any article or speech from him against Fatty Arbuckle and his crowd of beastly revelers. There is no greater farce than that Mr. Hays' friends should be cackling about his cleaning up the movies and making them decent. The unclean, immoral newspapers and the seductive moving pictures of the country have so degraded the masses of the people that they will not be content with moving pictures that are not made exciting with revolver smoke, flashing daggers, robbery, illicit love affairs, improper contact between the sex, suggestive escapades, lustful elopements and all the rest of the pig swill that the prodigals in the far country carry to the trough of the swinish taste of degenerate times.

Would that some Diogenes would get out his lantern and find some statesmen who love their nation and the interests of the people better than they love the dirty money of these degraded and selfish movie people, who are ready to offer salaries that no corporation can afford to pay unless it can buy both the man's time and the man and use him to carry out their selfish plans and secure their immoral and wicked end. We think the time has come when the decent people of this nation should organize themselves into a law and order league and use force, if necessary, to clean up some of this movie business and a good deal else that ought to be done to turn the tide of lawlessness and bring back some sort of decency to the world.

We have no doubt that the lawyers and the people bribed, hired, browbeat and persuaded one way and another, will continue for some time yet to fry the fat out of Fatty. He is at least finding that it is not to his financial advantage to wear his night

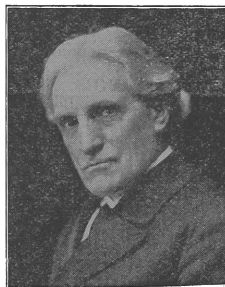
clothing at his entertainments. The people of this nation ought to take note of these conditions and determine on the existence and enforcement of law.

Sometime ago, the Methodist preachers of Chicago gave a list of movie people who were decent, and whose screens could be trusted to be free of moral taint. It seems to me that Arbuckle was one of their patron saints; I am not quite sure. I do not believe, however, that they were performing their duty as ministers of the gospel in recommending any of the moving picture people. I think it would have been far better if they had been trying to warn Chicago to flee the wrath to come. A good many preachers seem to be blind to conditions about them, and are more interested in the people's entertainment than they are in their salvation.

MONTHLY SERMON.

SANCTIFICATION.

"Wherefore Jesus also, that he might sanctify the people with his own blood,, suffered without the gate." Heb. 13:12.



The epistle to the Hebrews was written to convince the Jews that Jesus was their Messiah—the fulfillment of prophecy, the object and end of all animal sacrifices which, as an index finger had pointed to the coming crucifixion and death of Christ.

The inspired writer shows that Jesus is superior to all sacrifices, and to all priests, that he is the climax of the ages, that "in him all fulness dwells." Of Christ he says, "but this man, because he continues ever, hath an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who needeth not daily as those high priests to offer up sacrifices first for his own sins, and then for the people; for this he did once, when he offered up himself." Heb. 7:24-27. And "after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness unto us." Heb. 10:12-15.

The scriptures reveal very clearly that the crucifixion of Christ was for the sanctification of the people.

Christ came to live and labor with men, to be their friend and brother in the toils and sufferings of life, to receive sinners and eat with them, to transform and teach them how to live. He came to reveal the Father, and with easy parables, and familiar objects to bring the great truths of God down within the easy grasp of human comprehension.

But most of all, Christ came to die for men by offering himself to make an atonement for their sins, to make their moral purity a possibility. "To suffer without the gate that he might sanctify the people with his own blood."

The crucifixion of Jesus Christ almost two thousand years ago, just outside the gates of Jerusalem was the most startling tragedy in all human history. When you take into consideration the prophecies concerning him, who he was, his miraculous advent into the world, the mission on which he came, the ho-

liness of his character, the consistency, innocence and compassion he manifested for others; and the resentment, hatred and violence with which he was met and followed by the rulers of the people, the false accusations they brought against him, the injustice of his trial and the merciless brutality with which he was put to death, we may safely say that altogether it forms the most interesting and startling tragedy in human history.

There have been many striking events in the past, mountain peaks in human history from which one may get a wide view of this world's life. But Mount Calvary is the tallest mountain peak in all the history of the past. From the foot of the cross we look back to the fall of man in the Garden of Eden and forward to the redemption, sanctification and restoration of the human race to companionship and oneness with God.

As we gather about the cross and look upon the little group of weeping women and listen to the mockery of the mob, we can but ask ourselves why is this climax of all crimes committed? What is the object of it all? What are the benefits to be derived from these false accusations, insults, ignominy and horrible sufferings heaped upon the Son of God?

The text brings us the answer. He is suffering without the gate to sanctify the people with his own blood." Man was created for God. To be his companion to reign and rule with him; and man had sinned. God is so infinitely holy, so absolutely opposed to sin, that he could have no fellowship or co-operation with a sinner. He could love and pity him, he could look upon him in his lost estate with the deepest solicitude, but he could not trust him, he could not take him in to copartnership with him in the government of the universe and carrying out his infinite plans for the happiness of his creatures and his own glory.

But he could desire man's redemption and devise a scheme to bring him back into purity of heart and holiness of life that he might bring him back into co-operation and fellowship. Hence the cross.

There can be no debate among intelligent and thoughtful people as to whether or not it will take holiness to fit the human soul to dwell in peace and happiness in the uncovered presence of an infinitely holy God. The heathen philosopher Confucius says, "Heaven means principle." Emerson says, "God himself cannot procure good for the wicked." In the nature of things there can be no heaven for an unholy soul. To be out of harmony with God, to love what God hates, and to hate what God loves makes peace and communion with him impossible and that which makes peace and communion with God impossible makes heaven impossible. This must be true. Every thinking man must admit that it is true. This is not a question of theology, sectarian prejudice, or men's theories of salvation. It is in harmony with the nature of things, the inevitable logic of the universe. Every instinct of our inner consciousness teaches us that it is impossible that a soul should be defiled with sin and the love of sin and at the same time be at peace and in harmony with an infinitely holy God. And it is unthinkable that a soul could be happy in heaven and at the same time out of harmony with God.

In the light of these reflections let us ask ourselves what is SANCTIFICATION? A correct answer to this question will bring us to the heart of the atonement, will explain to us why Jesus suffered without the gate. It is well understood that the word sanctification is used in the scriptures sometimes in a ceremonial sense and has reference to the consecration or setting apart men and things for sacred uses. As used in the text it has reference not to a mere setting apart, but to that cleansing which comes to a consecrated and trusting human soul through the meri-

torious blood of Jesus Christ. Here the word sanctification means a purifying, the elimination and taking away of all sin, to make holy. To separate from man that which separated him from his maker and bring him back into communion and oneness with God.

Let us consult the dictionary. Webster's international dictionary defines the verb sanctify thus: "1. To make sacred or holy; to set apart to holy or religious uses; to consecrate by appropriate rites; to hallow—to make free from sin; to cleanse from moral corruption and pollution; to purify." Webster defines the noun sanctification as follows: "The act of sanctifying or making holy; especially (Theology). The act of God's grace by which the affections of man are purified or cleansed from sin and the world and exalted to supreme love to God; also the state of being thus purified or sanctified." Century Dictionary. Sanctify: "To make holy or clean, either ceremonial or morally and spiritually; to purge or free from sin." Sanctification: "The act of sanctifying or making holy; in theology, the act of God's grace by which the affections of man are purified, and the soul is cleansed from sin and consecrated to God. Conformity of the heart and life to the will of God."

Worcester Dictionary: "Sanctify: To free from the power of sin; to cleanse from corruption; to make holy." Sanctification: "1. The act of sanctifying or purifying from the dominion of sin. 2. The act of consecrating or setting apart to a sacred end or office: Consecration."

Imperial Dictionary. Sanctify: "1. To make holy or sacred; to separate, set apart or appoint to holy, sacred or religious use. 2. To purify in order to prepare for divine service and for partaking of holy things. 3. To purge from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love to God." Sanctification: "The act of sanctifying or making holy; the act of God's grace by which the affections of men are purified or alienated from sin and the world and exalted to a supreme love of God."

I think we see very clearly the deeper higher meaning of sanctification in its evangelical sense. The thought which John had in view when he says "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

Sanctification in this sense is not multiplication or addition; it is division and subtraction. It means the separation of the carnal nature, the sin principle from the human soul and its expurgation and cleansing out of the being and life. It is the act of God by which his consecrated and trusting child is cleansed from all sin and made a fit temple for the entering in and abiding of the Holy Ghost, who dwelling within keeps the soul from the intrusions of the enemy, comforts it with a sweet sense of full redemption and supplies it with power for service.

Sanctification is not a state of grace, wherein one is free from temptation, or the possibility of falling into sin. This gracious experience does not rob one of free agency, neither does it destroy Satan's power to tempt. Any free agent under the power of temptation may choose to sin. Adam and Eve were pure beings and they were tempted and yielded. So long as one is in the flesh they are liable to temptation and might sin, but they are not compelled to sin, and the longer one lives in a state of purity and the more frequently one resists temptation the greater their strength will become to overcome the tempter and the less likely they will be to sin.

Sanctification is not at regeneration. Regeneration is the impartation of new life. Sanctification is the expurgation of old life. They are two different acts, and in the divine order the forgiveness of one actual transgression along with the blotting out of one's

guilt because of sins committed comes first, and the cleansing away of the natural defilement, the carnal nature, the indwelling sin comes later. It must be understood that this indwelling sin may remain but not reign. It is brought under control and so suppressed that it does not break out into actual transgression. To illustrate when the American government conquered the Spanish forces in Cuba, Spain ceased to have any sort of control over the Cuban people. They could not collect taxes, arrest or execute an inhabitant of the island. They remained but did not reign. They were conquered and subdued. The United States Army was there to hold them in subjection and protect the people against any sort of violence from their old masters; but their presence was a constant menace. They abused and insulted the people; they dared not touch them but they could annoy them and interfere with their enjoyment of their new freedom. The American government saw that their presence was a constant occasion of annoyance and interference with the peace and happiness of the people. So the American government determined that the Cuban people should have a Second Blessing. They prepared ships and ordered the Spanish army to march to the various ports of the country to be sent away to Spain. First they subdued them, second, they exported them.

The Cuban people were happy when the Spanish army was conquered and their tyrannical flag was furled, but they were filled with inexpressible joy when they gathered at their seaport cities and saw that army that had so long harassed and destroyed them marched on shipboard and sent over the horizon of the sea.

We have now come to a very important and practical question how may one obtain the blessing of sanctification. It is understood from the foregoing that it is not a blessing to be bestowed upon sinners. It has nothing to do with one's actual sins and guilt; it is intended of God in the scheme of Full Redemption to cleanse out the sinful tendency. It is a divine act in the heart of a regenerated believer; it is inwrought by an instantaneous and fiery baptism with the Holy Spirit. You must distinguish between human acts and divine acts in the work of personal salvation. No sinner can forgive himself; he repents and trusts and God forgives; no believer can sanctify himself, that is, cleanse indwelling sin from his heart, he consecrates and believes, Christ applies the sin-cleansing merit of his precious blood. Sanctification is only for those whose sins have been forgiven and who are living in a state of justification. They are walking in the light, in obedience to all the known will of God. They have come out of Egypt, they have traversed the wilderness, they have come to the Jordan and now by faith God brings them over into Canaan by the miraculous power of his Spirit.

That Students' Loan Fund.

"Hello Smith! How are you this morning? Glad to know you are feeling good. Are you going to send Dr. Morrison anything for the preachers' Loan Fund?"

"Well no, Bro. Johnson. I am not able to send much. I could send a dollar, but I am a bit ashamed to send so small a contribution."

"No, Smith, you must not look at it that way. If you can't make a large donation do not hesitate to send a small one. I have been saving up some tithes and have made up my mind to send in a check for \$100, but if I were only able to send one dollar I should not hesitate a moment to send it. Suppose ten thousand people should send a dollar each; it could not possibly hurt them and look what a help it would be to a good cause."

"I guess you are right, Johnson, and I will change my mind and send in the dollar. I am sure it is the true spirit of Christian help-

fulness to cheerfully do the small things when you are unable to do the large things."

"I tell you, Smith, those articles by Drs. Steel and Sloan have put me to thinking. It is a startling condition of things when young preachers are being educated and sent out who are unsound in their faith in the inspiration of the Bible; who have no positive message of repentance and salvation of the people. If there is anything we ought to do, we ought to do all we can to educate and send out a consecrated ministry who believe the Bible and will unhesitatingly proclaim the Word of the Lord."

"You are quite right, Johnson. If the preachers are not true to the Bible and the people drift away into unbelief the Church is bound to lose her spiritual life and become a cold, formal organization and directly we will have no spiritual power in the Church and no moral salt in the nation. I have thought much on this subject, but my circumstances being such that I can do but little I have done almost nothing; but I see that my position has been wrong. I think I will add four more dollars and make it five and send it in right away. People who love God, believe the Bible and desire the salvation of souls ought to rally to the support of Asbury College."

"You are right, Bro. Smith. I have thought and prayed over the matter; wife and I have consulted together and we have come to the conclusion that we cannot give a hundred dollars to better advantage than to help educate young men who will be faithful messengers for the Lord. Then you see this money is loaned to a young minister at a small rate of interest with a signed obligation on his part to repay same just as soon as possible after he leaves college. In that way through the years my hundred dollars will be turned over again and again and will assist quite a number of worthy young men in their preparation for the ministry."

"True, Bro. Johnson, and I believe it is far better for a young man to borrow than to beg; and to cultivate the economy and self-respect which will regard a debt of this kind as sacred, and repay it in order that it may be used to assist some other young man. I am going to talk the matter over with wife and we will make our offering \$10.00 if we can. If we can only give one we will do so cheerfully, and at some other time we will send in another donation. I cannot conceive of anything more important just now than that we should assist in the education of a consecrated ministry who believes that the Bible is the Word of God and will faithfully preach its sacred truths."

"Good morning, Bro. Johnson. Glad to have had this chat with you."

Methodists Wake Up!

The higher critics and the new theology men are running all over Methodism, and the Methodist faith stands in the greatest danger. Dr. G. W. Ridout sounded the alarm at the Asbury College Convention in a notable address which was ordered to be printed. This address is just off the press entitled, "The Present Crisis in Methodism and How to Meet it." This booklet which is an eye opener and an expose of what is being done to destroy the old Methodist faith, should be read by thousands and ten of thousands. It sets forth the great mission of Methodism as a force of holiness and revivalism and then asks the question, "Shall the Methodism of our fathers be drowned in the ditch of the new theology and German rationalism?"

Send in your order at once for this book. Buy them by the dozens and circulate them. The reading of this address will cause a big stir.

Price, per copy, 15c; per dozen, \$1.50; per 100, \$10.00.

PENTECOSTAL PUBLISHING COMPANY.
Louisville, Ky.

OUR BOYS AND GIRLS

Dear Aunt Bettie: As I have just finished reading the Boys and Girls' Page I thought I would write a letter to the cousins and Aunt Bettie. I sure do enjoy reading the Boys and Girls' Page. This is my second letter to The Herald and I hope to see it in print. I have light hair, light complexion and blue eyes and I am in the 6th grade at school. I am 5 feet and 4 inches tall. I go to meeting and school. I live in Kentucky. Well I guess I had better stop.

Theta Edwards.

Dear Aunt Bettie: Will you make room for a little Georgia girl in your happy band of boys and girls? My father takes The Herald. We sure do enjoy reading it. I like to go to Sunday school. I am in the second grade at school. If any of the cousins wish to guess my age it is between 8 and 10. Please do not let Mr. W. B. get this.

Ruth Cannon.

Dear Aunt Bettie: I think I will write you and the cousins a few lines. I have five brothers and two sisters. My birthday is May 20. I have black hair and black eyes. I live a little over two miles from our church. I was saved when I was 14 years old, and was sanctified August 19, 1921. How many of you cousins are sanctified? Well I will close for this time.

Ruth Atkins.

Dear Aunt Bettie: I have just finished reading the Boys and Girls' Page. I thought I would write a letter to the cousins and Aunt Bettie. I sure do enjoy reading the Boys and Girls' Page. This is my second letter to The Herald. I have dark brown hair, blue eyes and light complexion. My age is between 13 and 16. I am in the 8th grade at school.

Mattie Black.

Dear Aunt Bettie: This is my first letter to The Herald. My great grandmother takes the paper and she gives them to us. I live in the country. We have big snow storms out here; some are almost blizzards. I go to the Methodist Church. It is two miles away. Sometimes we can't go to church because the snow is so deep a horse can't get through it. I am eleven years old.

Faye Brazil.

Dear Aunt Bettie: How are you? I thought I would write you a letter. This is my first letter to The Herald. I go to school and am in the 3rd grade. I live on a farm. I have brown eyes, dark hair and dark complexion. I am 8 years old. I have two brothers. I hope to see this letter in print. If any one wants to write my address is Millers, Ky.

Margaret Bossell.

Dear Aunt Bettie: This is my first letter so I hope Mr. W. B. don't get to see it. I am a reader of The Herald for about a year, and I have never regretted the time. When Rev. Copeland was up here I subscribed for the paper and it only cost me one dollar, but next time I subscribe for it I think it will cost more. The reason I got it for one dollar was because he said he would pay the other fifty cents, for he wanted the people to read that paper. I am a cousin from North Dakota, where it's cold and plenty of snow. I read in The Herald that there was only one cousin from North Dakota, so I thought it was about time to wake up. I am a Sunday school teacher in the Baptist Church. I have the small class. Of course it is hard for me. I have to teach English and German, but by the help of our Lord I hope to get along.

Peter Klein.

Dear Aunt Bettie: I am just yearning for your love, Aunt Bettie, and I am now asking admittance into your happy circle. I have been taking The Herald for over a year now and I do so enjoy reading about so many dear boys and girls. I am a Chris-

tian and I love Jesus with all my heart. Oh, how I wish that all could feel the joy I feel in Jesus. I trust him so much that sometimes I wonder how I ever lived without him. And now I want to tell you about our revival meetings that are ending here today. I really believe our evangelist, Rev. Dunaway, is the most glorious and thorough preacher of the Word of God that I have ever heard. These meetings have indeed been a great blessing to me as well as to our worldly little Attica. Bro. Edwards, the singer, has led us in many very beautiful songs also. I have a dear old grandfather and grandmother living. It has been eleven years since I have seen them and the grave of my own father, who died 14 years ago. My mother and step-father now live in Canada and it has been over two years since I have seen them. I am now staying with my grandparents going to school. I am a freshman in High School. I have two small sisters who are now waiting for their education. Pray for me that I may live nearer to Jesus each day. I must close and I hope this letter will escape Mr. W. B. I would be glad to hear from any of the cousins who care to write. Would especially enjoy corresponding with some Georgia cracker. Has anyone my birthday, March 30? I will be 16 my next birthday. My address is Attica, Kan., Box 181. Hazel E. Deweese.

Dear Aunt Bettie: I am coming as I have just read Lizzie Leonard's letter. Her letter sounds sweet to me, as my sweet invalid mother gives us the good advice that she gives. Our mama is with us yet but a pitiful frame she is to look upon. Will all of you cousins send prayer up to God for mama's health to be restored to her, for without God's help we know that she will never be well again, and she looks to him for help. I will be glad to get letters from all the cousins. I have to keep house and wait on mama. My oldest brother was 15 Dec. 4, and my oldest sister will be 13 Jan. 14. Now I am between them and the one that guesses my birthday I will send my picture.

Etta B. Green.

Balling, Ala., Rt. 1, Box 50.

Dear Aunt Bettie: May I come in and stay a while with you and the cousins? I go to Sunday school and Epworth League every Sunday and prayer meeting three times a week. The president of our League is Rene McCormick. A good single, Christian boy, and may some day be a minister. My Sunday school teacher is Miss Vera Williams. She is also a good Christian girl. We have subscribed for The Herald and my chief delight will be reading the Boys and Girls' Page. I had the pleasure of listening to Dr. H. C. Morrison, Sunday, Nov. 23, at the First Methodist Church in Beaumont, and sure did enjoy it. I am 5 feet tall, have light hair and eyes and weigh 99 pounds. My age is between 12 and 18. To the one that guesses it I will send a card. If any of the cousins wish to correspond with me I will gladly answer all letters that I receive. My address is Beaumont, Tex., Rt. 1, Box 176.

Lois Mizell.

Dear Aunt Bettie: Here comes for a change a happy Wisconsin farmer girl to join your happy band of girls and boys. I am in the 6th grade at the North View school. I am 11 years old. I have two brothers and one goes to High School and one is in the 8th grade. We generally go to school on skies. That's great sport. I like Wisconsin best in the summer time when nature pops its head in to greet us with its sunshine, birds and flowers. We have a little Sunday school in the farm homes for the children that can not get to Sunday school. I like to go there very well. Three girls were converted there a

week ago. So I'm so glad that Jesus is in Wisconsin too. Well I guess I will close before my letter gets too long. Malinda Adams, your name is Frances. Am I right? If any of the cousins wish to write to me my address is Deer Park, Wis., Rt. 1, Box 75.

Freda Thorup.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band? My father takes The Herald and I enjoy reading it. I will tell you something about myself. I am 5 feet, 4 inches tall, have fair complexion, brown hair and eyes and am 14 years old, and in the 7th grade at school. Who has my birthday, September 4? If any of the cousins wish to write to me my address is Waldron, Ark.

Effie Hunt.

Dear Aunt Bettie: My grandmother takes The Herald and I enjoy reading the Boys and Girls' Page. As this is my first attempt at writing a letter to you and the cousins, I wish to see it in print. I am between 11 and 15 years of age. I have light brown hair, brown eyes, medium complexion. I weigh 89 pounds and am 4 feet, 10 inches tall. I am in the 7th grade at school. I have three sisters and one brother. If any of the cousins wish to correspond with me my address is 204 Hamilton Ave., Indianapolis, Ind. I go to Sunday school at the Nazarene every Sunday and enjoy going. I must close as Mr. W. B. will come home before my letter arrives.

Justine Fochr.

Dear Aunt Bettie: Marshall has a population of five thousand, five hundred. It is the county seat of Saline county. Saline county is one of the most prosperous districts in the world. I am twelve years old, and in the 8th grade at school. I go to the Methodist Church and Sunday school. Our pastor is Rev. J. E. Alexander. He is a fine preacher. I attend Sunday school when I am able. My grandfather takes The Pentecostal Herald and let's our family read it. Orville Armstrong, I guess your age to be 15. Am I right? Ruby Hutchinson, I guess your age to be 12. Am I right?

Mary Elizabeth Barnds.

Dear Aunt Bettie: I have written twice before and my letters were only printed once so I am going to make another attempt. I don't remember seeing any letters from Yakima or Washington. I live in Yakima and sure do think it is a nice place. We have 30,000 people here. We have 14 schools and one High School. I am in the 8th grade at school. I like to go to school, especially when I have good teachers. I have a talent for music and can almost play anything now that I pick up. I belong to the Nazarene Church here. We have a large church. I sing in the choir. We have about 23 in our choir. I have dark hair, dark eyes and fair complexion. Am 5 feet, 5 inches tall and weigh 119 pounds. My age is between 14 and 17 years of age. If anyone guesses my age I will send them a letter and probably my picture too. Louis Veal, I guess your age to be 15. Emma Monroe, I guess your age to be 14. Am I right? Who has my birthday, May 29? I have two brothers who are Nazarene preachers. I read Mrs. Morrison's piece in The Herald about the Rising Generation. I do wish she knew how I enjoyed it. She certainly told the truth about young girls seeking after worldly pleasures. I do surely wish that I could see Mr. and Mrs. Morrison. I know that they are good people. God bless and reward their works and may we all meet in heaven some day where sickness and sadness and sorrow are not known.

Verda Anglin.

Dear Aunt Bettie: This is my second letter to The Herald. I enjoy reading the Boys and Girls' Page. How many of you have black curly hair, but not kinky. I just love it. That is because I have real yellow hair. This is a compliment for those with black curly hair. I am also very fond of horseback riding. Who

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else is? I live in the Golden West. I sure do like to live here. The mountains and rivers are so pretty. In the summer everything is golden with wheat, but it is a white west with snow now. Anyone guessing my age I will send you a few postal cards of the West. My age is between 11 and 15. I am rather tall and slender. I have no brothers or sisters. I hope Mr. W. B. will be too full to devour my letter when it arrives. If anybody would write to me I would surely appreciate it. My address is Jacksonville, Ore., Box 23.

Ethel Enyeart.

Dear Aunt Bettie: This is my second letter to The Herald, but my first one wasn't printed, so I thought I would write again. I wonder how you and the cousins are getting along this evening? I am very well. I have black hair, brown eyes and dark complexion, and am 5 feet, 3 inches tall, and weigh 115 pounds. I will leave my age for the cousins to guess, it is between 16 and 20. I have one brother and three sisters. I live on a farm of about fifty acres. Beatrice Carpenter, you sure do write good letters; also Bess Stuart and Agnes Moss. Father takes The Herald and we sure do think it is a good paper. Louise Veil, I guess your age to be 16. Emma Monroe, 14. Ferel Jaskim 18. Juanita Bondreau 12. I hope May Day will write again. I enjoy her letters. I have two little nieces and one nephew living, and they sure are sweet. Who has my birthday, Jan. 30? I will close asking Aunt Bettie to give Mr. W. B. a scare.

Ola Rogers.

ANNOUNCEMENT!

Mr. L. E. Adkins wishes to announce that, though he is at present in school at Asbury College, he has some time in the months of March, April, or May during which he could assist some pastor or evangelist needing a song leader. Anyone desiring his services may write him at Wilmore, Ky. For references, write Rev. John Paul, D.D., Wilmore, Ky.

NOTICE!

W. H. Eitelgeorge, 1107 Lawrence Rd. N. E., Canton, Ohio, would like to get in touch with anyone desiring a Musical Director and Soloist. Can give good references.

Reports of Meetings.

WINFIELD, KANSAS.

We held two very fine meetings in Washington, one at Spokane and the other at Grandview. At the close of the Grandview meeting we took the LaGrippe and were compelled to cancel our engagement at Lewiston, Idaho, and return home.

T. F. Maitland.

REPORT.

We've just closed one of the most successful revivals at Holtan's Church on the Alma Circuit that I've ever witnessed. Among the many good things accomplished there was the conversion of one moonshiner (who, with his entire family came into the Church), the reclamation of a number of backsliders and the connection of twenty-two persons with the Church. On the last Sunday of the meeting there were also eight babies baptized by the pastor.

Rev. W. W. McCord, of Sale City, Ga., did the preaching. He is an evangelist of unusual ability, a safe preacher, and a fine helper. We hope to begin in another battle at Campground next Sunday. Pray for us.

W. C. Rahn, P. C.

ELIZABETH, WEST VIRGINIA.

In January, 1921, a young man was called to preach at the close of a meeting I was conducting at Louisa, Ky. This young man is now pastor at Elizabeth, W. Va. At the close of the Logan meeting I came over to Elizabeth to help my son in the gospel in a meeting. The meeting began on Wednesday night. By Friday night the church was so packed we could not make an altar call. People were standing all around the walls and even outside, in the snow, at the windows. The county authorities came, offering us the Court House, so we moved there; and this, also, proved inadequate to hold the crowds of earnest, anxious inquirers and praying Christians who flocked to hear the message.

Monday night the fire fell. Strong men wept, women screamed, mourners sobbed, saints shouted, and there was a cry of newborn souls. Fourteen knelt at the altar and were sweetly saved. Leading citizens confessed, with streaming eyes, their sins and failures. All the merchants are closing their stores for the services, and all denominations are working and praying together for the salvation of Elizabeth.

Walter Harbin.

RED BIRD, MISSOURI.

We are rejoicing in another victory on the Red Bird Circuit at Hadley Church. This church has been in a run-down condition for several years until there was only one member left that lived near the church, but we are praising God for about thirty-five that were saved and sanctified. Several were prayed for by body healing. Rev. D. E. Cannady, an evangelist of the Wesley type, did the preaching and God wonderfully blessed his messages. About twelve persons gave their names for membership in the M. E. Church, South.

Our next meeting will be at Caanan Church, April 18-May 4. We have secured the services of Rev.

Warner P. Davis, pastor at Carlisle, Ky., and a former student of Asbury College, to do the preaching, and we are praying for and expecting a sweeping victory. May 17-28 we will have a Union tent meeting. Rev. E. M. Gurtz, owner of the tent, will be in charge. He is a man of spiritual power and ability. Any persons who have their own camping equipment and desire to attend this meeting if you will write me I will be pleased to give you any other information you may desire.

Fred Andrews.

JACKSONVILLE, FLORIDA.

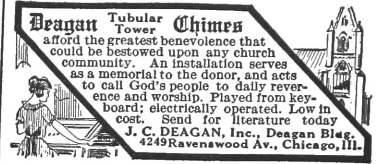
We have just closed a series of meetings here in First Church of the Nazarene, that was really begun the first of January. Sister Stratton, of Lemon City, Fla., was with us at the first for two weeks, and then Evangelist E. L. Sanford and wife, together with Brother and Sister S. J. Guyn as singers, came here and we invited them to continue on with the meeting. Brother Sanford and wife certainly preach the old-time gospel with the Holy Ghost sent down from heaven, and Brother Guyn and wife are truly great singers, and sing in the Spirit. Brother Sanford and wife are from Lexington, Ky., and the Guyns are from Wilmore, Ky. Anyone who secures this evangelistic party certainly secures a prize. They are real soul winners and results surely come. Many have been converted, sanctified, healed and benefited in these meetings here. Last Sunday night, the closing night of the series, was marked as a great meeting by everyone present. The long altar was filled and about all prayed through to victory. Tobacco was thrown away and men and women cleaned up and started in the race shouting victory. Several additions to the church and the church encouraged and built up are some of the visible results, but we think that seed has been sown during these meetings that will continue to germinate right along. They go from here to begin a meeting next Sunday at Winter Haven, Fla. Our prayers go with them and we are expecting to hear of great victory there, while we expect to press the battle right along here and we solicit your prayers for both places. Anyone coming our way please remember that there is one holiness church in Jacksonville, Fla., corner of Clay and Duval Streets.. W. M. West, Pastor.

MOURNERS IN ZION.

We weep over the loss of property and over the loss of health and over the loss of friends, we should weep over the loss of grace and over lost souls and the backslidden Church. Like the prophets of old we should cry to God day and night in behalf of the multitudes that are drifting down the river of death and out into the darkness of eternal night. If we are living as God wants us to live we will feel like the weeping prophets and the saints of God that have been instrumental in winning the ungodly to Christ. We cannot expect to see the unsaved awakened and crying for mercy until the Church is first awakened, until they can weep over lost souls. A weeping Church will be

successful in their revival efforts. We read "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Personally we have never received much in answer to prayer until we got desperate. When I first realized my lost condition I broke down and wept and prayed until I was saved. When I realized my need of the baptism of the Holy Spirit I could not rest day nor night until with strong crying and tears, I prayed through for complete deliverance from the power of sin until I realized the cleansing blood. And now the Lord is helping me to love my neighbor as

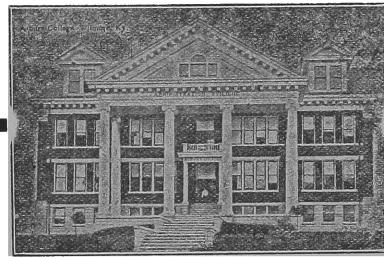


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myself and pray for them with as much earnestness and emotion as we did for our own salvation, and to weep over the desolation of Zion and the lack of unity and fellowship among Christians.

May the Lord stir up his people more and more to pray and weep as the early Christians wept and prayed until God heard their cry and answered their prayer.

S. B. Shaw.



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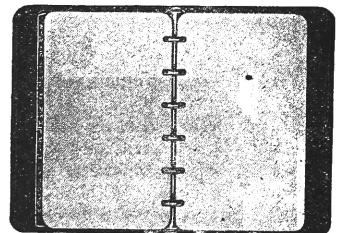
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OF ASBURY THEOLOGICAL SEMINARY

Sunday School Lesson

REV. O. G. MINGLEDORFF, D.D.

Lesson XI.—March 12, 1922.

Subject of Lesson.—Amos Warns Israel. Amos 6:1-8.

Golden Text.—Wine is a mocker, Strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20:1.

Time.—Not definite. About B. C. 775.

Places.—Tekoa and Bethel.

No lesson of the present quarter has so moved the heart of the writer as the present one. One must read the entire book of Amos, or lose the lesson. Israel had in some measure regained herself under the reigns of Joash and Jeroboam II. But with a return of financial prosperity had come wanton wickedness in high places, and Jehovah's anger was kindled against the people. So-called Christian America is running Israel a close parallel in our times.

One lesson men are prone to forget: God never changes. What he does in one age he will do in another. He hates sin now as he hated it in the days of Amos. He will punish sin now as he did then. These facts kept before us may clarify our estimate of modern times. Things are badly out of plumb; and God will not tolerate them much longer. Of course, the parblind optimist will cry, "Pessimism"; but we need to learn that the most dangerous physician is he who shuts his eyes to the direful condition of his patient. The true optimist is the man who sees clearly all sides of a matter, and has wisdom and courage to meet conditions. Matters are out of joint in our world. Where is the man strong enough and wise enough to adjust them? May God send him to us speedily. The need of this day is God-sent leaders.

"Woe to them that are at ease in Zion." Two salient points thrust themselves to the front in that sentence, the remainder of the lesson being but a commentary upon them. First, Israel had grown fat and lazy. She was taking her ease in luxurious living. The rich were eating and drinking to gluttony and drunkenness. Their diet was dainty—lamb from the flock and calves from the stall, washed down with flagons of wine. They "sold the righteous for silver, and the poor for a pair of shoes." Human life was cheap when placed in the balance over against the rich man's money. Worse than all else, the entire people, from the king in his palace to the pauper in his hut, had forgotten God, and forsaken his commandments. The second point in the sentence is a stormcloud rifted with the lightning of Divine wrath: "Woe!" In after years one is shocked beyond measure as he walks amid the ruins of this once proud, but sinful people. The cities without inhabitant; the once beautiful groves and vineyards a ruined waste; there was nothing but desolation everywhere. The people were "peeled and scattered" to the four winds of the earth. The years have passed, and are forgotten. Jehovah's hand has been heavy upon sinning Israel. His vengeance has been so meted out to them that no one knows where on earth their children dwell.

In trying to find the heart of this lesson one longs to be before a class of thoughtful young people. The lesson of the text, of the entire book, was simple enough for the people to whom Amos spoke and wrote. The fearful part of it is, that our age is a perfect parallel to his age, and that the lesson is as applicable now as it was then. We write for America.

This is an age of greed. No one knows when he has enough. The man at the bottom is being crushed. The coal dealer runs his prices so high that the farmer begs for mercy and burns corn for fuel, while the poor starve for bread; but nobody seems to care much about that. While hides are worth almost nothing, the shoe man charges so much for shoes that the poor go barefooted; but that matters not. Freight rates are so high that good apples are dumped by millions into our rivers, while little children suffer for want of them. It is the same grab game everywhere. Five hundred per cent profit is no new thing.

America is pleasure-mad. There is little room for serious thought. Our public schools have become dance-halls that breed vice as cesspools breed miasma. Girls in their teens are being drawn into lives of prostitution. "It is time to cry aloud, and spare not." The vilest movies are the better they are pratorized; and their halls are filled with little children by day and night. The juvenile courts prove that they are manufacturing scores of young criminals. The parlor card games are making gamblers faster than the gambling dens can use up their manufactured material. Automobiles have become houses of prostitution on wheels.

Cults and isms and heresies fight for a hearing everywhere. Colleges and pulpits, high schools and universities vie with one another in blatant denial of eternal verities. It is hard to find a safe place in which to educate one's children. Nay more; many churches have reached such a stage that it is no longer safe to permit one's children to sit under the sound of their pulpits. When the Deity of Jesus is denied, nothing is left. That picture is not too dark. It is hard fact.

In the midst of all this the worship of Jehovah is forsaken. The large majority of our young people of both sexes never hear a sermon of any sort. Some of them attend Sunday school till they are about fifteen; but they do not, except in a few cases, remain for the preaching. Beyond fifteen most of them attend neither Sunday school nor preaching. In many communities there are many young people who were once in Sunday school, but they have never heard their pastors preach half a dozen times in their lives. In scores of places pastors preach to empty pews, while the streets and resorts swarm with their members at hours when they should be in the house of God.

Amos delivered God's message to Israel, but it seems to have been useless. For long years they had gone the way of Baal. They had been warned and punished time and again; but they only stiffened their necks, and refused

to repent. Now the hour of doom has come, and they must go into captivity; for "the Lord hath sworn by himself, saith the Lord, the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein." The hour had come. "Mercy knows the appointed bound, and turns to vengeance there." There would be mercy for coming generations; but none for the generation then on the scene. They perished without remedy.

The sins of America parallel closely the sins of Israel in the time of Amos. Under God's wrath that people went to their doom. What will happen to our fair land? There was one Amos who cried aloud against sin in that day. Thank God, there are many now who are calling our people to repentance; but as a nation we have no semblance of repentance. All about us are groups of good people who are begging God to have mercy on this nation, while the heralds of the cross are proclaiming: "Except ye repent, ye shall all likewise perish." A few are repenting here and there in spots; but as a nation we are plunging on in sin. Multitudes make fun of the awful reality of sin, and declare that there is no eternal hell. They deny the Deity of our blessed Lord, and refuse to repent. We shudder at the picture, but thank God for every true Christian in America. They are the salt of the nation.

But what is the prognosis? "Watchman, what of the night?" That is as plain as day. God is no respecter of persons, nor is he any respecter of nations. Egypt, Nineveh, Babylon, Greece, and Rome were once great and rich nations; but when they grew fat, and revelled in sin God would tolerate them no longer; and they are gone from the face of the earth. O God, send a revival to America! It is either a deep, soul-saving revival, or ruin.

Did we stand alone, we would not write such words; but all over this fair land the best, most spiritual people, those who walk and talk with God, are laboring under the same awful conviction. Yea, it is going further than that; for even Wall Street has been calling for a revival to prevent a revolution; although nothing is being done in that particular street to promote a revival. Would God there were a thousand flaming evangelists, fearless of men and not greedy of filthy lucre, declaring the whole counsel of God to this nation.

"Repent, the voice celestial cries, No longer dare delay; The wretch that scorns the mandate dies, And meets a fiery day."

ANNOUNCEMENTS.

Miss Arnella Tarvin who has had considerable experience as song leader, soloist and personal worker with marked results, wishes to announce that she has some open dates. Address Hesston, Kansas, care Rev. E. C. Tarvin.

Mrs. E. E. Wood, 116 S. Manning Str., Hillsdale, Mich., desires an aged or middle-aged woman to nurse and care for in her own home. Any one interested may write her as above.

W. E. Cox has just closed a gracious meeting in the Sedro Woolley Methodist Church, Rev. E. D. White pastor. Brother White is a fine yoke fellow and his people enjoy the full gospel.

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Rev. W. C. Moorman has open dates for spring and summer. My address will be Lowell, Ark.

A. H. Prather has some open dates for April and May, and would love to help as song leader in any camp meeting where he is needed. He is a member of the Evangelistic Association of the Methodist Episcopal Church South as Evangelistic Singer.

Edward R. Kelley says:—"It has been 22 years since I left the Southland, and being anxious to visit my home in North Carolina, I was wondering if I could hold one or two meetings for some of the brethren. I have many friends in North and South Carolina, and can give a few weeks for meetings during the summer; along lines of full salvation. Terms: expenses and free-will offering."

WORSHIP.

Holy, Holy, Holy, Triune God Almighty;
Cherubim and Seraphim fall down and worship Thee,
Worthy of all honor, praises and thanksgiving
That celestial multitudes can offer unto Thee.
Thine is heavenly greatness, wisdom, honor, power;
Majesty, dominion belongeth unto Thee.
Thou shalt reign victorious over all creations,
Father, Son and Holy Ghost through all eternity.
Every eye shall see Thee, every knee shall bow, and
Every tongue confess that Christ is Lord and King;
Cast their crowns before Thee, Worship, praise, adore Thee,
And through endless ages their hal-luhjahs sing.
We too, could raise our song of praise and adoration
Unto Him that loved and redeemed us from the fall;
Pardons our transgressions, fills us with His Spirit;
Blessed, blessed Jesus! and crown Him Lord of all.

S. A. Sands.

THE GOSPEL SONG LEADER.

First—The gospel song leader must be a consecrated Christian with a vital Christian experience, and a Divine Call. "This one thing I do."

Second—He must be original. No leader will become successful through mere imitation of another; and in order to become proficient, he must be, at least reasonably well educated in literature and the theory and practice of rudimentary music.

Third—He must be a good drill master, and be able to command the attention of his choir and congregation. Therein lies the secret of greatness of my friend Homer Rodeheaver. He can handle his crowd with ease and dignity; and to Rodeheaver belongs the distinction of having directed the largest sacred choruses of all times.

Fourth—Brother Singer, you should use the best song book obtainable, free from "rag-time" jingles and "jazz," and be well acquainted with your book. Above all, you should have a gospel message, and magnify Jesus and not yourself.

Talking too much has been the cause of many a song leader's downfall. The attempt to be funny, to resort to flippant remarks, light jokes; to joke about this one or that one being married, or handsome or superior, is irreverent, and churchless. To say each choir you lead is the best one you have ever conducted is not truthful. By all means let us be honest and sincere. To browbeat the people into singing at furious tempo the old hymns they have been accustomed to sing is next to sacrilege; and screaming at your congregation as you would at a drove of oxen or trying to imitate a windmill, or a monkey in a thousand feet of grapevine is to make yourself obnoxious to decent folks.

A timid song leader cannot sing successfully. He must have some life and pep, do it with grace and ease. His motions should be strict, decisive, and have a meaning that the choir may understand his every wish.

Do not preach a sermon after every stanza. Remember, song leader, the canary does only what he was made for—singing is his job.

The country is full of failures who might have been a success if they had not talked too much. Song leader, do not be too familiar. Remember the old adage "Familiarity breeds contempt." The shoulders of a choir leader are broad, but not upon them at all times rests the halo of sympathy. Do not expect too much of your congregation, always be kind and courteous. Do not become impatient. Inspire your crowd to their best and help to lead the hosts on to victory.

You will find many things to encounter in the evangelistic field. For instance, you will find in most towns a member who has been raised in the town, who has occupied a seat in the choir ever since it was organized. Her or his name is "Miss Know It All" or "Brother Kick." They know just how it ought to be done, and some time they will take the lead and run away with your choir. If you want to get rid of "Miss Know It All" I suggest you have her kid-napped, or scatter pepper under her nose, and on "Brother Kick" you might try mustard gas.

Singing is a wonderful help in revival, and it has its place. It arrests and controls the thought of the con-



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gregation. It cheers those, whose hearts are heavy with sorrow, care and trouble, and paves the way for the evangelist to bring a message with power and freedom. A good voice has spoiled many a good singer, for the work of the Master. If the Lord has given you a good voice, thank him for it, but forget it when you stand to sing his praise.

I make no claim to perfect leadership, but God has permitted me to get training under some of the best directors of the land, and I trust this article may help some of our younger song leaders to become more efficient in the Master's work.

Yours in his service,
C. P. Gossett,
Evangelistic Song Leader, Wilmore, Ky.

“THE SHORTER BIBLE.”

The New Testament receives about the same consideration at the hands of this Yale Committee as does the Old Testament. For instance, Titus does not appear at all. Neither do the second and Third Epistles of John, nor the book of Jude. Philemon is the only part of the New Testament that is given in full. It is the 18th, 19th, 20th chapters of John, and all of the 21st except the last verse, are entirely left out. The 5th chapter of Revelation is given in full. Of the rest of the book parts of chapters 1, 2, 3, 4, 7, 14, 19, 20, 21, 22 are given. The last four verses of chapter 22 and also the 6th, 7th, 8th and 9th verses one might expect would not appear. Nor do they. Second and First Timothy, that is the order in which they are given, have quotations from chapters 1 and 4, and 4 and 6. Heb. 11 is given in full besides which there are excerpts from chapters 1, 2, 3, 4, 12, 13. Of the positive statement that Paul makes in the second chapter of 2nd Thessalonians, as to the Second Coming this Committee makes him say: "As to the coming of our Lord Jesus Christ and our gathering to meet him, we entreat you, brothers, not to let your minds be easily unsettled or disturbed by

any pretended revelation of the Spirit, whether given orally or by a letter purporting to come from us to the effect that the day of the Lord is already here. Let no one in any way deceive you." The term "sanctify" is avoided. The word "pure" is used in its place. They quote Paul as praying for us to be kept "absolutely faultless," 1st Thess. 5:23. But the most unaccountable part of the whole is the way this committee has treated the sermon on the mount. It is scattered over seventy-one pages of their book. Their first quotation is found on page 26 and is the 6th verse of the 7th chapter of Matthew. "Give not that which is holy unto the dogs," and so forth. They quote it, "Do not give to the dogs that which is sacred, nor throw your pearls before swine, for fear that they trample them under their feet and then turn back to rend you." This is given immediately following the account of the sending out of the Twelve. Their last quotation from this sermon is Matt. 5:3-12. In all they give 19 quotations from it, scattered here and there over 71 pages of 96 that are used in telling us all we need to know of Matthew, Mark and Luke. Indeed it is swallowed up so that there is no sermon on the mount. Matthew, first chapter, in which is that statement about his name being Jesus does not appear according to this committee to be of any special benefit to us in these days. And that gracious promise of Acts 20:32, of "an inheritance among all them which are sanctified" is made to read, "an assured place among all his devoted followers." Personally I shall still stick by the old Book, let others do as they may.

"This lamp through all the tedious night,
Of life, shall guide our way;
Till we behold the clearer light
Of an eternal day."
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THE DEVIL'S BEST TOOL.

It was once announced that the devil was going out of business and would offer all tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were, Malice, Hatred, Envy, Jealousy, Sensuality, and Deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedged shaped tool, much worn and priced higher than any of them.

Some one asked the devil what it was?

"That's discouragement," was the reply.

"Why do you have it priced so high?" "Because," replied the devil, "it is more useful to me than any of the others."

"I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He is still using it.

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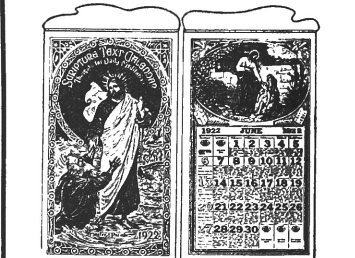
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JOSEPH OWEN'S SLATE. Lyons, Mich., Feb. 19-March 12. Home address, Boaz, Ala.

H. N. FOLLIN'S SLATE. Open dates after March 15.

H. T. HEIRONIMUS' SLATE. Waverly, W. Va., Feb. 20-March 5. Home address, Wilmore, Ky.

EARL B. MOLL'S SLATE. Aynor, S. C., March 1-11. Atlanta, Ga., March 12-26. Permanent address, Conway, S. C.

E. DEWITT JOHNSTON'S SLATE. Kewanee, Ind., March 1-25. Home address, Croton, Ontario.

SLATE OF H. W. GALLOWAY AND WIFE. Miller, Neb., Feb. 12-26. Home address, Palisade, Neb.

L. J. MILLER'S SLATE. Youngstown, O. (Belmont Ave., M. E. Church), Feb. 19-March 12. Holly Springs, Miss., March 14-31. Memphis, Tenn., (St. Johns M. Church) April 2-16.

L. E. WIBEL'S SLATE. Peters, Neb., Feb. 19-March 5.

SLATE OF C. L. WIREMAN AND WIFE. Delphos, Ohio, March 1-19.

SLATE OF A. F. AND LEONORA T. BALSMEIER. Maxwell, Neb., Feb. 20-March 5. Sioux Falls, S. D., March 9-26. Satauta, Kan., March 26-April 9. Windom, Kan., April 13-30.

EVANGELIST J. L. GLASCOCK'S SLATE. Cissna, Ill., Feb. 19-March 2. Cass Lake, Minn., March 5-19. Vacant date, March 20-30. Ramsey, Ind., camp, Aug. 10-20. Vacant date, Aug. 20-30. Haviland, Kan., Sept. 1-10. Home address, 1350 Grace Ave., Cincinnati, Ohio.

M. E. BAKER'S SLATE. Plainville, Ind., Feb. 14-March 5. Rossville, Ind., March 7-26. Medaryville, Ind., March 28-April 16. Westpoint, Ind., April 18-May 7. Open date after May 7.

W. E. COX'S SLATE. Fairhaven M. E. Church, Bellingham, Wash., Feb. 12-March 5. Burke M. E. Church, Bellingham, Wash., March 5-19. Permanent address, 5th and Marion St., Seattle, Wash.

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J. W. HANGER'S SLATE. Madison, Ind., Feb. 20-March 5. Ottwell, Ind., March 6-19. Permanent address, Marion, Ind.

W. R. CAIN'S SLATE. East Palestine, Ohio, Feb. 15-March 5.

T. P. ROBERTS' SLATE. Albany, Ky., March.

SLATE OF E. E. SHELHAMER AND WIFE. San Diego, Cal., March 5-19. Pasadena, Cal., March 26-April 9.

E. T. ADAMS' SLATE. Chaplin, Ky., March 5-20. Open date, March 20-April 2. Hurlock, Md., April 2-16. Home address, Wilmore, Ky.

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THERE IS A REMEDY.

By The Editor.

ONE of the greatest needs of our times is a theological school in Methodism that is intelligently, unhesitatingly and devoutly loyal to the Word of God; a school that holds to, and gives emphasis to the doctrines and experiences proclaimed by the fathers and founders of the Methodist Church which made her, for the time, the most powerful evangelistic force in the world. A ministry well instructed in these truths with the experience of salvation in their souls and on fire with a holy zeal for the salvation of their fellowbeings, will solve our problem and put the cohorts of destructive critics and new theology advocates to utter route.

Such a school is possible; it may not appeal to the very wealthy, and it will certainly not appeal to the worldly, but it can become the powerful center of a host of devout, consecrated Christians who can hold it up to the throne of God in their prayers and contribute with joy of their small means to its support until it can compel the attention of the nation and secure the support of serious and devout Christians of larger financial resources. There are ten thousand Methodists in these United States of comparatively small means who love God, who believe the Bible, who abhor and detest the destructive influence of the destructive critics, who could rally about Asbury College with their prayers and contributions, bring together, educate and send out from this school an army of devout workers that could fling the stone of truth into the proud skull of the boasting Goliath of destructive criticism, lay him low and leave his carcass to rot on the triumphant field of his overthrow and destruction.

We must have an educated, orthodox ministry or the spiritual life will die out of the Church. The house of God will become a place for shows and feasts and godless riotings and irreligious pleasure seeking and fun making. The people must have spiritual guides who believe the Bible and with the sword of eternal truth, like true watchmen upon the walls, will give due warning of the least approach of evil, the cunning enemy of righteousness, and with arms made strong with the power and love of God's truth will strike all error hard and fast, meanwhile, giving the bread of life and the waters of salvation to the children of God. In spite of the unbelief, the dissipation, and worldliness with which we find ourselves surrounded there are possibilities of a great awakening and the revival that will spiritualize the Church and save the nation; but we cannot sit still; we must be up and doing. Oh, for an army of earnest, honest, consecrated people who will fling away from them the empty pretences, the vain philosophies, and the conceited claims of those men who would de-

stroy the souls of their fellows with their false teaching, blight the Church, and blast the nation. Shall we not arise and do something that will gladden the heart of our Christ, save millions of souls and send the Church with a pure gospel into the coming generations with her white banners of truth floating triumphantly over an insidious and conquered foe.

The Anti-Darwin Bill.

HERE is before the Legislature of Kentucky a bill which reads as follows: "The teaching of any theory that will weaken or undermine the religious belief of the pupils in any school or college maintained by taxation shall be abolished."

There has been much discussion over the bill. Various editors throughout the country have indulged themselves in no little ridicule of the bill. They contend that it is an effort to curtail the liberties of the people; that it is religion arraying itself against science. *The Courier Journal* has had much to say on the subject that indicates that the editor fails entirely to grasp the situation. Why not abuse the Catholics, who for years have supported at heavy expense parochial schools where their children might be educated without the false and irreligious teaching a student is likely to come in contact with in our public schools.

In the first place, it should be remembered that the Darwinian theory of the origin of man is not science; it has never been proven; the 'missing link' has not been found. Great scientists throughout the world do not endorse the Darwinian theory with reference to the evolution of man from some lower animal. The teaching of the Darwinian theory of evolution ought not to be permitted in schools because it is false and unscientific.

It is a well known fact that Darwinism has been anti-religious. Men who have become saturated with the Darwinian theory of evolution have become skeptics and antagonistic to the evangelical faith. To accept the Darwinian theory of evolution is to reject the Bible account of man's creation, and followed out to its logical result it undermines and destroys the evangelical faith which saves men from sin and makes them spiritually minded and moral salt in society.

Speaking of liberty, freedom, and what not, the religious taxpayers in the country have some rights. The Christian people of Kentucky are perfectly justifiable in objecting to paying taxes for the support of institutions that undermine and destroy the religious faith of the rising generation with theories which are unscientific and antagonistic to religion.

It is understood that the schools of Germany with irreligious teachings and theories, contradictory to the teachings of the Holy Scriptures, prepared Germany for the brutal atrocities of the world war. This is a matter of history. Had the professors in the universities and schools of Germany been evangelistic, cultivated in the minds and hearts of their students the first and great commandment—to love God supremely—and the second to love their fellow beings unselfishly, there would have been no world war.

The smart editors who are ridiculing the proposed legislation in the state of Kentucky seem to have lost sight of the fact that irreligious teaching in the schools of the country will finally destroy the fear of God, the love of men, and plunge a country into a storm of bloodshed and ruin. There are a good many editors in these United States who cannot be looked to as wise and safe teachers in the serious matter of the spiritual life and moral standards of the country.

We doubt if the Legislature will be able to pass a law that will prohibit the teaching of unscientific and irreligious theories in our schools. There is no question but these teachings ought to be driven from the school-room. The agitation will be salutary. We can easily conceive of two or three hundred thousands Kentuckians refusing to pay taxes to furnish salaries to conceited professors who think it quite smart to ridicule Revelation and teach their pupils that their ancestors were apes.

The Coming General Conference

THE General Conference of the M. E. Church, South, meets at Hot Springs, Ark., May 1, of the current year. The memorials sent up to this conference reveal the fact that the unsettled condition of mind prevailing throughout the world has invaded the Church also. All sorts of things are being suggested; it would seem not a few of them simply for the sake of change.

We look forward to this conference with some degree of uneasiness lest there should be brought to bear enough of the radical spirit for change to stampede the Conference into some actions that would greatly hurt instead of helping forward the cause of Christ and the upbuilding of the kingdom. We have no sympathy with the conservative spirit that is out of harmony with any change to meet the demands of our progressive age. It is utterly useless to cultivate a crop of last year's cornstalks with the hope that we may be able to pluck from them plump and milky roasting ears. Whatever there is in the

(Continued on page 8)

King's Daughters and Honorable Women.

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

THE expression "King's daughters and honorable women" is found in Psalm 45:9. The Bible pays high tribute to women. Women in our age are coming into their own and many are taking high places and filling them worthily. In the religious work of today if it were not for the women standing by the churches, by the preachers and by the revivals it would go hard—in fact many churches would have to close their doors. God bless the women who pray and work and toil and intercede in agony and tears for lost souls. I once heard William J. Bryan say that as he went through the country he found those who were filling the prisons and penitentiaries were mostly men, only comparatively few women, that those who went to church most were women, not men and therefore he said if women had sense enough to keep out of jail and religion enough to go to church he believed they were fully qualified to vote. I perfectly agreed with him. It was a good point, well made and absolutely incontrovertible.

God has given to the church some wonderful women. Whoever heard of the father of Augustine? Who has not heard of Monica his holy mother who through years of prayers and tears eventually had the joy of seeing her wayward, wicked, licentious boy led to Christ and then to become one of the great saints of the ages. Was it not to Susanna Wesley we owe Methodism almost as much as to John Wesley? Catherine Booth, the mother of the Salvation Army, was far ahead of William Booth in intellect and a greater preacher than her husband. What preacher today can match in burning eloquence Evangeline Booth, their daughter?

God has given some wonderful women to the holiness movement. Think of Mrs. Fletcher and Lady Huntingdon and Hester Ann Rogers, Madame Guyon and Mrs. President Edwards. Who can read the writings of those holy women without feeling that they entered beyond the Veil, into the holies of holies where God revealed himself in all his glory.

And here let me record a fact of signal importance. I have been allied with the holiness movement for over twenty-five years. I regret deeply to have known quite a number of men prominent in the movement to have fallen—indeed the group runs into seriously large numbers. It was sad! But all through those years I have noticed that the women workers and preachers and evangelists have maintained a superb standard for purity, integrity and ethical living. I do not know but that the religion of those good women have touched the moral life at deeper depths and was characterized by higher moral ideals and insight than that of the men folk.

Think of the influence of Phoebe Palmer of the early days of the holiness movement in this country and England. What a preacher, teacher and writer! The "Guide to Holiness" which she started and edited for so many years was treasured by devout people all over the world. The Tuesday meeting in New York in the Palmer home was attended by the poor and the rich, and ministers many and frequently by the Bishops who came there to hear about the deep things of God.

Phoebe Palmer is the author of that well-known song,

"O now I see the crimson wave,
The fountain deep and wide;
Jesus my Lord, mighty to save.
Points to his wounded side.

Thou sweet, beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In Thee I hide me, and am still.

O Will, that willest good alone,
Lead Thou the way, Thou guidest best;
A little child, I follow on,
And, trusting, lean upon Thy breast.

Thy beautiful sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird,
Prisoned in such a realm of grace.

Within this place of certain good
Love evermore expands her wings,
Or nestling in Thy perfect choice,
Abides content with what it brings.

Oh, lightest burden, sweetest yoke!
It lifts, it bears my happy soul,
It giveth wings to this poor heart;
My freedom is Thy grand control.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such deep rest.

Thy wonderful grand will, my God,
With triumph now I make it mine;
And faith shall cry a joyous "Yes!"
To every dear command of Thine.
—Madame Guyon...

"I see the new creation rise,
I hear the speaking blood:
It speaks!! polluted nature dies—
Sinks 'neath the crimson flood."

Mrs. Palmer's experience of holiness was on this wise: We quote her own language:

"I had often prayed for holiness of heart before, but do not remember now that holiness, as a blessing in name, was on my mind; my highest and all-engrossing desire was to be a Bible Christian. The day of the Lord is near in the Valley of *Decision!* This was an important step, and took me much nearer to God, the source of Light and Love. In a manner that exceeded all former perceptions, the living Word said to my heart, '*Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit, which are God's.*' From this I saw that I could not be a Bible Christian without being *wholly consecrated*. I rose early, and began every new day with a renewed solemn consecration. In the name and strength of the Triune Deity, I presented myself to the Lord. And every day, and hour, my soul seemed to be pressing hard after God. From the depths of my being, I said,

"My heart-strings groan with deep complaint
My flesh lies panting, Lord, for Thee,
And every nerve and every joint,
Stretches for perfect purity."

"In coming to the decision, I will be holy now, I took a step beyond any I had ever before taken. God is *light*. As I drew nearer to him than ever before, he drew nearer to me. I had often entered into covenant with God before. Now, by the light of the Holy Spirit, I saw that the High and Holy One would have me enter into a covenant with him, the duration of which would be lasting as eternity, *absolute, and unconditional*. I felt that the Spirit was leading into a solemn, most sacred, and inviolable compact between God and the soul that came forth from him, by which, in the sight of God, angels and men, I was to be united in eternal oneness with the Lord my Redeemer, requiring unquestioning allegiance on my part, and infinite love and everlasting salvation, guidance and protection, on the part of him who had loved and redeemed me, so that from henceforth he might say to me, 'I will betroth thee unto me forever.'

What a power for God was Catherine Booth, mother of the Salvation Army. In the early days of my spiritual struggles how greatly blessed I would get when reading her "Aggressive Christianity" and "Practical Religion." She spoke as a prophetess. Her influence was world-wide. When she died all London mourned. No woman in a century had exerted such an influence for Bible religion, for holy living and for a full gospel. No question that if there had been no Catherine Booth there would have been no General Booth. For pulpit power and eloquence she far surpassed her husband.

Looking back twenty-five years and more I can think of Hulda Hees and Cassie Smith, Lucy B. Osborn and Lizzie R. Smith and Clara Boyd and Sarah Cooke and other holy women. Hulda Rees and Seth Rees in those days would set things on fire for God wherever they went. Hulda could preach and pray and pull down the holy fire. Cassie Smith was a woman who wore one of the most saintly faces I ever saw and went through the country evangelizing in her own quiet yet incisive, searching, effective manner. Lucy B. Osborn, after a most strenuous missionary life in India, and later as originator of a Missionary Institute, is now enjoying a glorious sunset at Ocean Grove, N. J. Her ministry as missionary, preacher, evangelist, writer, teacher has been a marvelous one. Lizzie R. Smith a few years ago rounded out forty years of service at the Ocean Grove camp meeting and quite as many years as one of the most wonderful women evangelists Methodism in the East has ever had. Clara Boyd is still active in the East. Her life has been lived without a break within the holies of holies. When God sanctified and healed her at Pitman Grove, N. J., many years ago it was her baptism of fire and the fire has never gone out. I have been in meetings when Clara Boyd as she prayed broke through the enemy's entrenchments, routed the foe and brought upon the field of conflict the hosts of the Lord and victory and triumph.

When I was in France I ran down one day to Domremy, the birthplace of Joan of Arc. I used to think of her as a sensational character of history, but as I studied her wonderful career I became convinced that she was one of the saints of the ages. It was the Holy Ghost in this maid of France that caused her to become what she was. Her voices from God led her on to achieve things for country and king without parallel in all history. When the church authorities examined her to make sure that they were not deceived by witchery or imposture they came back with the report "To deny the maid would be to refuse the Holy Ghost." They burned her at the stake when only nineteen years of age, but with her dying breath she was heard to exultingly cry, "Jesus" "Jesus"! France also contributed to the church that wonderful saint, Madame Guyon, whose writings on the deeper things of God and Divine Union stand out among the peculiar treasures of devout people. For power of intellect, insight into deep things, experiences into the hidden things of the Spirit, exploits within the realm of the spiritual and the holy, Madame Guyon stands out as one of God's most wonderful women. She was hated and persecuted and imprisoned for her piety but through it all she came out victoriously. Perhaps it was largely due to her influence that Archbishop Fenelon was led into the holy life and became one of the saints of the ages.

These among the humbler women—those whose names have never appeared in print, who have lived and died unsung and unhon-

ored. What records of holy living and sacrificial deeds have they left. I can think of some in my pastorates. Let me record one at least. In one of my earlier churches there was a good woman who never failed to be present at every prayer meeting and preaching service. I noticed too, that she always entered the church with a smile. She never took the time of a testimony meeting to tell of her trials but of the triumphs of divine grace. The home life of that woman was unspeakably wretched. She was married to a man who hated church and religion. He objected constantly to her going to church. He would give her no money for collection, but this she saved by doing a little extra laundry. Through all she maintained a sanctified experience, prayed, sacrificed,

suffered and kept sweet. At length her prayers were answered and it was my joy to see that wicked man led to God in a summer meeting. He got powerfully converted to God, was later sanctified and today is a much beloved and very much used local preacher in an Eastern State. That man owes his salvation more to his wife's prayers and her holy life than to any other influence no doubt.

An old lady was dying in a Boston hospital. She had travelled all over the states in search of her wayward boy. She had visited a great number of cities, visiting the jails and hospitals thinking her boy might be found in one of them. At length she reached Boston and met with a serious accident. She was taken to the hospital. When dying she

said to the nurse: "Perhaps my lost boy may come in here some day. If he does tell him that there were two who never forgot him." The nurse inquired, "Who are the two?" She said, "God and his Mother!"

What a world this would have been but for God and the mothers! Godly mothers have co-operated with the God of salvation in keeping this great world from going to the devil. Tens of thousands of men would be making their bed in hell today if it had not been for mother's prayers and mother's tears and mother's sacrifices! From the mother of Jesus to the mother of the Wesleys and the Booths and beyond some of the greatest saints of those ages have been the mothers!



Goers Out and Sneakers In.

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



HE most dangerous enemy to the soul, is not from the outside, fierce and determined as they are; but it is the enemy on the inside, which works harm in two ways: directly poisoning and weakening the strength inside, and at the same time, opening the door to the outside enemy. The inside enemy is subtle, hidden, unknown, because deceitful above all things, and desperately wicked. In times of war, it is the traitor on the inside—at home—that is more to be feared than a foe without. When the war clouds were hovering over us—dark and lowering—early in the world struggle, there was being carried on in our midst a careful, thoroughly organized, and systematic propaganda of "Pacifism." It was known by other names, but it was Prussian to the core, and was to act upon this country as a hyperdermic acts upon a body soon to be visited with a knife. We faced no greater danger at that critical hour.

Just as this proposition is true with an individual or a nation, so is it true of the church. There is an irrepressible conflict between the Church and the world; they differ in every way, and can never be harmonized. Their method of action, and their objective are as far removed, each from the other, as is their final destiny. Christ said: "My kingdom is not of this world." James said: "Whosoever will be a friend to the world, is an enemy to God." Just to the extent the Church takes on color, and cooperates with the world order, just so far will she be weakened and handicapped in her own programme. So long as the Church and the world fight from their respective ramparts, there is little to be feared; it is when the Church undertakes to get reinforcements from the world, that she is doomed. Israel made a big mistake when horses and chariots were secured from Egypt.

Today, on the horizon and in the cloudland above us, a storm is brewing. As on a sultry day, the low muttering thunder is the harbinger of a coming storm; so there is gathering a tempest that will burst upon us in the not distant future. It is the hot and cold strata of air coming in contact that produces a cyclone. So the two opposing currents of life and thought are about to collide for the struggle. When will this storm be, and what are the warring elements? The storm is gathering about the Bible as the revealed word of God; *the Old Book is the storm center.*

Referring to the caption of this article, we notice for a moment the first part: "The Goers Out." Since the days of John, the Church has lost from her numerical strength by those who went out from her communion. He said: "They went out from us, but were not of us." Who are the Goers Out?" In

the ranks of the Eddyites (we will not honor this cult by calling it Christian Science. Such a name is a fraud; like the name of guinea pig—it is neither guinea, nor pig) are multitudes of Methodists, as of all the other evangelical bodies; also, among the Millennial Dawn crowd are those of our fold. Some Methodists have actually joined the Theosophical Societies. It is indeed strange, that a member of the dear old church, could so far become an apostate, as to unite with these satanic inspired organizations.

John gives the secret in ninety-nine of the hundred cases—"They were not of us." They were Methodist in name only; they had never tasted the gracious consciousness of experimental salvation. We may expect these inroads to be made, so long as we gather in the multitudes of unconverted people. There is no riper field for all manner of delusions, as among the obligations demanded by the church, without the life-giving power of regeneration. Then when satisfaction is offered free and easy—no crucifixion, no sin, no devil, no hell proposition—they plunge in. Men and women who know God are not easy victims of later day delusions and doctrines of devils. The only antidote for such is a return to our Methodist doctrines and experiences, which are both scriptural and Apostolic.

But our greatest danger lies not in our centrifugal power, throwing off, and losing from our ranks, men and women whom we longed to see saved. But our real danger lies in the centripetal forces, drawing in and gathering to itself elements that will ultimately mean destruction. The Church was once a small seed, but it finally became a mighty tree filling all the earth. At first, the fowls tried to devour the seed, and failing in this, they now propose to roost in the branches. They are the same black flock that tried to eat the seed as they fell from the sower's hand; they have changed neither their nature nor their objective.

We are told we must make steadfast and secure our educational institutions; they are to be the supply of our leadership tomorrow. This is true; just as our colleges, universities, and seminaries stand, touching the Bible as the inspired Word of God, or as a compilation of myths, legends, and folklore, so will the whole complexion of the Church become tomorrow. Our institutions, can make or break us, spiritually. Herein is our danger. Silently, insidiously, and determined are the enemies of the Church literally *sneaking into the seats of higher learning.* They never come out boldly until they are in.

It is charged by members of the M. E. Church, that every fundamental doctrine of the Bible is repudiated in the course of study laid out for their young preachers. Many of their colleges and universities are bold and out-spoken on lines of New Thought and New

Theology. We have always felt that our church is freer from these things than any other, and we are quite sure it is; but if the rumblings we hear have any significance, it is, that our own beloved Zion is being invaded also. The invasion is at strategic points where leadership is being developed.

We were careful to eliminate every vestige of Germany from our social life—even her language; but the spirit that made Germany what she was in 1914 remains with us, and here to stay. The biggest club given us by the Christian Educational Commission was Germany's educational system; now our Church is under obligation as high and holy as her sacred Commission to hunt out, uproot, and expurgate from every one of our institutions the least hint of rationalism and skepticism touching the Word of God as a book of Revelation, given to us under the overshadowing direction of the Holy Spirit. *We shall be getting money under false pretence if we fail to do this, regardless of where the axe may fall.*

Mr. Mott spoke the truth, when he said, that our biggest war was to keep the Bible as the Word of God. Our Church has a tremendous task on her hands, if she keeps faith with her promises made during the campaign for Christian Education. We owe it to every preacher and layman who subscribed money for this noble cause, to see, that those who have gotten into places of influence, by whatever method, who are in any way, undermining the faith of our young people—be expelled. There are other denominations where Darwinism, Weiss, Harnack, Wellhausen theologians will be welcomed; but all such voices should be silenced in the M. E. Church, South.

We want our Bible as it is, and our people want it—not as a great book of wonderful legends and myths, with a smattering of revelation in spots—but as God's inspired will to this world. We want no doubts in our minds as we proclaim her doctrines and standards of moral and ethics; but we want it as Paul believed it to be—the power of God unto salvation.

Notice!

Rev. John Wesley Veal has been known to me for years. He is a son of thunder in preaching the whole range of gospel truth. He preaches Regeneration and Sanctification in the good old-fashioned way and every sermon is baptized with wrestling prayer. Rev. Veal feels called to take the evangelistic field. He will make a powerful evangelist, bringing things to pass for God and eternity. He can take a meeting about March 15, and from then on. Camp meeting committees take up with this man if you want a thunderer and no professional. Write him at Bridgeboro, N. J.

G. W. RIDOUT.

Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

PART III.

A HISTORY OF THE CHRISTIAN CHURCH

Prof. Williston Walker, in Yale University.



AND with respect to the whole Patristic Church Prof. Faulkner definitely asserts that they held continuously this common Christian deposit. He mentions them, beginning with those who knew the apostles: Polycarp, Irenaeus, Justin Martyr, Tertullian, Clement of Alexandria, Origin, Cyprian, and Athanasius.

In all this Professor Faulkner disclaims that he is an apologist, he is an historian. He is simply saying that the other view is poor history, no matter what may be its relation to Christian doctrine. But we want to point out again that Professor Walker's view is not only bad history, but from the Christian point of view it is destructive. The Incarnation must be surrendered, if his account and interpretation of New Testament and primitive Christian history is allowed to stand. If the Deity of Christ was never thought of until his figure had been gone from the stage of history for more than a generation, then it is unbelievable. The doctrine of his Deity is too big a conclusion to hang upon the slender thread of evidence he allows to us.

A Christ who began his work by trying to establish a little Jewish kingdom; whose ideas, only later, grew to universal dimensions; who never to the last purposed his death at Jerusalem, but went there only foreseeing its great probability; who was crucified, died and was buried, and of whom this is historically the end; who never taught his own pre-existence and God-hood,—that such a Christ at the end of half a century or so should have come to be looked upon as God Incarnate is a view so out of proportion as to be impossible.

But this proposition does not adequately put the difficulty of the author's position. We need to add that according to Mark Christ was looked upon as an average human being who became in some sense divine by adoption at his baptism. That Matthew and Luke put behind his life a supernatural birth, and made him divine from the beginning. That Paul, who probably never saw him, and certainly never associated with him in his flesh, gave to the Church the be-

lief of his pre-existence. And that an unknown writer, who had felt the influence of Paul, and who wrote in Ephesus about the beginning of the second century gave to it that of his essential Deity and Incarnation.

We only add that if this is the story of Christ, and if this is the history of belief in him as God Incarnate, then personally our faith in this truth is at an end. We surrender Historic Christianity from end to end. Professor Walker's position is Socinian. Whatever may be his personal estimate of the Savior the influence of his Church History is toward a human Christ, a Christ who might be the divinest of divine men, but no more.

We will not attempt to answer the question that must be in many minds, as to why the Commission on Courses of Study have put this book in the course for the training of Methodist preachers. Certainly they cannot excuse themselves on the ground that the first forty-one pages of the book are not assigned for examinations: for the opinions set forth there are carried forward and completed later, in the sections that are assigned, and the later ideas absolutely presuppose the earlier propositions. Professor Walker's views are divergent from the point of view of Historic Christianity, and of Methodism. He doubtless would not hesitate a moment to admit the fact. His views may be acceptable for the liberal wing of Congregationalism, which has veered over toward Unitarian opinions, but they are not acceptable for Methodism, which is fixed unchangeably upon the foundation of historic belief. The action of the General Conference of 1920 at Des Moines made this perfectly clear; and the commission on Courses of Study was given the most definite instruction in regard to this matter.

But, in conclusion, whatever may be the explanation of how it has occurred, this is what has occurred. Under the present Courses of Study it is practically certain that none of the younger men coming into our ministry will get a view of Christian beginnings consistent with our established teachings and beliefs. (Of course our reference is entirely to those young men whose theological training is taken in the Conference courses.) Professor Walker's Church History, and Professor Rall's two books are the three books that deal in detail with this

general field. If, being dissatisfied with Rall they turn to Walker, they are presented with an opinion decidedly more radical and divergent.

Rall makes the virgin birth uncertain, Walker ignores it. Rall makes Paul and Luke differ as to the resurrection and ascension, Walker denies the first and ignores the second. Rall and Walker agree that Jesus went up to Jerusalem for a purpose other than to give his life a sacrifice for the sins of the world. They agree, too, in denying to St. John the authorship of the Gospel that bears his name, and in making this writing dependent upon Paul's influence. Neither of them accepts Redemption or Justification in the historic sense as established in Methodism. What is the young man to do? He is beginning his training. He is being introduced to fields of thought to which he is entirely a stranger. He has no foundation for a personal judgment. He has no choice but to believe what is set before him, or else to fight it by sheer will force and without other assistance. He has not even two views to choose between. Both the views that are presented to him are divergent, only one is more so.

This is the situation in which the new course of study is placing the young men of Methodism. What are they to do? They must study these books, and if they express their dissent they are likely to be told, as some of them have been told, that they must believe these things. They are even likely, if they persist in their refusal to accept such novel and destructive positions, to be ridiculed as upstarts venturing to differ with learned men. These things have already been done this very quadrennium since these books were approved by the Board of Bishops last June.

Certainly we have no question as to the sincerity, spirituality or devotion of any of these authors. But neither have we any question of the sincerity, spirituality or devotion of Arius or of Channing, or of Cardinal Gibbons. But earnestness, spirituality and devotion in an author does not guarantee that his book will be an expression of Methodist Theology, and this is the only question under discussion. Walker's position is divergent from the point of view of Methodism and of Historic Christianity.

(Continued)



The Menace of Rationalism.

Rev. S. A. Steel, D. D.



EDUCATION.

IN this paper I shall discuss education. All people who have any sense believe in education. Especially all people who have any religious sense must believe in education. The Bible was written by highly educated men, and it is today a classic in its literary excellence. Moses was a man "learned in all the wisdom of the Egyptians," who were in his time, a very highly intelligent people. The prophets were men of the highest culture, and left a body of writings that are unequalled in the literature of the race for profound thought and lofty eloquence. Even the enemies of Jesus were astounded at his intelligence, saying, "How knoweth this man letters, never having learned"! No matter how he learned, they testified that he knew letters. Our Lord, speaking after the manner of men, was an intelligent, cultured man. He was a teacher as well as a preacher, and all his

apostles became men of the finest type of intellectual culture. Their writings prove that. Paul was a man not only of superior talents, but of superior education.

When I speak of education, I mean the development of the mind. I hold that it is a religious duty to read, and study, and acquire the knowledge stored up in books; to gain all the information we can, in school and out. God has no use for an ignoramus. Ignorance is sin. Moses made special arrangement for its expiation. When a man is converted, if it is sure enough conversion, he is converted through and through, his mind and his heart and his body. Religion is to make perfect men and women, and no one is perfect who neglects to improve the mind, for only by the mind can we understand, and appreciate, and glorify God. I always think of my father in this connection, for his case was a beautiful illustration of true conversion. Until he was 25 years old, he was an unconverted man. He lived a morally clean

life, and was honest and upright; but not religious.

He learned to read and write, and had the elements of an education in English from the instruction he received at home; but he cared little for books. He preferred fishing on Sunday to going to Church. As he lived in a section of country almost wholly given to the raising of tobacco, he was addicted to its use, chewed it, smoked it, and snuffed it. He never touched whiskey, and so escaped one of the most dangerous evils so prevalent in his day. But he "got religion," at the Methodist altar, in the old-fashioned way. And religion "got" him, from his heels to his head, and cleaned him up, body, soul and spirit! He gave up all his bad habits, including the use of tobacco in toto. He forced himself to read and study good books, and soon became enamored with the new and delightful vocation of a student, and he persevered in this till his death. He heard the call to preach, and though without education

in the schools, he educated himself, and became a man of the finest culture and a preacher of no mean attainments. It was Holy Ghost religion that did it all. And I learned from him that the development of the mind is a religious duty. In view of all that the Church has done, and is doing, for education, it would be superfluous to write about it this way, if it were not only too common for people of a certain class to think that education is a privilege for those who desire it, but not a duty incumbent upon all. I do not care how poor a man may be, or how ignorant, or how much he may have lacked opportunity for education, when he gets converted he must do his best to improve his mind, or his conversion don't amount to a row of pins. He may get happy, and jump, and shout, but he is self-deceived. I repeat it, I hope it will soak into the dulllest nature, God has no use for an ignoramus. So we all believe in education.

But right at this point we find the greatest menace of rationalism. It believes in education, too; harps on it; magnifies it; makes it a paramount question; approves of the expenditure of hundreds of millions of dollars by the State to promote it. So far so good. But the peril of the rationalistic idea of education grows out of two fundamental fallacies: first, that morality is independent of religion, and, second, that education per se promotes morality. These are vital mistakes, yet they are made by many of the leading educators of today, and they are veiled under the most plausible sophistries. I have before me one of the text-books used in some of the foremost schools in this country, and it teaches both these errors; but so ingeniously are they presented that it takes an alert thinker to detect the poison. These dangerous doctrines are inculcated in the mind of the ordinary student without his becoming aware of it; and it is much harder to unlearn a thing than to learn it.

Morality is not independent of religion, as the rationalist holds, but is a part of religion. Religion is concerned with our relations to God; morality is concerned with our relations to our fellow men. But these are only opposite sides of the same thing, and cannot be separated. If there is a God, who is the supreme and absolute First Cause, and who is the moral governor of the world, then His will is the rule and standard of human conduct. This will be admitted by the rationalist; but he contends that the will of God is to be learned from nature, rather than from the Bible. He limits his idea of religion to the system of revealed truth which he rejects; or makes it consist in an outward ritual which is unrelated to conduct. In this mutilated and unreasonable sense, of course, there may be religion independent of morals; such were many of the heathen religions. And it is the tendency, however we may explain it, of all external and ritualistic religion to divorce itself from morality. But religion in the normal sense of the term, and in the only sense in which it can be applied to the moral phenomena of life, is identical with morality; and there is no such thing as religion without morality, or morality without religion. The religion that don't make a man live a moral life is a lie; and the morality that seeks to evade or ignore religion is a delusion of the devil.

This conception of religion is the basis and the reason for excluding the Bible from the public schools. Our public school system of education is thoroughly rationalistic. Yet it is logically consistent with our doctrine of the separation of Church and State, which seems to be the only solution of the problem of religious liberty, in which we all believe. We have in this country not only believers in the Bible, but Buddhists, and Mohammedans, and people who worship idols, and Atheists who do not believe in God at all, and all sorts of religions; and our fundamental doctrine of liberty of con-

science, the inalienable right of every man to his own opinion about religious matters, makes it impossible for us to interfere with his belief as long as it does not imperil the public safety. But education is the most effectual way to interfere with such matters, so we cannot consistently teach religion in our public schools. The best we can do is to man these schools with religious teachers, who by their example, and the silent, yet most potent influence of a Christian personality, may mould the minds and hearts of the rising generation to the pattern of true religion. But when to a non-moral type of secular education is added the pernicious doctrine taught in many of our schools that morality is independent of religion, then the danger becomes acute and serious.

The other rationalistic error, that education per se, that is, in and of itself, promotes morality is just as dangerous. All history refutes this teaching. The most brilliant intellectual period of Rome was morally its most corrupt period. The Augustine Age, which produced some of its most illustrious literature, was reeking with immorality. Paul pictures it in the first chapter of his Epistle to the Romans; and all the writers of that time, and the revelations of the ruins of Pompeii, confirm his account. The renaissance, did not regenerate the moral life of Europe. During that epoch the enthusiasm for knowledge swept like a wild-fire over Europe. A passion for letters seized every one. Universities, schools, and institutions of learning sprang up like magic in Italy, in Spain, in France, in Germany, in the Dutch Netherlands, and in the British Isles. Florence was the cradle of this revival of letters, and the Medicean princes were its munificent patrons. There never was a period when the enthusiasm for education was greater. Women babbled Greek in the gardens along the banks of the Arno, and little children learned to lisp it in their play under the shadow of Brunelleschi's dome! But it is a historic fact that the revival of learning did not touch the morals of Europe. It gilded vice with a veneer of literary grace, but left society as corrupt as hell. It broke no chain, and opened no dungeon. It left the tyrant undisturbed on his throne and the captive in his cell. Its leaders were profligate and its chief seats the abodes of immorality and crime. If history teaches us anything, it certainly teaches us that education does not promote morality. It depends, not on education alone, but on the kind of education.

We see this illustrated on a gigantic scale in the case of modern Germany. There is an example of what non-moral education will do for a people. The Germans are in many respects the most educated nation in Europe; yet they waged the most ferocious war ever waged by a civilized people. They were a mis-educated people, a whole nation deliberately educated in the false science of Evolution, and you see what it did for the world, and for them. The decent people of the earth, from pole to pole, and from sunrise to sunset, had to get together and put them down. Education did not promote morality with them. So you see the rationalistic doctrine that education in itself promotes morality is false. You had better see what your children are being taught in the public school, and make your home so religious that its influence will counteract any infidelity they may imbibe from such text-books as I might easily name. Remember what the mother of Moses did for her boy. He went through the great university of Memphis, and became a master of its lore; but the robed dons in the colonades that looked out on the Nile could not undo what that boy's mother had done for her son in the quiet of the nursery!

Christian education is the only hope of civilization. As I am writing this for Dr. Morrison's paper, it affords me pleasure to

bear testimony to the great school of which he is the President. It was my privilege recently to spend several days at Asbury College, located at Wilmore, Ky. I do not hesitate to say that this institution more nearly fulfils my idea of a Christian College than any other I know. I could not but observe one contrast. A short time before I went to Asbury College, I gave several messages on the great characters of the Old Testament in a town where one of our large female colleges is located. The President of the college attended one of my meetings, got his little cup full, and came no more; and not a teacher from the college, or a pupil, attended one of the services. That is one of your Church schools. It is no use to say the messages were not calculated to help the religious life of the college, for not long before I gave them there I had given them in Lexington, Va., and Dr. Smith, the President of Washington-Lee University, and many of the professors and students, attended most of the services; as did also professors and students from the Virginia Military Institute. I naturally expected the students in this Church college would attend my services; but except as above stated, none came. But at Asbury College, Dr. Paul, the acting President, many of his faculty, and a large number of the students, heard every message I gave. I mention it to show the difference between a nominally Christian school and one that is really such. I shall recommend Asbury College everywhere. I go. They mean business for the Lord there. The first people Dante met in hell were the neutrals. They were whirling about in the vestibule, couldn't get out, yet the devil himself was disgusted with their company, and wouldn't let them come in any further! I don't blame him. I admire him for it. On a close look, Dante might have seen some Presidents of Church schools in the crowd, who were too weak-kneed to kick the dancing devil and the card-playing devil clear out into the alley. I will confess that when I went to Asbury College, knowing the stress Dr. Morrison places on entire sanctification, I doubted if I had enough religion of that higher order to feel comfortable. Bless your life, I never felt more at home religiously anywhere. There was no sign of "cant," or the "holier than thou" sort of piety we often connect with the profession of sanctification. Everything was sane, and normal, and healthy, as well as holy. That is as it should be. At Asbury College, religion fruits into a beautiful morality, and morality reacts on religion, so that it becomes a thing of beauty and a joy forever. God give us more colleges like Asbury College!

Teach the Children.

To say grace at the table by getting one of our little books, "Grace Before Meals." It has a different grace for each day, and is offered in the Clearance Sale at 35c.

The Collapse of Evolution.

This is the book for the hour. It is written by one of the safest and ripest scholars of our time, Dr. L. T. Townsend, for many years Professor of Theology in Boston University. He has devoted much time to careful, painstaking research on the subject of Evolution. He is well acquainted with the writings of the great evolutionists and is able to cite the latest findings of the most reliable scientists. He gives a death-blow to the Darwinian theory of human existence. Dr. Townsend's book should be in the hands of preachers, Sunday school teachers, college students, everybody who is concerned with reference to the maintenance of the Christian faith. The book can be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

H. C. MORRISON.

The Second Mile.

Mrs. H. C. Morrison.

THE Lord always had a reason for everything he did; and that reason was for our highest good and welfare. His Sermon on the Mount was but the expression of teachings which were meant for our greatest good; and while they may seem to lift up high standards the obedience to these standards will mean the uplifting of our lives and truest happiness while in this world and the world to come.

We must remember, however, that the commands and admonitions given in this Sermon are not given to persons who are unacquainted with God; but to those who have become acquainted with him through repentance and faith in his Son, and after having his love shed abroad in their hearts by the Holy Ghost.

Jesus does not command nor demand the impossible. His commands are his enablings, and whatever he requests us to do is for our good and the enlargement of our God-given faculties. In this Sermon Jesus tells us that if we get entangled in lawsuits where we are not to blame, we are not only to grant what they ask but *more* than they ask. That is, we are not to rebel against unjust treatment, but show a willingness to give more than is required. And why is this advice given to us? Simply because if we are of that disposition to suffer rather than to make suffer the spiritual blessings we receive will more than compensate us for what we have lost in a material way.

Then, we are told that if some one seeks to take advantage of us in making us do more than our share, we are not to grumble nor complain, but manifest a spirit of happy willingness to go beyond what would naturally be expected of us from a human standpoint; but the commands of this sermon are for those who are promised supernatural help.

We are told in the 41st verse of Matt. 5, that "Whosoever shall compel thee to go a mile, go with him twain." This is but another way of stressing the emphasis upon the above scriptures. The natural disposition is to bristle up when anything goes wrong with us, to manifest the disposition to 'get even' with the other fellow; but not so with that one who has been changed inwardly, who has a 'new heart' within his or her breast. We are to be like the Master who, when he was reviled, reviled not again; who when buffeted and spit upon, and accused of things entirely untrue, answered not a word.

The whole teaching of this Sermon is to show what spirit we should manifest toward those who would spitefully use us, and in so doing, we show that we have really 'passed from death unto life,' and have become 'new creatures in Christ Jesus.' If we fail to manifest that love that beareth all things, that thinketh no evil, that suffereth long and is kind, we bring a reproach upon our Master whose spirit we profess to have and whose teachings we claim to follow.

Let us remember, dear reader, that to go the 'second mile' we must have *divine strength* and that love which comes from the Father heart of God. We can no more love our enemies, bless them who curse us, and pray for them that spitefully use us and persecute us, with the natural, depraved heart than we can get to heaven without being born from above. The natural heart cannot do unnatural—supernatural—things. In order for the life to be in harmony with God's will and Spirit we must have the indwelling of that Spirit to control and actuate us in every detail of our lives. Then, we shall be able to meet the command with

which this chapter closes: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Official Statement of Recent Events at Taylor University.

The press accounts of recent changes at Taylor University have been so various and misleading that it seems necessary to make an official statement. It is recognized that the native curiosity of the public seeks to know causes and motives when such changes occur. Often these are so complex, and of such a nature as to make it impossible, or unwise, to attempt any statement to the public except the bare happenings. Any attempt to state reasons or motives under such conditions is usually so partial as to be misleading; if concrete acts are given as causes, people are not able to evaluate them detached from their actual setting. Those in close touch with an institution's life, who know its ethic, its temper, its spirit, its aspiration, usually know why changes come, or at least feel them coming, and are not greatly surprised; but the public is startled and immediately asks "Why?"

Moreover, the public cannot appreciate the fact that the trustees of an institution, such as Taylor University, have to deal with spiritual as well as economic values.

The published reasons for the resignation of Dr. James M. Taylor, as President of Taylor University, are not according to fact. Numerous press accounts give as the ground of his resignation the fact that the Board of Trustees voted to break off negotiations with the North Indiana Conference of the M. E. Church, looking toward bringing the University under the control of that body. That this is not true is seen by the following facts. President Taylor's resignation was presented, and immediately accepted, as the first item of business in the morning session which opened about ten o'clock, Jan. 27. Dr. and Mrs. Taylor withdrew immediately after their resignations were accepted, and were not again in the meeting. The Board held a session in the afternoon up to three o'clock, when it went to the auditorium to announce to the student body and faculty its action in regard to the presidency. After this meeting with the students and faculty, the Board again went into session, and continued without a break until eleven o'clock at night. The question of control came up for discussion between eight and nine o'clock and was given the most deliberate and prayerful consideration for more than two hours. In this discussion there was no element of "wrangle" (as some papers report) and no hot or unkind words. The spirit of brotherly love prevailed. There was a prayerful seriousness about the procedure, for each trustee realized the importance of the action. There was a season of most earnest prayer for guidance before the vote was cast, and there was a conviction on the trustees which made them feel that God's will was in that direction. The vote was unanimous.

Dr. R. A. Morrison, President of the Board, who, of course, had no vote, had used his influence against this action. After the action was taken he expressed, in a very fine spirit, his deep regret, and offered his resignation, on the ground that he could not whole-heartedly endorse this policy. He said his love and friendship for the school, and for the brethren of the Board would continue, and as he could he would contribute to it. The other trustees expressed their appreciation of him as a trustee and begged him not to withdraw at this time. He yielded to the prayers of the brethren and agreed to remain with them till the end of the year in June. His resignation was therefore not accepted, and it was thought by all that the resignation was withdrawn. Press accounts state without qualification

that he resigned. The records do not so indicate and every one present testifies to Dr. Morrison's promise to continue to serve to the end of the scholastic year.

President Taylor's resignation, which occurred twelve hours before, must not be confused with the action of Dr. Morrison, President of the Board. There was no common ground in the two cases, and the connection of Dr. Taylor's resignation with this action can be nothing short of a deliberate falsification of facts by any one acquainted with them. Dr. Taylor's resignation came as a result of alleged conduct for which he is personally responsible, and the Board of Trustees absolutely blameless. It is utterly unfair to use his resignation to prejudice the Methodist people against the school by connecting it with this action.

Moreover, the action in relation to the Conference has not been fairly stated. Information was given in the Board meeting coming from reliable legal authority, that should the program adopted for placing the school under control of the North Indiana Conference be carried through, it would be found at last to be illegal. The method lacked proper legal procedure. Besides, as is shown by the following quotation from the Articles of Association of the University, the school is, and has been interdenominational in spirit and purpose, while its patronage is vested in the National Association of Local Preachers of the M. E. Church, an organization which has no recognition in the organic law of Methodism.

"Art. 2nd. It shall be founded and maintained forever on a plan the most suitable for the education of the youth of every class of citizens and of every religious denomination who shall be admitted freely without discrimination to equal advantages and privileges of education and to all the literary honors in all the departments of said University according to their merits under the rules and regulations of the Board of Trustees."

It was repeatedly stated in the Board meeting that no unfriendly attitude toward the M. E. Church was intended; that the thought was to hold a friendly and cordial relation to all evangelical denominations. It was the thought of the Board that the school could render a larger ministry by holding itself in equally cordial relations to all the denominations which might find in it the expression of their spiritual aspirations. In the past, with all its struggles, it has had this open door policy to all denominations, but has held to the integrity and authority of the Scriptures and has stood for the Spirit-filled life.

The Board is particular about the word used to define its policy; it is *inter-denominational*, *not* undenominational, non-denominational, or independent. It is not the purpose to take any one out of his church but to nourish his faith and Christian life and send him back to his church with a vital faith and a vital message. It is this unselfish service to all churches alike which we seek to render. It is to such a standard of Christian education that we invite those of all denominations who have a concern for a vital Christian faith. Many of all denominations are looking for such a school. While Methodists are in the majority on the Board, some who are carrying the heaviest load are Presbyterian, Baptist, and Evangelical.

We regret the necessity of going into print in this fashion; but the cause of truth demands it.

Committee appointed by the Board of Trustees to give to the press an official statement.

B. W. AYRES,

Dean and Acting Pres.

F. C. MILLER, Treas.

A. DICKERSON, Sec'y.

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

Good News From The Evangelistic Harvest Field.

EVANGELIZING IN ARGENTINA.

There is a splendid boat-service between Montevideo and Buenos Aires. It takes nine hours to make the trip although the cities are only separated by the La Plata. However, that river is some 200 miles wide at this point. The traffic is very heavy because of the large amount of business transacted between the two cities. The night I left Staff Capt. Parker, of the Salvation Army, was leaving for Sweden, so that it happened that both the Salvation Army corps and some of our church friends were down at the dock to bid us good-bye. As our ship swung off they sang "God be with you till we meet again" in Spanish. When a fellow is 7,000 miles away from home and pulling out for another country there is something about that song that gets mighty close to one. He can feel his throat filling up a bit and tears coming unbidden. We had a most pleasant trip, reaching Buenos Aires at 7 A. M.

While Rio de Janeiro, Brazil, is the City Beautiful, and Montevideo is the City of the Seas, Buenos Aires is the City Wonderful. Its cosmopolitan population of more than 1,500,000 present the characteristics of Paris, London and New York. However, the French ideals predominate. The Latin mind responds more readily to European than to the North American standards. But the city's splendid subway and numerous other modern improvements prove it to be as progressive as any North American city in all that pertains to material civilization. The streets of the down-town district are crowded day and night. As all of these except the Avenida de Mayo are very narrow, the congestion is extreme. This is augmented by the fact that the street cars run within a foot of the sidewalk so that one is not only jostled by the crowd, but he is in danger of being bumped by the car. But the broad sidewalks of Avenida de Mayo are thronged with men sitting around little tables in front of the many cafes, drinking wines and beers. Drinking is almost an universal custom, but not many get drunk. The great shop-windows evidence extreme luxury, and jewelry stores abound.

During my six weeks' stay in this city I have been most delightfully entertained in the home of Bishop Oldham, which is situated in front of the Congressional Building on the beautiful Plaza de Congreso. It would be impossible to show a more beautiful hospitality than has been mine from Mrs. Oldham and her niece, Miss Wallace. They have treated me as a member of the family rather than as a formal guest.

My first work in Argentina was in La Plata, the capital of the province of Buenos Aires, a city of 150,000, about an hour's railroad journey from the city of Buenos Aires. I found the city in the throes of a political campaign for the election of a governor. They acted with all the enthusiastic abandon which characterized us Americans a generation ago in the Free Silver campaign. The contending parties took turn about, and it surely was fortunate they didn't parade the same night, for pandemonium was let loose. However, I had three splendid services in the Spanish Methodist Church as the pastor had preceded me with a week of special meetings. About thirty gave in their names for membership in the church as a result of the campaign.

Returning to Buenos Aires, I spent one or two nights each in five of the Spanish Methodist Churches, at all of which I had a fine hearing, but was not long enough in any one church to be able to accomplish much in the way of an evangelistic campaign. Our main meeting, which lasted for eleven nights, was in the Second Methodist Church, the largest Spanish Protestant Church in the city. Although we had a good crowd to begin with, the attendance increased from night to night and was fairly representative of the protestant church life of the city. There were many seekers at the altar, of whom more than twenty-five expressed a desire to unite with the Church.

I preached also five times in the American Church, the mother church of South American Methodism, where Dr. Wm. P. McLaughlin, of sainted memory, was pastor for twenty-seven years. The new pastor arrived during my meetings, and I was delighted to recognize him as Dr. Harper, with whom I had had pleasant associations in Brazil. It was a pleasure indeed to be able to hear his first sermon. The membership of this church is made up of good, sturdy English folk from nine different denominations in the home-land, as well as representatives of eight different American denominations. While they were very kind and appreciative of my messages, they did not lend themselves quickly to our distinctive evangelistic methods. However, we believe the truth found lodgment in some hearts.

I also made an 800-mile trip to the southern city of Bañera Blanca, and spent three days with them, preaching there on Christmas day. The pastor, a courageous Australian brother, and his good wife, assured me that in addition to the good derived by the church, they themselves had been graciously heartened by the opportunity for Christian fellowship. They have been battling alone during a hard year, and even a North American looked good to

them. Our friends in the States have very little conception of the loneliness of these workers on the far-flung battle-line of Christian missions. It was a privilege to be able to do my little to relieve that strain.

Upon my return to Buenos Aires I was privileged to address a meeting of the local secretaries of the Young Men's Christian Association. The Y. M. C. A. in this city has 2,500 members, and the average daily attendance at its building is 1200. They are a fine lot of young men who are seeking to bring Christian ideals to the young manhood of this country. If you could be here a while you would see the great need of it.

During my stay here, the missionary teachers of Uruguay, Paraguay and Argentina met for their annual Educational Conference. I was present at one of their most animated and important sessions, and was deeply moved as I listened to these earnest men and women seeking a solution for the baffling difficulties of getting the message of the Bible to the Spanish minds, from which it has been shut out for four centuries. I confess that it opened my eyes to the fact that true missionary work consists not only in preaching the Word but also in imparting a real Christian education to a people so long deprived of it. The soul-burden evidenced by these missionary teachers would do credit to any company of holiness preachers.

One of the blessings of my trip has been the opportunity to get personally acquainted with some of the leaders of the various missionary organizations at work for the redemption of Latin America. Without exception they have been most cordial to me and to my message. One of them, the Rev. Chas. G. Drees, D.D., has given me his name for membership in the National Holiness Association. Dr. Drees came into touch with the National in its beginnings, knew Inskip and MacDonald, and came into the experience shortly before he left for missionary service in Mexico. For thirteen years he labored in that field, and then came to South America, where for thirty-two years he has been to its Methodism what Dr. Buckley was to the church in the north. He has served as one of the translators into modern Spanish of the New Testament, and is considered to be the finest interpreter in South America. I was more than glad to have him interpret for me during many of these services.

On January 11th I leave for Chile for a month's services there, including the Methodist Annual Conference. Most of my travel thus far has been by water. This time I shall be crossing the famous Andes Mountains. Wm. H. Huff.

REPORT.

Glad to report victory in our evangelistic work in Georgia. We closed a great tent meeting at Brewton, Ga., where we were invited by a Baptist minister. One hundred and seventeen souls were saved and sanctified. God's power was wonderfully manifested, old-time Holy Ghost conviction was on the people, and the presence of the Lord so great sometimes we could not preach for the shouts of the saints and sinners falling at the altar. Confessions were made, some for burning their buildings for the insurance, others reconciled with brothers and friends to whom they had not spoken for years. We see as never before the great need of the hour is the preaching of a full gospel with the power of the Holy Ghost.

We are now in a tent meeting at Lovett, Ga., with the M. E. preacher. We open fire on all manner of sin and uncleanness and had a hard pull for the first two weeks, but God of Elijah answered by fire and victory came. Since then the others have been filled, and many have prayed through. We like the battle and are in the way to stay. Evangelists Olive A. Rife and Vina Dean.

REPORT OF THE NATIONAL ASSOCIATION.

We are delighted to give to our friends the report of the gracious Convention and feast of good things which we had in the People's Mission at Colorado Springs, Col., Jan. 17-22. We count it a rare privilege to have had the opportunity of ministering to this faithful people of God. Rev. Thomas, the Supt. of the People's Mission Church, had arranged to have the annual meeting of ministers and missionaries of this church to meet at this date in order to give them the benefit of the Convention. Near one hundred of the ministers, mission workers, and students from the Training School were in regular attendance. Our hearts were made to rejoice greatly upon hearing the reports of these faithful ones from the field. The sacrifices, hardships, sufferings, and trials through which many had passed had only worked in them a determination to apply themselves with greater zeal to the work for another year. Terrible floods had been encountered, persecutions and prejudice had been endured, but in it all God had kept his promise, "Lo I am with you alway, even to the end." Thanks be unto God, who giveth us the victory."

The Pikes Peak Holiness Association has a splendid camp ground in connection with the church and

school. It was our privilege to see the ground and tabernacle. It is located under the very shadow of the mountains, and stands as a witness for holiness and healing for sin; a place where those coming to this region to enjoy God's pure air, may also breathe the atmosphere of the Delectable Hills. Bro. Whitcomb, a member of the party, was engaged as one of the workers for this season. God was pleased to give us a fruitful ministry during the five days of the meeting. The altar was well filled during the last half of the meeting. Sunday proved to be the climax both in attendance and fruit. The hall was filled at each of the three services, and about thirty received help during the last day. May God be pleased to keep his hand upon this people and greatly use them to spread Scriptural holiness over that vast Western region. Christou Doulos.

BLAINE, WASHINGTON.

Since I wrote you about my great revival in Portland, Ore., where 800 people were seeking at the altar, and where the young folks have carried the fire of God everywhere, I went to North Pacific Evangelistic Institute in the same city and God was there in great power and gave us a great meeting. It was indeed a great privilege to work with some of God's choicest saints. There we spent the holidays at the school, and on Jan. 1st, we went to the Rose City Park M. E. Church for two weeks with Dr. C. W. Huett, and they say it was the best revival they have ever had there.

Now I am in this little town of Blaine. I came to the Baptist Church to stay three weeks, but at the close of the second week I saw that the spirit of God had been grieved away, so I closed and am now at the Free Methodist Church where there is a fine spirit and crowds are increasing, and also we are increasing spiritually. I will be here another week. It looks like we are going to have a great time in Jesus' name. It seems that a wave of Tongues swept through here a few years ago and hurt our holiness work very badly, but many hearts are hungry for the old-fashioned truth. We trust The Herald readers will remember us in prayer.

Fred Canaday.

REPORT.

Dr. G. W. Ridout in the revival meetings conducted at Ford City, Pa., which closed Sunday night with altar crowded with seekers preached one night in uniform, giving some of his battle-line experiences. The Ford City News reported it as follows:

"Last evening Ford Memorial Church was well filled to hear the address of Rev. George W. Ridout, on 'The Battle of the Marne and the Battle of the Soul.' Dr. Ridout gave a graphic description of that awful conflict. It was the first battle he had ever been in and his description was thrilling and exceedingly vivid, indeed, so vivid that his audience saw the conflict through his portrayal. He held his audience spellbound for several minutes. He told how at the outbreak of the war—that is, America's entrance into it, of course—he was occupying the chair of theology in Taylor University, Upland, Ind., and the call was so strong that he felt he must volunteer for service. So he gave up college halls for the stern realities of work among the soldier boys on the battle-fields of France. The first taste of the war was while he was in London, when that city was bombed by German airships and then came a similar experience in Paris while waiting to be sent to the front. But the actual horrors of war came to him while with his regiment at the second battle of the Marne. When he said, concluding his description of the battle "that 3000 American boys defeated an army of Germans of 30,000," the effect was electrifying.

"The transition from physical war-fare to spiritual conflict was logically and easily made. Instead, however, in dwelling in detail on the battle of the soul he contented himself with emphasizing two great lessons taught by the war namely sin and repentance. According to present conditions, it is sadly evident that America has failed to learn that sin is more destructive and deadly than war. Hundreds of thousands of our young people seem to be going headlong into unnamable forms of sin and parents seem insensible to the awful dangers on every hand. There must be a great awakening along this line and America must repent of her sins and turn to God. The second lesson the war taught us is this in a spiritual sense men and women must be as absolutely surrendered to God as our soldier boys were to Uncle Sam. In America there was one immense altar reaching from Maine to Oregon—from the Atlantic to the Pacific. That altar was crowded. Our boys laid their all on it in absolute surrender. Business, home, loved ones, country—everything was laid upon it—even life itself—at the call of the flag. So it must be today with Christian people—everything they have and are must be given up to God to be used by him for his service and for his victories. When that time comes, America will be won for Christ. It was a powerful message and gripped the hearts of the people with tremendous pressure.

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(Continued from page 1)

Church in the way of organization, official, or what not, that has served its generation and fallen on sleep, let it be buried and let something that is alive and vital take its place. On the other hand, we greatly depreciate the spirit of those men who are clamoring about a new age, new conditions, and seem to think that a General Conference can make changes or pass laws that will redeem the race. The gospel alone, is the power of God unto salvation. General Conference enactment cannot redeem the souls of men.

We have no sympathy with the spirit that would destroy the influence and prestige of the office of Bishop in the Church. We fully recognize the fact that we are living in a democratic age and that the Church is no place for the spirit of tyranny or bossism; at the same time it must be remembered that one of the greatest needs of today is consecrated, spiritual leadership. We believe that the Bishops' office is an essential and valuable part of our American Methodism. We do not believe that any man can develop his powers and do his best work in this office in a period of four years, and our conviction is that the General Conference will make a serious mistake if it should limit the office to such term. We doubt seriously whether the best men in the Church would care to serve in that office with such limitations. The fact is, there is so much criticism and innuendo hurled at our chief pastors that the office is not at all what it once was.

We shall discuss these matters, however, later on. There are two things in which we are deeply interested: First, a very determined and positive stand—one that will be practical and effective—against destructive criticism and the new theology in all of its phases. Second, we are fully convinced that the time has come when the word "South" should be dropped from our Church. We are sentimental enough, but for the last twelve or fifteen years, yes, twenty of them, we have suffered seriously because of our hanging on to this word. Our brethren lower down in the country must sympathize with those of us on the border, in the western region, and beyond the seas, in Europe and elsewhere. Let us no longer encumber ourselves with a word that, in some regions, is a very serious obstruction, and constantly calls for explanation that cannot be made satisfactorily.

The people of the Church should be in prayer for the divine guidance and blessing upon the coming General Conference.

The Wandering Girl in a Far Country.

CHAPTER XI.

MR. SOLDIN'S LECTURE CONTINUED.

IT is a well known fact that in all heathen lands woman is in deep degradation. The more darkened and undeveloped the condition of heathen peoples, the more degraded and miserable is the condition of womanhood. In the dark places of the earth, where the light of Christian civilization has made little or no impression, women are treated almost as if they were mere animals. Where the Bible is unknown and unread the condition of woman is practically hopeless. She is a beast of burden.

"In proportion as Christian civilization makes progress in a nation woman comes to be appreciated and elevated to the sphere for which God created and designed her. Where the Word of God dominates the thought of men and becomes the rule of their conduct, they respect and reverence women, and her virtue and sanctity are sacred. Where faith in the Bible declines, and the gracious influences of the religion of Jesus Christ wanes, woman becomes the slave and plaything of men. Under such conditions the virtue of woman is no longer sacred, but she is looked upon as a convenience for the gratification of animal passion.

"We are firmly of the opinion that the promulgation of the Darwinian theory of evolution has had a most disastrous effect and influence upon the faith and reverence of the people; and in proportion as men turn away from the Bible with its gracious restraints and holy teaching, and the religion of Jesus Christ with its high ideals and pure living, they become the less spiritual and the more animal. The baneful effect of it all falls heavily upon womanhood; society suffers in its very foundation. Women are degraded, the home loses its purity and sacredness, and the State and Church are jeopardized in every essential particular that makes for the welfare of the race and the uplift of society.

"Convince a man that the Bible is not an inspired book, that it is a mere jumble of ancient literature written by men who were immoral enough to pretend to the people to be inspired and illuminated by a divine wisdom they knew they did not possess; teach him that Jesus Christ was an innocent and misguided peasant; that the apostles wrote their epistles without divine authority. Make him believe that he is an evolution from an unintelligent and unthinking germ which has progressed up through illimitable ages to his present state of development; convince him that there is no such thing as sin or moral responsibility; that there is no judgment day, no all-wise and just God who is acquainted with his every act, and who, at the end of life, will call him to account for his conduct here; teach him that his inward impulses toward evil, and his strong animal passions and appetites are in no sense the results of inherent depravity, that in the nature of things, there can be no reason why they should not be gratified; teach him that the beautiful woman with whom he associates, and for whom he has lascivious desires, is only a few removed from an irresponsible ape, that in all probability she has no soul, that death ends all, and can you not see at once that you have removed every restraint and opened every floodgate for the cultivation and gratification of all the pas-

sions of the lower nature, and that you are blasting out and wrecking the very foundations of morals, and that the logical and inevitable result must be the utter degradation of womanhood.

"The teaching suggested above is exactly what is going on in almost every great university and college in these United States. With a large per cent of your university and college professors, the Holy Scriptures, Old Testament and New, are a subject for constant ridicule and contempt. In your average university there is cultivated ten times as much reverence and respect for Darwin and Huxley, as there is for Moses and St. Paul. God's Word has in it no warning restraint, promise or hope for vast multitudes of young men who are being turned out from our greatest schools. Such young men, without the fear of God before their eyes, cultured in mind, proud and arrogant of spirit, strong in physique, are almost entirely under the domination of the flesh. They are as passionate as the naked heathen in the jungles, and have no more respect for womanhood than a savage. They enter into the professional and commercial world highly educated, shrewd, intellectual animals; and it is a well known fact that large numbers of men in high political and commercial position are absolutely without morals. It is almost no disgrace for prominent men in our towns and cities to keep two or three establishments. The passage of the 'Mann Act' by the congress of the United States, which provides a punishment for the taking of women from one state to another for immoral purposes, reveals the fact that there is nothing more common than that men of large wealth, wide business influence, and high social standing, constantly travel about the country accompanied by elegantly dressed and beautiful women, who pass as respectable in good society in their home communities, for immoral purposes.

"This age of doubt, doubt that is fostered and cultivated in our universities, and by a large and growing per cent of so-called ministers of the gospel, is producing a conscienceless and godless educated manhood that is a menace to the virtue of womanhood, and hence to the home, the Church, the State and everything that is sacred, or can bring true progress and happiness to the human race. We unhesitatingly lay at the door of the university and college professor who undermines the faith of the people in the Holy Bible as being the aider and abettor of all that is evil, and that degrades and destroys the human race.

"Those men in this country of large wealth, secured by questionable methods, who know nothing of the fear of God and true religious ethics, who are securing almost unlimited influence over our institutions of learning, buying up and subsidizing our colleges and universities, and putting into them infidel professors and text-books which will undermine and destroy the faith of the people in the Word of God, are the most dangerous men upon our continent; and while the evil influence may be gradual, and at first, almost imperceptible, nevertheless, they are doing us incalculable injury in the destruction of simple Christian faith. In their conceit and blindness they, and their hired minions who have been pampered and fattened in the trough of their greed, are sowing to the wind, and as sure as God is true, and his Word is true, the nation must reap the whirlwind.

"In looking for the cause and cure of the destruction of vast armies of young women, and their fall into lives of shameless vice, we must not fail to attribute much of all that is evil in society to the skeptical university and infidel professor who breathes an atmosphere of unbelief into the entire social fabric of the nation. Teach men that the Bible is an inspired book; that it is a revelation of the law, the will, and love of

God. Teach them that obedience to its precepts, and faith in its holy teachings will bring to them the largest usefulness, and the greatest happiness in the life that now is, and that which is to come; teach them that they came from the hand of a great, infinitely wise and holy God, who fills the universe with his presence, who beholds our every act, and will one day call us into judgment, and will appoint us to a destiny in harmony with the life we have lived, the deeds we have performed, and the character we have developed; that unending woe and remorse await the wicked, and eternal peace and happiness await the just. Teach men to fight manfully against every sinful appetite and impure passion, and to trust in Jesus Christ for a clean heart, and for divine assistance and power to live a pure and holy life; inculcate into the mind and heart of the nation the pure teachings of Holy Writ, and you have given an incalculable benefit to the entire race. Men are strong in will power to control and conquer the lower nature. God is over all, womanhood is sacred, her virtue becomes more precious than rubies, social standards are high, the home is pure, the Church is an incalculable spiritual force, the foundations of the State are immovable; children grow up under the best Christian instruction and the best moral environment, and the Spirit of the Lord Jesus Christ dominates society, the race is uplifted, wars cease, human suffering is ameliorated, and the kingdoms of this world become the kingdoms of our Lord and his Christ."

(Continued)

The Culpepper Articles.

There recently appeared in THE PENTECOSTAL HERALD some articles from Rev. John Culpepper under the title, "Will Sticks do for Fathers." I did not see these articles until they appeared in THE HERALD. I was in California and quite unwell; somehow they got into the paper entirely without my knowledge. I must not be charged with the responsibility of any expression that may seem to reflect upon our Christian womanhood. There is no man living who has stood more firmly and fearlessly for the rights of womanhood than I have; both at the ballot box, in annual and General Conferences, in pulpit and on the platform I have always and everywhere stood for the rights of women and spoken in their defense and shall ever continue to do the same.

Take away the consecration, the holy devotion, the active service and the liberal contributions of the intelligent Christian women of this country from the Church and our Christians institutions, they would go into bankruptcy. Tens of thousands of noble Christian women in these United States in spite of drunken and worthless husbands have reared, educated, and sent out into the world excellent families of children. Untold thousands are widows left in poverty with large families of children, under the blessing of God have mastered most difficult situations and have proven that the God of heaven is the friend and protector of the widow and her family.

Should there ever appear in these columns a word or sentence reflecting upon the good womanhood of the country the reader may be sure that this editor is not responsible.

Faithfully yours,

H. C. MORRISON.

Glens Falls, N. Y., Jan. 26, 1922

Dr. H. C. Morrison, Louisville, Ky.

Dear Brother Morrison: I have your good paper in my home every week and enjoy reading it. My attention has been taken up with the thought of "The American Methodist League" ever since it was announced in your paper, and this is the thought that has been in my mind and which I would like to

have you clear up. You made the statement that only Methodists of good standing could belong to the League. Why cannot men and ministers of good standing in any church and especially a holiness church belong to that League, and especially the Wesleyan and Free Methodist churches?

Yours and his,

H. S. HILL.

My Dear Bro. Hill:

Thanks for your kind letter and an opportunity to explain why the membership of The American Methodist League is limited to members of the M. E. and M. E. C., S.

The false teaching of destructive critics have crept into many of the schools and not a few of the pulpits of churches above named. It is the object of the League to oppose these destructive critics in said churches and put them out of places of prominence and influence in the Church.

When a sufficient number of said churches have become members of the League we will gather an array of facts, get up petitions to be presented to district, annual, and general conferences. These petitions will be valuable and have influence because they will be signed by bonafide members of said churches.

You can understand that members of other churches could not and would not undertake any sort of ecclesiastical housecleaning for the denominations mentioned above. I am very glad to believe that the Wesleyan Methodist Church, the Free Methodist Church, and the Holiness churches are quite free from destructive criticism and the taint of the new theology.

We shall appreciate your sympathy and prayers in our battle for the Bible and the old faith and gospel which have landed millions of souls in heaven.

Faithfully yours,

H. C. MORRISON.

That Ministerial Loan Fund.

My Dear Brother Morrison:

I have been reading with some interest what you have written about collecting the Loan Fund for ministerial students. Your plan is certainly a good one, but do you not think you are taking up a good deal of space and keeping the matter before your readers a little out of proportion to the importance of your enterprise?

This is not an objection to what you are trying to do, but is a suggestion that you do not overdo.

A HERALD READER.

My Dear Brother:

Your kind letter of recent date received. I do not believe that I have brought the matter of the education and sending out of a consecrated ministry to preach the gospel as much as I should have done. I can conceive of nothing more important than that we try to give to our nation and the world a consecrated ministry who will fearlessly and earnestly preach to the people the great truths contained in the Holy Bible.

If I should make apology for the manifestation of deep concern in this matter, it would be this: I am a firm believer in the immortality of the soul; that human souls will preserve their identity through all eternity. I am a firm believer in the future punishment of the wicked. I believe that the one way to reach the lost and win them to Christ is to give the people a consecrated ministry with firm faith in the inspiration of the Scriptures and on fire for the salvation of souls. This is apology sufficient. To believe these things ought to stir every Christian to most earnest and continuous effort to send out to the multitudes a saving gospel.

I happen to know, for it is no secret, that in many theological schools much of the teaching is of a character that produces unbelief, quenches the fires of zeal, and disqualifies the young preachers for soul winning. All of these things tremendously influence me in my effort to make Asbury

College a great educational and evangelistic center from which an army of true ministers of the gospel may go out to preach the gospel which is the power of God unto salvation, both in these United States and around the world. I can conceive of no object more important and worthy. I am surprised that God's true children, everywhere, do not respond to these appeals liberally and joyfully. I have no apology for my deep concern in this matter and my frequent appeals to the people. As for criticism of those who give nothing else, I am as indifferent to those criticisms as I am appreciative of those who give us their prayers and make their contributions to assist in our great work.

I can but believe that if I continue these appeals and wait before God in prayer, that finally a multitude of God's people will come to see the necessity of the work in which I am engaged and rally to the support of Asbury College and contribute of their means to help forward the blessed work. I am firmly convinced that the very greatest need of today is a wholly consecrated, Spirit-filled ministry, who can go out witnessing to the power of Christ to save to the uttermost, and with great earnestness offer the people a gospel which is able to save all men from all sin. If God in mercy will spare my life I intend to press this work of helping to send forth a well equipped, and truly spiritual ministry as never before. I believe that this work ought to appeal to every child of God who is able to give from one dollar up into the thousands.

With very kind regards, I am,

Faithfully yours,

H. C. MORRISON.

P. S.—There is one thing that I cannot understand, I know personally, numbers of people who profess entire sanctification, who could easily give at least small sums to this great work, who grieve and lament over the false teachings in many of our great schools, who seem to have a high appreciation of what Asbury College is doing, and yet they have never contributed a dime to help forward the good work. I dictate to no one, and my friendship for my brother is not measured by their doing or not doing what I would suggest; but I can but ask myself, what would become of a work like this which is already used of God in the salvation of thousands of souls, if all the rest of us should become alike indifferent to its building up and maintenance? M.

A Rare Opportunity.

When Dr. Morrison and I were in London attending the Ecumenical Conference we chanced by the bookstall one day, and he saw one of Wesley's pictures, which is as near oil painting as one could get except the real work, and he called my attention to it. I was charmed by its beauty and wanted to buy one at once. I thought they would sell for about \$4.00 each, and rather than miss having one would have given the price. What I wish to do is to call your attention to our notice about this picture and assure you that this is a rare opportunity to secure his beautiful picture for the little effort it will take to secure two new subscribers to THE PENTECOSTAL HERALD at \$1.50 per year. We have already framed one for ourselves and are delighted with it. I cannot tell you how great this picture is, and if you secure one and do not feel that I have written facts about it we shall be greatly surprised. Every lover of Wesley and the truths for which he stood ought to have this picture gracing the walls of their home. Do not fail to order at once, as we only have a limited supply which we brought from England.

MRS. H. C. MORRISON.

"The Present Crisis of Methodism" by Dr. Ridout is a bugle blast for the Methodists. Don't fail to get your copy right away.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let another little Alabama girl join your happy band? I am 5 years old. My birthday is the 24th of August. I have dark hair, blue eyes and fair complexion. I have one little sister 6 months old. My father is a Nazarene preacher. I like to go to meeting and Sunday school. My grandfather takes *The Herald*. They enjoy reading it, and so does papa. As this is my first letter to *The Herald* I will close.

Gladsy Rogers.

Dear Aunt Bettie: I like to read the letters from the boys and girls, and now for the first time I will try my luck at getting my letter printed. I have medium brown hair, blue-gray eyes, and a fair complexion. Who has my birthday, September 20? My age is between 13 and 16. If any one guesses it I will write to them. I will be glad to write to any of the cousins if they first write to me. I will write again if I see this letter in print. My address is Montpelier, O.

Francie Falter.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? This is my first letter to *The Herald*. My age is between 10 and 14. The one who guesses my age I will send them a card. I go to Sunday school every Sunday. I go to school and am in the fifth grade. I have brown hair, brown eyes and dark complexion. I have 3 sisters and 2 brothers, and one in heaven. If I see this letter in print I will write again. For pets I have 2 cats, 1 dog named Jack, and 1 chicken. Well, as my letter is getting long I will close. If any of the cousins wish to correspond with me. My address is Troy, N. C., Box 100. I hope Mr. W. B. will be taking an airplane ride. With lots of love.

Nell Mottis.

Dear Aunt Bettie: Will you please let a Butternut girl join your happy band of boys and girls? I live on a farm. I have light hair, blue-gray eyes, and am 10 years old. How many of you cousins like skating? I am very fond of it. I go to the Kirkland school. I like it very well. Seeing this is my first letter it will be short. If any of you cousins want to write to me my address is Butternut, Mich., Route 1.

Marjorie Spalding.

Dear Aunt Bettie: How are you on this New Year Day? I am only 9 years old and we take *The Pentecostal Herald*, and we like it. I like to read the letters that you wrote. I am in the 4th grade at school. I will close now. My address is Cumberland, Md.

Mary Yeager.

Dear Aunt Bettie: Here comes a stranger asking for admittance to our Page. What do you all do for pass-time these days? I go to school and am in the 8th grade. My teacher's name is Miss Lola Taylor and I like her fine. I have brown eyes, brown hair and medium complexion. My age is between 14 and 18. The one guessing it I will send a card. I live on a farm of 86 acres and sure like farm life fine. I will bring this to a close and run along before Mr. W. B. comes. I would like to correspond with some of the cousins. My address is Dyer, Tenn., Rt. 4, Box 127.

Ora Sims.

Dear Aunt Bettie: After more than a year's absence I am asking for admittance into our happy band again. What are you all doing these cold winter days? I read a good deal of the time. I live on a farm and like farm life fine. I have blue eyes, brown hair and real fair complexion. I am 5 feet, 5½ inches tall, and weigh about 120 pounds. How many of you cousins like music? I sure do but can't play much. Who can guess my age; it is between 15 and 22. The one guessing it correctly I will send a card. I would like to correspond

with some of the cousins as I am the only girl in our family and I certainly get lonely at times. My address is Trenton, Tenn., Rt. 5.

Effie Alexander.

Dear Aunt Bettie: This is my first attempt to visit the Page, but I enjoy reading the Page. I am visiting my cousin and am certainly having a grand time. I have brown hair, brown eyes and a medium complexion. I live on a farm and like farm life fine. I am attending school and certainly enjoy going. How many of you cousins like music? I sure do; have an organ and can play some. Guess my age; it is between 13 and 18. If I see this in print I will be calling again.

Flora Sims.

Dear Aunt Bettie: This is my third letter to *The Herald*. I didn't see my second letter in print. I have a little baby sister a little over three months old. Her name is Vera Ruth. Yes, Irene Hanner, I am the same Nevaline Sisk that used to go to Browder's Chapel and I sure do remember you. Emma Monroe, I guess your age to be 14. Malinda Adams, I guess yours to be 15 and I also guess your second name to be Frances. Am I right? My address is Manitow, Ky., Rt. 1.

Nevaline Sisk.

Dear Aunt Bettie: As it is Sunday night I will try to write you a few lines. I sure do enjoy reading *The Herald*. I like to read the Boys and Girls' Page. My age is between 14 and 18. I have blue eyes and fair complexion, and light hair. If any of you guess my age I will send you a card. I hope Mr. W. B. will not see this.

Callie Preston.

Dear Aunt Bettie: Will you let me join your happy band? I love the Lord and I want you to pray for me with all your might. I have dark hair and brown eyes. I am 4 feet, 3 inches tall. I weigh 92 pounds. I am between 16 and 19. If you guess my age I will send you a card.

Virgie Mouton.

Dear Aunt Bettie: I will join your happy band if you will let me. I am between 12 and 15, and if you can guess my age I will send you a card. I am a member of the M. E. Church. I learned to love the Lord at 12 years of age. I am an orphan girl. I have no home at all but heaven. My hair is a dark brown and I have dark brown eyes. I am 4 feet, 5 inches tall and weigh 99 pounds. I hope Mr. W. B. will be reading a paper when this reaches you.

Eda Farr.

Dear Aunt Bettie: I have not written to the Children's Page for some time, so move over and let me in. I am 13 years old. I hope Mr. W. B. is asleep when this letter gets there. I wish some of the cousins would write to me. My address is Vernon, Colo., Box 35.

Florence Dickson.

Dear Aunt Bettie: Here comes a little Louisiana boy of 6 years of age. Dear little boys how are you all enjoying this nice winter weather? I am enjoying it just fine. Say cousins, guess what is my birthday; it is between Oct. 1 and the 19th. The one that guesses it I will send them a letter. I have a nice horse to ride. Come down and see me and we will go out riding. Well, as my letter is getting long I will close. Aunt Bettie, please let this escape Mr. W. B., as this is my first letter.

Marshall Hodnett, Jr.

Dear Aunt Bettie: Will you please let a little Wisconsin boy join your happy band of boys and girls? I enjoy going to school and am in the 3rd grade. I am 8 years old. I have black hair and dark eyes. We certainly have lots of snow. I like to sleigh ride so very much. Daddie is an evangelist, and is away quite a good deal from us so we are so glad

to see him when he gets home. I have a little sister 5 years old, and a little baby brother, Paul, 4 months old. I enjoy the Children's Page very much. Will close for this time, hope Mr. W. B. will be out joy-riding when this reaches you.

Logan Driskell.

Dear Aunt Bettie: Here I come for my first time. I am 5 years old and go to the Kindergarten school every day. I love to go. I want to be a good girl all the time. My papa is away a great deal preaching. My mother and two brothers, my grandma and grandpa and myself live together. I say my prayers. We all read *The Herald* and enjoy it so much. My grandma and mother reads to me. I think Mr. W. B. will not get my letter. Grandma says she knew you when you were at Wilmore teaching. My mother took music lessons from you.

Odella Driskell.

Dear Aunt Bettie: Will you let another girl join your happy band? I am from Ohio, and have blue eyes, light brown hair and dark complexion. My age is between 10 and 14. Whoever can guess my age I will send them something. I do hope that Mr. W. B. will be out feeding his hogs when this arrives, for I want to see this in print, as it is my first letter to *The Herald*. If any of the cousins wish to write my address is Ashley, O., Rt. 2. I will answer any letters or cards that I receive.

Amy Denney.

Dear Aunt Bettie: Will you admit a Colorado girl into your happy band of boys and girls? I have dark hair and brown eyes, and dark complexion. I will be 16 years old April 11. I am saved and sanctified and I am determined by the grace and help of God to go all the way through with him, so that when Jesus comes I will be ready to go to meet him. If any one wishes to write to me my address is Alvin, Colo., box 35.

Erna Shroyer.

Dear Aunt Bettie: Will you allow one from Michigan to join your band of cousins? We take *The Herald* and read the Boys and Girls' Corner, and enjoy them very much, but I'm sorry there is not one from Michigan. I thought I would let you know that we are not all dead yet in Michigan. I go to church every Sunday and love to go. I go to school every day. I have three sisters and one little brother, and I have two pets, a cat and a dog. I guess I had better close because here comes Mr. W. B. If anybody wants to write my address is Three River, Mich., Rt. 1, Box 92.

Grace Murfield.

Dear Aunt Bettie: Will you allow a wolverine to join your band of cousins? I guess I will describe myself. I have light hair, light complexion, blue eyes and am 5 feet, 2 inches tall. I am between 12 and 15. If any of the cousins guess my age I will send them a letter. I have three sisters and one brother. I go to church every Sunday. I go to school every day. This is my first letter to *The Herald*. I wish Mr. W. B. is out riding when this letter arrives.

Alta Murfield.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I live in the country about seven miles from Lawrenceville. I go to school every day. I am in the 6th grade. It is about one and a half miles to school. I walk every morning. I am 4 feet, 9 inches tall and have blue eyes, brown curly hair. I am ten years old. If any of you cousins wish to write to me my address is Lawrenceville, Ill., Rt. 1, Box 15. My birthday is Sept. 30.

Mildred Chansler.

Dear Aunt Bettie: Here I come again to chat awhile. Harold Young, I guess your age to be 12. Am I right? Send me your picture. Dorothy Rney, you guessed my age. I am twelve years old June 21. Who has my birthday? We have a good pastor. His name is Rev. D. H. Anderson. We all like him fine. How many of the cousins are Christians? I am and am glad of it. Lula Coving-

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ton, I guess your age to be 13. Am I right? If so send me your picture. Gertrude Richey, I guess your age to be 11. Am I right? My school teacher's name is Miss Mary Conley. As my letter is getting long I will close. If any of the cousins wish to correspond with me my address is Gay, W. Va., Rt. 1, Box 21.

Mattie L. Baker.

Dear Aunt Bettie: I thought I would write a short letter to *The Herald*. I am a girl only 50 years old and I certainly enjoy reading *The Pentecostal Herald*. I have been taking it for about two years. I could hardly do without it for it is food for my soul. I sure do enjoy reading Bro. and Sister Morrison's letters. Sure hope the Lord will spare them many more years to hold up God's word and to fight sin. The Bible teaches us that without holiness no one can see the Lord. The Lord saves me now. Praise his matchless name for ever. Pray for me and my children. They are all Christians but the two youngest. Pray that they will accept Christ soon.

Nancy Davis.

Dear Aunt Bettie: Will you let a Kentucky boy join your happy band of boys and girls? This is my first letter to *The Herald*. I am taking *The Herald* and I think it a good paper. I sure enjoy reading it. I joined the Methodist Church in April. I am teaching a class in the Sunday school. I go to church every Sunday. I enjoyed your letters, Aunt Bettie, while you were across the waters. Cousin Lizzie, I think I can tell you where to find this quotation of the virtuous woman. In the 31st chapter and 10th verse of Proverbs. If I am wrong tell me. I have one brother; his name is Charles Wesley Hamilton. My father is dead, my mother is living. I stay most of my time with my uncle and aunt. They furnish me a nice room and are very kind to me. I am 11 years old. My address is Lancaster, Ky. James J. Hamilton, Jr.

Reports of Meetings.

DORR, MICH.

We have just closed one of the best revival meetings God has given this part of the country for many years. We began at our home class, with Brother Bona Fleming as evangelist. He sure gave us the red hot truth in the old fashioned way. He sure is God's man. Conviction fell on the people and began to break them up, until the altar was filled with seekers many times, many found that Jesus can forgive sins today, and many others were sanctified by the Blood. The last Sunday will never be forgotten by any who were present, such weeping, praying and shouting one seldom sees, as wave after wave of Glory and Power came down from God. Many got through to victory that day. This service lasted from 10:00 o'clock to 3:00 P. M.

At the close of this meeting we began at my South appointment with Bro. Elwood Taylor as evangelist. He is pastor of the Nazarene Church at Nashville. His messages were blessed of God in a remarkable way, souls began to seek God and also find him. Brother Taylor was with us two weeks then had to fill another appointment. We felt like going on with the meeting. The tide kept rising, seekers every night, deep heart cries went up to God, victory came and many found God. Fifty found their way to the altar, most of them got through. Some men 50 and 60 years old got saved here. Some whole families found God. The country was stirred for miles around, church full nearly every night. We have a new class of people now in that neighborhood. We closed after the 5th week with 7 at the altar and 27 united with the church, also 4 hands for prayer. This has been the best year of my life. God's blessing is on my soul. We begin another meeting at my North class Feb. 12 with Bro. E. E. Wood as evangelist. Will the "Herald" readers please help us pray? Ever yours and his.

Rev. W. H. Joppie.

C. & O. YARD, RUSSELL, KY.

Our first meeting for the year was at the above place. God gave us a glorious old time Methodist revival. First of all the church moved up closer to God, many of the church members had the joy of a lost experience restored. Also glad to say, that about fifteen received their Pentecost, the Will of the Father: "for this is the will of God, your sanctification." There can be but one result when the church has the fire on her altars. The people crowded the house every night, and more than forty people found God. Among this number were about twenty young married people, the foundation of the church tomorrow. Bless God they prayed through and got a real experience.

Rev. O. W. Robinson is the pastor of this church, he is what I call a real pastor, he is on the job and watches his sheep as a true Shepherd. He stood by this preacher and by the truth. God will honor such men with a real revival. It is God's plan to give every church such a revival, shall we block the way, or shall we make an altar, put the sacrifice on, then call

for God to send the fire? Bless God the fire came, backsliders found their way home again, many were brought from darkness to light, from the power of Satan to God, and the church its Pentecost. The gospel is the power of God unto salvation, when preached with no uncertain sound and the Holy Ghost honored, then may we expect to hear the shouts of new born souls.

We are now at Greenup, Ky. The two Methodist churches have got together for a union meeting, let us pray for a real revival here. God bless The Herald family, may it become larger.

Robert A. Young, Evangelist.

BLAINE, WASH.

We are delighted to report the gracious meeting just closed. Brother Fred Canaday, from East Liverpool, Ohio was with us for ten days. He is one of the most fearless, careful, consistent and earnest evangelists we have ever met. His wonderful ability in song is equalled by his powerful exhortations. Many were saved, sanctified or reclaimed. One man, sixty-five years of age and a catholic all his life, was saved. The shouts of the saints were good to hear.

We had an all day meeting on Sunday. Seekers were at the altar at each of the services. A number were saved or sanctified during the day. We praise God for this meeting.

Mrs. Rozella Douglas.

TWO GOOD MEETINGS.

I have held two good meetings this year. Opened up the year with a watch night service at Franklin, O., in which there were seekers of salvation. Pastor H. W. Welsh had the saints in good spirit for a revival meeting and we had seekers and finders of salvation from time to time during the three weeks we were there. The church was blest and edified and some believers sanctified and penitents saved.

We closed on Sunday night Jan. 22nd and began Monday night 23rd at Newark, Ohio with pastors F. H. and Zelda Landgrave in the Church of the Nazarene. The saints here had been praying for a revival and the Lord did not disappoint them. There were many seasons of refreshing and blessing on the saints and they were encouraged and strengthened in the faith, sinners were saved and believers sanctified. These were not "GREAT" meetings but were good and the Lord put his seal on them in a marked way. I never labored with better pastors who were more loyal, faithful and zealous for the higher things of "scriptural holiness." The church at Newark was much encouraged by the addition to its membership of a very godly holiness man who had the confidence of the entire city.

In the King's service,

W. R. Gilley.

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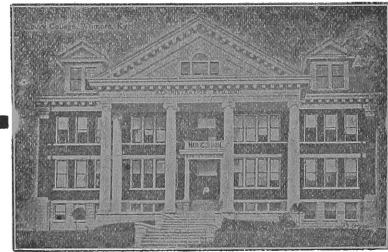
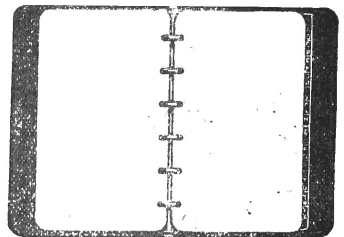
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The name of this organization is The American Methodist League. Only members in good standing in the M. E. and the M. E. Church, South, are eligible to membership in this League.

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Sunday School Lesson

REV. O. G. MINGLEDORFF, D.D.

Lesson XII.—March 19, 1922.

Subject of Lesson.—The Downfall of Israel. 2 Kings 17:1-18.

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34.

Time.—B. C. 722.

Place.—Samaria.

It will be well to remember that, while our lesson can be applied to individuals, it deals primarily with a nation, and that its application is properly to nations. God will punish individuals in the world to come. Nations receive their punishment in this world. Individuals may receive disciplinary punishment here, but not retributive justice. Nations must meet both in this world.

There is a sense of moral nausea as one reads the history of the sin and ruin of Israel, a people for whom Jehovah had done so much. Notwithstanding the warnings given them in the word of God, the special warnings given them by the best prophets, and the chastisements sent on them from time to time to draw them away from idolatry, they went deeper and deeper into that sin. Nor was this all; they seemed determined to debauch themselves in every heathen vileness that could be found.

The trouble began in the days of King Solomon, when he took unto himself heathen wives, and imported idolatry into his household, and into his kingdom. Before Solomon's death Jehovah had the prophet Ahijah tell Jeroboam the son of Nebat that the kingdom would be rent in sunder, and that he would become king of the ten tribes. The split came in the reign of Rehoboam, Solomon's only son. Jeroboam was told how he should conduct himself; but he behaved himself so badly that for long years after he was dead, it was customary to speak of him as "Jeroboam the son of Nebat, who made Israel to sin." Wicked rulers are a snare and a curse to any people. To vote for a bad man for office is to sin against God. "When the righteous are in authority, the people rejoice: but when the wicked bear rule, the people mourn," in demonstration of which there runs back through the centuries a trail of horror written in blood and plunder.

The kingdom of Israel lasted about 250 years, during which time nineteen kings occupied the throne, among whom there was not one good ruler. Poor Solomon did not realize what his idolatry and profligacy would bring upon his people. He did not mean to definitely forsake the worship of Jehovah; but like many another fool, he tried to compromise. He would maintain the services of the sanctuary, but would introduce a few worldly things for the satisfaction of his pagan women. There never was a truer picture of what is being done in the Church today. Our people would not forsake the worship of the true God under any consideration, but they must bring into the churches all manner of worldly things in order to hold the young people. Our God is weak: we must help, lest he fail. Oh, the folly of it all! Shall we never learn the lesson? "Not by might,

nor by power, but by the Spirit, saith the Lord of hosts."

We do not wish to consume time giving an exegesis of words. The lesson papers do that. Be it ours, if possible, to find the heart of the lesson, and make application. Jehovah's long suffering toward Israel astounds us. He bore with their wickedness for two and a half centuries. In modern times he seems to be cutting things short in righteousness. God is warning and chastising: but the nations are not repenting. What is going to happen? Jehovah has not changed so much as the shadow of a hair's breadth. "With him is no variableness, neither shadow of turning." If there is any turning done, the nations of the earth will have to do it. Thank God, he will not.

In our last lesson we studied God's last warning to Israel. Even He will give a last warning before the blow falls. In today's lesson Israel is before the bar: the hour of judgment has come. Mercy has made her last appeal: Justice calls for vengeance. The court is faithful to its duty. Israel is reminded of God's goodness to them. Through his mercy they had been delivered from Egyptian slavery; but they "had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods." Nay, more. They were even walking in the statutes of the heathen whom Jehovah had cast out before them. They committed secret sins, built them high places in all their cities, and "set them up images and groves in every high hill, and under every green tree." They offered incense and prayers to their idols, and "wrought wicked things to provoke the Lord to anger," notwithstanding the fact that He had testified against them by prophets and seers: "Turn ye from your evil ways, and keep my commandments and my statutes." But like their fathers, they hardened their necks and rejected all his entreaties, and "made them molten images, even two calves, and made a grove, and worshipped all the hosts of heaven, and served Baal." All that, and more too. They made their children pass through the fire, used divinations, and sold themselves to do evil in the sight of the Lord to provoke him to anger." The indictment was complete. Israel was set to do evil, and would not repent. Jehovah who had so long borne with her sins, and so often entreated her to turn to him and live, could do no more. "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." The hammer falls, and Israel goes into a dark night of slavery, out of which she would come forth a mongrel race hated by every pure-blooded Jew.

Could the picture be darker? It makes one shudder to think of it. Yet the lesson is timely. We are prone to think that God deals with nations more leniently now than he did in former times; that somehow, since Jesus came, he is a different kind of a God. We read about his love, and forget that insulted love is the most terrible

passion in either man or God. We forget that he is a King, and that he has a right to rule both nations and individuals. Life is but a trust from him; and if a trust be misused the giver has a right to withdraw it at any moment. The very nature of it means that. "Ye are not your own."

One's heart goes out for his people. God set apart the United States for great purposes. Most other nations have sadly failed him in the mission to which he called them. Shall we follow in their steps? Or shall we repent, and do our task? We have already squandered billions of money on liquor, tobacco, theatres, movies, and on luxuries of every sort that can debauch and debase us—billions that should have been used to send the Gospel to the nations that sit in darkness, and to feed earth's starving millions. But this is passed, and we can never undo it. Will this nation repent, and do works meet for repentance? Will she turn from the devilment that is dragging her down to hell? Will she seek the pardon of Almighty God? The answer depends upon what her preachers do, and no one knows what that will be. If they continue to deal out platitudes dead long years ago, nothing will be done. If they are so foolish as to discard the fact of sin and the blood atonement therefore, our nation will be damned at last. This is no time for soft talk. The sleuthhounds of hell are at our heels. What we do must be done quickly. Time flies. Ere long we shall face God as Israel did, and this nation will have to give an account of her stewardship. What will the reckoning be?

NOTICE.

Singing Evangelist William A Ryland is now making up his camp meeting and tent meeting dates for the summer months if you need a soloist and leader of song and praise write him at 1322 Kappes street Indianapolis, Indiana. Highly recommended by Evangelists and Pastors, can furnish the best of reference.

NOTICE.

The Boone and Story Co., Holiness Association will hold a camp meeting at Ames, Ia., July 31—Aug. 13, 1922.—Workers, H. E. Copeland, Bro. and Sister Reep, singers.—J. S. Whitaker, President, Nevada, Ia., Mrs. J. P. Heckert, Sec. and Treas., Boone, Ia.

NOTICE.

Sister Lou Haug, widow of the late Rev. E. J. Haug our pastor at Cambria, Illinois has decided to enter the evangelistic field feeling that she can best serve God and at the same time provide for her children, most of whom are yet in school, in this way. Her best recommendation is the fact that the members of the Cambria church petitioned that she be allowed to finish the conference year there as pastor. Those in authority however, felt that a man was needed for the place, so she is left to her own resources. She has no word of complaint, but desires that any one needing help in revival work will correspond with her. I am personally acquainted with Sister Haug and feel that she will prove a blessing to any church to which she may be called and we may have the satisfaction of knowing that we are at the same time aiding in caring for the "fatherless." Address her, Mrs. Lou Haug, Cambria, Illinois. She has held a preacher's license in the Holi-

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ness Christian church for several years before Bro. Haug joined our church and conference.

O. H. Sweitzer.

TO WHOM IT MAY CONCERN:

It is with the deepest pleasure that I offer this unsolicited word concerning Mr. W. J. Eitelgeorge, of Canton, Ohio, and his work as a musical director and soloist. Mr. Eitelgeorge has had charge of the music during our Union Evangelistic Campaign in Pottstown, Pennsylvania, and has directed the large Chorus with splendid ability and to the delight of all concerned. His solos have been rendered with the power of a gifted singer and have moved hundreds of hearts. His messages in song will never be forgotten. Personally, Mr. Eitelgeorge is a real Christian gentleman of fine quality. He is a man of pleasing personality, cultured and refined. He is unselfish, courteous and kind. His sincerity of purpose and his deep devotion to Christ is a message to all who come in contact with him. I most heartily commend him to evangelists or pastors desiring a musical director and soloist. He will prove worthy of every confidence.

Rev. G. A. Lamphear,
Evangelist.

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Mrs. E. J. requests your earnest prayer that she may be saved.

Please pray for a small band of holiness folks at Bryant, Ill., that God will open the way and that souls will be saved and sanctified.

Pray for a girl that she may be healed soon, at small expense, for the parents are very poor, she wants to help God if she can be healed.

A reader of The Herald requests prayer for the healing of her body, and that she may be cleansed from all sin.

Mrs. W. E. Riddle asks prayer for her healing. She desires to be well to work for the Lord.

Mrs. J. B. Jennings asks you to pray for her that she may be filled with the fullness of his love.

Please pray that my husband may be healed and become an earnest Christian. Also pray that my faith may be strengthened.

Mrs. J. P. Ridout desires prayer for her daughter that she may be restored to health.

Please pray for the healing of a son who is a nervous wreck. Pray for his soul, mind and body; also pray for a friend who is very ill.

REPORT.

The new year has started off in fine shape. Our first meeting was with Rev. B. B. Cox at Wheatcroft, Ky., where ninety souls found God. Over fifty joined the church. Our next was at White Plains, Ky., with over thirty professions. Evangelist J. A. Collier of Nashville, Tenn., did the preaching, under the power of the Spirit in both these meetings. He is a great preacher of the old time gospel and a fine coworker.

From there I went to Greensburg, Ky., to lead the singing in a revival conducted by the pastor, Rev. J. A. Johnson. An excellent feature of this meeting was the fine singing by a large choir of young people from the High School. Quite a number of young people were converted. Our hearts rejoiced to see the young people start for Christ.

Having joined Bro. Collier again at St. Charles, Ky., we closed the month of February with a good union meeting there.

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Fallen Asleep

THRASHER.

Rev. John Bugg Thrasher, 49 years old, pastor of the First Methodist Church of Douglas, died Friday morning at the Wesley Memorial Hospital. The body was sent to Watkinsville for funeral and interment.

The deceased is survived by his widow, three daughters, Mrs. Roy H. Thurmond, of Columbus; Misses Sarah and Helen Thrasher; two sons, John B., Jr., and Warren; his father and mother, Judge and Mrs. B. E. Thrasher, of Watkinsville. Rev. Geo. W. Mathews, life long friend of the deceased, officiated at the funeral. At 11 o'clock, a memorial service was held at the Douglas Methodist Church.

TERRY.

In loving remembrance of my dear wife, America Terry, who passed to spirit life years ago. Her body rests in Mount Zion, but her spirit has gone to join the dear ones who have preceded her to the evergreen above. She was beloved by all who knew her. The beautiful Spiritualism has taught us that she is not so far away from her bereaved ones in earth life. Note now dear wife the tribulation tear that mourns thy exit from a world like this. There is no death. The stars go down to rise upon some fairer shore and bright in heaven's jeweled crown they shine forever. There is no death. An angel form walks over the white silent tread, he bears our best loved one away, and ever near us though unseen. Then no more fear you've lost the loved ones whose forms you see no more, they've only just before you crossed o'er death's wave to a brighter shore.

Her husband,
G. W. Terry.

HAYES.

Lou Mirza Hayes, daughter of Henry and Mary A. Purdom Hayes, was born near Sardinia, Ohio, Nov. 9, 1849. She was the second in a family of nine children, five of whom are still living. Mirza, as she was familiarly called, united with the M. E. Church at Sardinia early in life, thereby coming into vital relationship with her Savior whom she loved and served. She was endowed with a deep and abiding faith. She loved the church and all its services and was never absent when it was possible to attend. With the exception of a few months spent in the West her entire life was spent near the place of her birth. It was while attending a camp

meeting at Quincy, Iowa, that she received a second blessing which she called perfect love. This she fully verified through the years of her life. She was kind, sympathetic, helpful, tender, loving and good. Her life has been a constant inspiration for good to all with whom she came in contact. The hour of dissolution came on Jan. 25, 1922, early in the morning. She slept and slipped peacefully away. Thus ends a beautiful life of 72 years, 2 months and 17 days. She has gone but why should we mourn when we know she has only been released from this limited physical life to be liberated into the life of unending day. We will miss her, yes sadly miss her. We will also receive strength of character whenever we think of her unselfish and helpful life.

RICHARDSON.

On February 6th, 1922, the death angel visited the home of Thomas W. Richardson and took him away to forever be with the Lord. He was 48 years and 9 months old, was converted early in life and was a member of the M. E. Church, South at Dunaway. He leaves a wife, four children and one brother to mourn his loss. Our loss is his eternal gain. He was sick about two months and when friends would stand by his bedside he would tell them he would love to get well, but if he could not get well that God's will be done. He told his friends and relatives to meet him in heaven where all tears are wiped away forever. We should not think of dear ones as dead, but as gone on before to the glory land. Let us strive to live a life that will enable us to join this dear one in the great beyond. Funeral services were conducted by Bro. Claude Shimmessel and the remains were laid to rest in the Dunaway cemetery.

R. N. Richardson.

SPARLING.

It is with regret that we give notice of the death of Dr. J. H. Sparling, of Boston, Mass. On Jan. 3rd, our dear brother was called home suddenly to be with the Lord he had so faithfully served. He had been a medical practitioner for thirty-eight years, and for the last eighteen years has been located in Boston as a specialist of the eye, ear, nose, and throat. After a hard day's work in the office on Jan. 3rd, he was suddenly seized with a severe pain around the heart, and died in a few minutes. His sudden death was a great shock to his family and friends and community. Our brother was very well known to the holiness people throughout New England, and a host of friends join in

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sympathy with his bereaved family. He leaves a wife, son and daughter, and one grandchild.

For twenty-two years the writer has been intimately associated with the deceased, and has always known him as a man of sterling Christian character and clear expositor of the doctrine of holiness. Not only was he a clever physician, but also an able speaker and efficient Bible teacher. As a teacher, he was particularly in his element, and his classes were always deeply interesting and well attended. We feel a "Prince in Israel has fallen." His funeral was held in the Church of the Nazarene, at Cambridge, Mass., on Jan. 6, and was conducted by Rev. J. N. Short, assisted by Rev. Gibson and the writer.

S. W. Beers, Dist. Supt.

KENDALL.

On the morning of May 4, the death angel visited the home of Mr. and Mrs. Shellie Kendall, and took away their precious baby girl, Memorial Lee Kendall, aged one year and eight months. On the 1st of April she was taken sick with the whooping-cough which she had about four weeks, and about a day before she died, almost continuous spasms added to her suffering till death came to her relief. She was a beautiful child and unusually bright and friendly disposition that won the hearts of all who knew her.

Dear friends, may you be blessed by him who has said, "I will never leave thee, never forsake thee." And what a precious thought that sometime we may meet little Memorial again, when there will be no more sad parting.
Mabel Kendall.

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We have been able to secure a number of sets of volumes on "The Doctrine of the Methodist Episcopal Church in America" by the late Bishop John J. Tigert. These are beautifully bound volumes, two of them in the set. They contain 170 and 162 pages. They should be in the hands of every Methodist. We especially recommend these books to young ministers, Sunday school teachers, lay leaders and minute men.		

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C. M. DUNAWAY'S SLATE. Belleville, Ill., Feb. 19-March 12. Carlisle, Ky., March 13-April 2. Athens, Ga., April 9-30. Address, 433 S. Candler St., Decatur, Ga.

P. F. ELLIOTT'S SLATE. Columbus, Ohio, March 4-13. Michigan State Convention, last week in March.

Detroit, Mich., April 7-16. Whittier, Cal., May 5-14. Pasadena, Cal., May 19-23.

JOHN E. HEWSON'S SLATE. Indianapolis, Ind., Feb. 20-March 12. Open date, February and March. Home address, 127 N. Chester Ave., Indianapolis, Ind.

M. VAYHINGER'S SLATE. Scipio, Ind., Feb. 26-March 19.

FRED DE WEERD'S SLATE. Topeka, Kan., Feb. 2-March 12. Enid, Okla., March 15-29. Flint, Mich., April 29-May 7. Bridgeton, N. J., May 12-21. Home address, Fairmount, Ind.

BLANCHE ALBRIGHT SIPES' SLATE. Centraha, Ill., March 5-16. Porrufelt, Mo., March 27-April 16. Stone Fort, Ill., April 23-May 14. Wilmore, Ky., May 25-31. Murphysboro, Ill., June 1-10. Terre Haute, Ind., June 11-July 2. Address, Xenia, Ill., Box 204.

JOHN THOMAS' SLATE. Dennemora, N. Y., March 12-26. Binghamton, N. Y., April 1-16. Permanent address, Wilmore, Ky.

D. F. BROOKS' SLATE. Pencil, Tex., Sept. 20-May 1, 1922. Home address, Albany, N. Y.

CARL TUCKER'S SLATE. Greensfork, Ind., Feb. 19-March 12. Wilkinson, Ind., March 19-April 9. Freeport, Ind., April 16-May 7.

SLATE OF THE MACKAY SISTERS. Augusta, Ga., April 2-16. East Point, Ga., April 17-30. Address, New Cumberland, W. Va.

RICHARD W. LEWIS' SLATE. Ottierville, Mo., March 21. Humboldt, Tenn., April 2. Saint Jo, Tex., April 19. Home address, 1827 Grandview Ave., Chattanooga, Tenn.

B. T. FLANERY'S SLATE. Portsmouth, O., March 1-19. California, Pa., March 22-April 16. Cham Falls, Wis., April 18-June 1. Address, 3818 Norton Ave., Everett, Washington.

SLATE OF THEODORE AND MINNIE E. LUDWIG. Gaylord, Kan., Feb. 19-March 12. Address, 4010 A. North Grand Ave., St. Louis, Mo.

E. E. WOOD'S SLATE. Mt. Morris, Mich., Nov. 13-Dec. 11. Home address, Hillsdale, Mich.

MISS IMOGENE QUINN'S SLATE. "Hoosier Girl Evangelist." Fall River, Kan., March 1-30. Henderson, Ill., April 1-16. Home address, 1824 Brookside, Indianapolis, Ind.

JOHN F. OWEN'S SLATE. Detroit, Mich., Jan.-Feb., and March. 2020 Hancock Ave., West, Detroit, Mich., Feb. 22-March 31. Home address, Boaz, Ala.

C. E. EDWARDS' SLATE. Harrodsburg, Ky., Feb. 18-March 13. Athens, Ga., March 19-April 9.

WM. H. HUFF'S SLATE. Second week of March, Callao, Peru. Third week of March, Lima, Peru. Fourth week of March, Juan Castro, Peru. April 4-12, Panama.

F. J. MILLS' SLATE. Filmore, Ill., Feb. 26-March 12. Fort Clark, N. D., March 19-April 2. Flaxville, Mont., April 5-May 10. Home address, Station A, Box 81, Lansing, Michigan.

SLATE OF JACK LINN AND WIFE. Racine, Wis., March 7-26. Home address, Oregon, Wis.

SLATE OF C. B. FUGITT. Springfield, Ohio, March 3-12. Laura, Ohio, March 17-26. Covington, Ky., July 13-30. Staunton, Va., Aug. 3-13. Feesburg, Ohio, Sept. 1-10. Ft. Isabel, Ohio, Sept. 13-24.

SLATE OF R. J. KIEFER AND WIFE. Dunkirk, N. Y., Feb. 26-March 19. Westboro, Ohio, Feb. 14-19. Open date, March 26-May 14. Home address, 171 W. Lane Ave., Columbus, Ohio.

PROF. ROBT. J. KENNEDY'S SLATE. Stanton, Tex., March 1-30. Home address, Dallas, Texas.

ANDREW JOHNSON'S SLATE. Augusta, Ky., March 5-26. Memphis, Tenn., April 2-16.

PRESTON KENNEDY'S SLATE. Wilmington, Del., month of March. Home address, Binghamton, N. Y., Rt. 3.

W. N. LAMANCE'S SLATE. Parkersburg, W. Va., Feb. 25-Mar. 20. Keokuk, Iowa, March 25-April 21. Beulah, Mich., May 1-June 4.

T. M. ANDERSON'S SLATE. Atkinson, Neb., March 7-12. Farmersburg, Ind., March 14-19. Columbus, Ohio, March 21-26. East Liverpool, O., March 27-April 9.

E. O. RICE'S SLATE. Clarissa, Minn., March 6-19. Park Rapids, Minn., March 20-April 2. Little Falls, Minn., April 6-16. Home address, 1697 W. Minnehaha, St. Paul, Minn.

BLANCHE SHEPARD'S SLATE. Swartz Creek, Mich., March 5-26. Howell, Mich., April 23-May 7.

H. E. COPELAND'S SLATE. Linden, Ind., Feb. 26-March 19. Home address, 5258 Page Blvd., St. Louis, Mo.

SLATE OF PROF. ALLAN W. CALEY. Open dates after March 1st. Home address, Wilmore, Ky.

MRS. REBECCA BELL GRIFFITHS' SLATE. Dodgeville, Ohio, Feb. 26-March 12. Home address, Hamilton, Ohio.

ROBERT A. YOUNG'S SLATE. Kempton, Ind., March 6-26. Center Point, La., March and May. Open dates, June.

SLATE OF REV. A. R. AND LELA WELLS. Metropolis, Ill., Feb. 20-March 12. Address, 800 Grove St., Evansville, Ind.

SLATE OF J. A. COLLIER AND PAUL C. SCOTT. Grand Rivers, Ky., March 5-19. Permanent address, 1917 Cephus Ave., Nashville, Tenn.

FRED CANADAY'S SLATE. Portland, Ore., March 12-April 2. Clatskanie, Ore., April 9-30.

W. B. YATES' SLATE. Marion, Ky., Feb. 26-March 19. Leitchfield, Ky., March 25-April 9. Stanford, Ky., April 16-30. Elizabethtown, Ky., April 31-May 14. Wilmore, Ky., May 25-28.

ALTON, Kan., June 1-July 1. Poplar Bluff, Mo., June 13-July 9. Blackwell, Okla., July 13-23. Des Moines, Ia., July 27-Aug. 6. Mt. Vernon, Ohio, Aug. 10-20. Dodge City, Kan., Aug. 24-Sept. 3. Greenville, Tenn., Sept. 8-18. Dodge City District, Kan., Oct. 1-Dec. 15.

SLATE OF JARRETE AND DELL AYCOCK. Toledo, Ohio, March 19-April 2. Middletown, Ohio, April 6-16. Home address, Atwood, Okla.

SLATE OF CALLIS-GRENFELL PARTY. Paintsville, Ky., March 8-26. Maysville, Ky., March 28-April 16. Marsailles, Ill., April 18-30. Wilmore, Ky., May.

LaGrange, Ky., June 4-25. Harrodsburg, S. D., June 28-July 16. Garyville, S. D., July 19-Aug. 1. Canton, S. D., Aug. 3-13. Colton, S. D., Aug. 15-Sept. 1. Louisville, Tenn., Sept. 3-17.

EDNA M. BANNING'S SLATE. Marion, Ohio, March 12-April 2. Empire, O., April 6-16. 9411 Pratt St., S. E., Cleveland, O.

W. W. McCORD'S SLATE. Alma, Ga., Feb. 26-March 12. Screven, Ga., March 19-April 2. Sale City, Ga., Aug. 1-15. Dyer, Tenn., Aug. 17-27. Home address, Sale City, Ga.

ROBERT L. SELLE'S SLATE. Cheyenne Valley (P. O. Cleo Springs, Okla.), March 19. Shattuck, Okla., April 9. Home address, Winfield, Kansas.

A. BRITTON PETERSON'S SLATE. Somerton, Pa., March 8-19. Portland, Pa., April 2-16. Wilmington, Del., Feb. 19-March 5. Address 5649 Malcolm St., Philadelphia, Pa.

SLATE OF PROF. C. C. AND MARGARET GRAMMOND. Kingsley, Mich., March 12-26. Kingsley, Mich., (R.F.D.) March 27-April 9. Permanent address, 815 Allegan St., Lansing, Mich.

HOWARD W. SWEETEN'S SLATE. Elston, Mo., March 19-April 3.

O. G. MINGLEDDORFF'S SLATE. Everett, Wash., March 8-26.

C. E. EDWARDS' SLATE. Salem, Ill., Feb. 19-March 12. Easter date open. Home address, Barlow, Ky.

BONA FLEMING'S SLATE. Shelbyville, Ind., Feb. 25-March 12. Hutchinson, Kan., April 6-23. Newton, Kan., April 30-May 14. Wichita, Kan., May 20-June 4. Cincinnati, O., June 6-11. Elwood, Ind., June 11-25. Muncie, Ind., July 1-16. Seymour, Ind., July 16-30. Hastings, Neb., Aug. 2-13. Portage, O., Aug. 18-27. Burr Oaks, Kan., Sept. 1-10.

E. E. WIGGANS' SLATE. Portsmouth, Ohio, indefinitely.

FRANK WATKIN'S SLATE. 25 Xenia Ave., Xenia, Ohio.

W. G. BENNETT'S SLATE. Drain, Ore., Feb. 22-March 12.

GUY WILSON'S SLATE. Baltimore, Md., (Caroline M. E.) March 12-26. Home address, 3 Brewster Terrace, Brookline, Mass.

JOSEPH OWEN'S SLATE. Lyons, Mich., Feb. 19-March 12. Home address, Boaz, Ala.

H. N. FOLLIN'S SLATE. Open dates after March 15.

EARL B. MOLL'S SLATE. Aynor, S. C., March 1-11. Atlanta, Ga., March 12-26. Permanent address, Conway, S. C.

E. DEWITT JOHNSTON'S SLATE. Kewanee, Ind., March 1-25. Home address, Croton, Ontario.

SLATE OF H. W. GALLOWAY AND WIFE. Litchfield, Neb., March 5-19. Home address, Palisade, Neb.

L. J. MILLER'S SLATE. Youngstown, O. (Belmont Ave., M. E. Church), Feb. 19-March 12. Holly Springs, Miss., March 14-31. Memphis, Tenn., (St. Johns M. Church) April 2-16.

SLATE OF C. L. WIREMAN AND WIFE. Delphos, Ohio, March 1-19.

SLATE OF A. F. AND LEONORA T. BALSMEIER. Sioux Falls, S. D., March 9-26. Satanta, Kan., March 30-April 9. Windom, Kan., April 13-30.

EVANGELIST J. L. GLASCOCK'S SLATE. Cuss Lake, Minn., March 5-19. Vacant date, March 20-30. Ramsey, Ind., camp Aug. 10-20. Vacant date, Aug. 20-30. Haviland, Kan., Sept. 1-10. Home address, 1350 Grace Ave., Cincinnati, Ohio.

M. E. BAKER'S SLATE. Rossville, Ind., March 7-26. Medaryville, Ind., March 28-April 16. Westpoint, Ind., April 18-May 7. Open date after May 7.

W. E. COX'S SLATE. Eureka M. E. Church, Bellingham, Wash., March 5-19. Permanent address, 5th and Marion St., Seattle, Wash.

J. W. HANGER'S SLATE. Otwell, Ind., March 6-19. Permanent address, Marion, Ind.

T. P. ROBERTS' SLATE. Albany, Ky., March.

SLATE OF E. E. SHELHAMER AND WIFE. San Diego, Cal., March 5-19. Pasadena, Cal., March 26-April 9.

E. T. ADAMS' SLATE. Chaplin, Ky., March 5-20. Open date, March 20-April 2. Hurlock, Md., April 2-16. Home address, Wilmore, Ky.

RAYMOND BROWNING'S SLATE. Winthrop, Maine, March 5-26. Fayetteville, N. C., April 2-23. Graham, N. C., April 30-May 21. Spray, N. C., May 28-June 18.

J. A. McCLINTOCK'S SLATE. Hazel Green, Ky., March 12-26. April 1-Open. (J. R. Kendall) May 1-14. Kavanaugh, Ky., May 15-31. June-Open. (F. T. Howard) July 1-30. August 1-13-Open. Campton, Ky., (camp) Aug. 15-27.

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PENTECOSTAL HERALD

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THE SIN OF INDIFFERENCE

By The Editor.

INDIFFERENCE, and consequent inactivity, is a very common sin of the times. We can but be surprised and grieved at the apparent unconcern of many people, supposed to be devout Christians, with reference to the attacks being made upon the Holy Scriptures within the Church. The situation is far more serious than some would have us believe.

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There is a class of Christians who would commit all things to God, sit down and take things easy with the understanding that 'everything will come out all right.' Not so with the disciples of our Lord. They went everywhere witnessing, protesting, proclaiming the gospel, condemning sin and winning the lost to Christ. They did this in the midst of suffering, opposition, persecution and death. It is quite proper to commit everything to God, but at the same time we should put ourselves into the battle for truth against falsehood, for right against wrong, for the Church against the world, for salvation against sin.

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Those who feel that they can do but little often content themselves by doing nothing. This is a great mistake and hurtful every way. Those who do what they can with eagerness and joy find their capacity and their opportunities increased for doing. God loves and blesses those who are willing to do their best. They come into the large places of active and fruitful service. The indifferent, the inactive, those who sit still and yawn and give no helping hand, they are the heavy load for doubt and zealous souls to pull against; they burden and hinder the cause of Christ in the world. They excuse their inactivity by crying 'Peace, peace, when there is no peace.' They ridicule those who are alarmed, who cry out against sin, who lament the unbelief and wickedness about us. "Oh, yes," they say, "making a fuss over nothing. There is no danger; everything will come out safe and well in the end."

* * * *

Things do not come out all right in this world. Unbelief and wickedness sow the seeds of rebellion against God—lawlessness, selfishness and strife; then war comes; fire and sword and blood and ruin; the legitimate harvest of the years of sowing and the indifference of that quiet, easy-going multitude who raise no cry of alarm; who wave no red signal of danger; who in stupid ignorance content themselves, who sit about in languid idleness until the eruption comes, the smoking volcano of human wickedness and wrath erupts and flings death and destruction in all directions, and the blind multitudes of helpless victims stagger about and die in the welter of human woe.

* * * *

What we need is a thoroughly awakened and genuinely active Christianity. The

great mass of men and women who believe the truth, to rise up and protest against a lie, to strike falsehood fast and furiously, to shake the very earth in protest against lawlessness, drunkenness, lewdness, Sabbath desecration, the blight of young womanhood, the extravagant, godless living, the dishonesty in trade, the hesitation and unequitable decisions in courts, the worldliness and formalities in the Church, the disregard of law, the corruption in politics, the diabolism in the press, the immorality of the stage, the unsanitary influence of the moving picture upon the moral and spiritual life of the young, the wickedness and sin about us everywhere, the servants of God ought not to sit still and keep quiet; the individual ought to speak out, the people ought to come together; groups should strengthen each other in the good cause; mass meetings should be held, protests should be sent up to the heads of governments, lawmakers and law enforcers ought to be admonished and assured of sympathy and assistance.

* * * *

Salt in the barrel may be good salt but to be useful the head must be knocked out and the salt rubbed in to those things that will perish without its use. The indifference and consequent inactivity of well meaning Christians is one of the greatest hindrances to the cause of Christ and righteousness.

The Coming General Conference



THE General Conference of the Methodist Church, South, meets in Hot Springs, Ark., May 1. There has been much discussion with reference to what this law-making body of the Church should do; many memorials have been sent up by various annual conferences.

It is quite manifest that there is a spirit of restlessness and discontent among the people. We can but believe much of this unrest arises out of a lack of the deep spirituality that should characterize the Church. When a people relax their strong grip of evangelical faith and lose the holy glow of Christian experience they become restless; they get the false notion that men can do with law what God alone can do with gospel. The real need of the Church is an old-time revival.

Somewhere in our Zion there is a place, and evidently a group of men, who are seeking to disparage the office of the Episcopacy and curtail the influence and prestige of our chief pastors. We do not believe that this influence comes out of genuine devotion to God, deep love for the Church or an intense desire for the salvation of souls. The bishops of Southern Methodism have been devoted to the 'Faith of the Fathers.' They have

stood for the inspiration of the Scriptures, the Deity of Christ, and salvation by faith. With this sort of spiritual leadership it will be difficult for the modern destructive critic to make much headway. If the bishops can be bullied, the prestige and power taken away from the office, and some men of questionable doctrinal integrity can be elevated to the office, the new theology men will have won a victory and there will be a loosening up of faith and spiritual leadership along the whole line of action.

We plead guilty to a firm belief in the polity, as well as the doctrine, of American Methodism. The progress of Methodism in this nation is nothing short of marvelous. Of course, the real power is of God. The gospel which Methodism has had to offer to the people appeals to head and heart, but much of our progress is due to our excellent organization. It will be difficult to improve upon our present polity and itinerant system. Of course, the office of Bishop carries with it large responsibility, heavy work, and constant criticism. It is impossible that all preachers and people should get exactly what they want; there are many difficult charges and no small number of preachers who are not especially acceptable or successful anywhere. These conditions make the office of Bishop a center of criticism.

We hardly think the brains and heart of the General Conference will consider seriously the proposition to limit the office of Bishop to a term of four years. This would be most unfortunate, and introduce into the Church a species of politics from which we pray the Lord to save us. There will be restlessness, dissatisfaction, and a constant crying out for change and laws and things, new and strange until we have a great revival of Bible religion, the very kind of religion that brought Methodism into existence. Such a revival would turn the attention away from law-making to gospel preaching.

The polity of Methodism, with its itinerant system, the spirit of consecration and self-sacrifice which goes with it, could never have been possible without the doctrine and experience of sanctification, as taught, urged and rejoiced in, by the early Methodists. This experience, or the groaning after it, made the itinerant willing to go where he was sent, and the people willing to receive whoever was sent. Nothing short of this sort of thing could ever have brought preachers and people into so splendid a spirit of self-sacrifice and consecration. If we want to preserve this splendid old spirit of Methodism that kindled revival fires throughout this nation and around the world, we must hark back to the old doctrine and experience that calls for entire consecration and the baptism with the Holy Ghost that frees men from sin and sets them on fire with a consuming longing for the salvation of souls.

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OF ASBURY THEOLOGICAL SEMINARY

The Danger Hour of Methodism.

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

METHODISM possibly in all its history never struck so perilous an hour as the present. There is the gravest crisis facing it. Never was there a moment more full of deadly peril. A large group of men at the head of things are determined to swing the old Church completely over to Modernism both in theology and practice. The higher critics in charge of the theological schools and the colleges are dealing hard blows to the Methodist faith. They are repudiating the Wesleyan theology in toto, crying out against doctrine and creed. They are tearing the old Bible to pieces, ridiculing the faith of our fathers that produced great revivals of religion and turned multitudes to God, and substituting religious education for the Holy Ghost. Then a great number of pastors occupying high places in the pulpits of the land are making a laughing stock of our creed and discipline. Indeed, it is high time that a lot of those high salaried modern preachers, puffed up with their infidel philosophy should be served notice in the manner Bishop Quayle did it once at one of his conferences. He said:

"If you don't believe our doctrines are in conformity with the Scriptures, that's nothing against the doctrines. Don't get the idea that your notions are going to alter the world. You don't have to be a Methodist. That's a matter of free grace. Don't think if you get some little unfaith into your mind that you are getting up. You may be getting off.

"We don't quarrel with anybody about our faith. You don't need to get up every Sunday and say 'I'm a Methodist.' Possibly, when you appear in your pulpit part of your listeners will not know from your actions that you are a Methodist minister. The greatest doctrines are the common possession of the church of God. But you haven't any right to stand in a Methodist pulpit and be paid by Methodists, and preach a doctrine in which the Methodist Church does not believe. Remember, if you get out of touch with our policies, there's a door out as well as a door in, and it is well-oiled. You don't have to approve our doctrines, but if you don't believe them, don't come with us."

Quite recently two New York M. E. preachers have gained considerable notoriety for their broad views. Of course the liberals, the higher critics, the dance loving, card playing, theatre going Methodists (?) will extol those up-to-date gentlemen for their breadth and courage, etc., but to real Methodists the whole thing presents a sorry spectacle. The whole trouble with our Church today she is too anemic to feel her wounds. If our Church had the vital spiritual life in her that she enjoyed thirty years ago she would speedily shake off those parasites that are sucking away the little life blood she has left.

In a recent "Literary Digest" under the head of "Lifting the Curse," some things are said that ought to stir the blood of every fighting Methodist throughout this country.

We read that Rev. Harry Dwight Miller, pastor of the Hanson Place Methodist Episcopal Church in Brooklyn, invited Harry Davenport, an actor appearing in "Thank-U," a play now running in New York, to address his congregation on "Clean Plays." Mr. Davenport said, according to press reports, that if the public boycotted salacious plays as it boycotted adulterated food products, the situation in the theater would be greatly improved. Managers, he said, produce, and playwrights write immoral plays because the public demands them. As for the actors and actresses, he asserted that the

"But," you say, "why raise any issue over these things? What good will it do?" Well, a faithful fight always does good, and all right thinking Christians should protest in most earnest and emphatic manner against the prostitution of religion by tying it up with these forces of worldliness and sin. I take this opportunity to raise the standard of God's truth and holiness in opposition to all of these things. At least the city ought to know that there is another standard—the standard of a pure church, the standard of a holy religion, the standard of a regenerate heart, the standard of victory over sin and the world, instead of weak-kneed, and cowardly surrender to them! We Christians are here in the world to "tear down the strongholds of Satan," and not to effect a complete offensive and defensive alliance with him!

Whenever the Church tries to capture the world by "fighting the devil with fire," she herself gets captured and scorched! The devil's specialty is fire. Furthermore, and most emphatically, every rightminded young man and woman today will resent the imputation that they can only be won and held to the church by pandering to the giddy and fleshly side of their natures. No! Christianity means heroic self-renunciation, or it means nothing at all. The only way that the church can really win and hold the young is by the beauty of holiness and the joy of service. Not to get something upon the low level of fleshly enjoyment, but to give something upon the superb heights of the spirit, is what the true church really stands for. The church had better have Gideon's little three hundred, if only they know how to pray and love souls and are set for the service of God and man in the spirit of self-sacrifice, than to have all of her teeming thousands of spoiled and pampered worldlings, who are compromising God's truth and dragging the white standard of Jesus Christ in the very mud and mire of self-indulgence and shame!

The Christian Church must divorce itself absolutely from the sinful world. Self-sacrifice has in it far more attractive power than selfish indulgences. God hasten the day when the leaders of our churches, and our religious forces everywhere, will come to understand this truth again, and will turn from the folly of compromising with sin and surrendering to the world!

Dr. John Roach Stratton,
Calvary Baptist Church, New York.

majority of them "are a decent sort. They prefer clean roles. Many of them do not like the roles the managers make them portray, but they have to earn a living and have to depict the characters the playwrights write for them. If the public demands clean plays, it will get them." It is the duty of the Church, then, declared Mr. Miller, the pastor, to aid in getting clean plays instead of condemning the stage. Christianity, he said, "is a religion of joy and happiness. There is not one word in the Christian or Jewish Scriptures prohibiting dancing, dramas and the playing of games." As he is quoted further in the *Times*, Mr. Miller declared:

"The Church will solve the amusement question not through inane and generally ignored prohibitions, nor through indiscriminate denunciation, but rather in co-operation with every agency to rid the dance of its objectionable features, taking its stand against gambling in any form, and helping the producers of clean plays in their laudable effort to establish a higher standard of dramatic production.

"Not in the standing aloof from life in complacent self-satisfaction that we are not as other men, but in moving out into the world of everyday life and seeking to bring life in all of its aspects into conformity with the will of God and the spirit of Jesus Christ will the Church become a positive and redeeming factor in the life of today and tomorrow.

"There have been many actors and some producers who have been men and women of highest integrity. We need more men and women of unimpeachable life to enter the profession.

"The theater is not the enemy of the Church, excepting when the Church, through inane and unreasoning attacks, has placed the stage on the defensive," said Dr. Miller in a later address, delivered before a Brooklyn lunch club. "With the persecution which the stage has endured for generations, the unjust slander, the contempt hurled at actors, condemned as a class for the delinquencies of a few, we only wonder that the stage is not more antagonistic." The fact of the matter, says Dr. J. Lewis Hartsock, pastor of St. Andrew's Methodist Church, New York, in an interview published in the *Times*, is "that what the Rev. Mr. Miller urges is the practice of everybody. The Methodist Church does not differ from other Evangelical churches in its practice in this respect." There has come, he declares, "an emancipation in the modern church in which people claim the right to think for themselves." As time goes on,

"People widen their experience. They are simply outgrowing these old points of view. There has been an emancipation in theological views about the verbal inspiration of the Bible. The belief in verbal inspiration is only technically held today by a great many people. Today we emphasize the spirit of the word. The great thing is to exercise discrimination. There are good books and bad, and you have to discriminate, but nobody can do that for me. . . .

"The attitude of most Methodists toward Darwinism, I think, is that it is accepted with reservations. There is a certain type of mind which carries it too far and makes it odious. But the principle is believed in generally. It is the great fundamental law of life."

What makes this spectacle of two Methodist (?) preachers in two important New York pulpits espousing the cause of the theater is that they are doing it at a time when Dr. John Stratton, the pastor of Calvary Baptist Church, New York, has been putting up one of the most courageous and outspoken fights against the theater iniquity that New York has seen in a decade or more. So intense has the conflict raged that Dr. Stratton's church the other Sunday was almost the scene of riot and the daring Baptist has been threatened by the enemy both within and without the Church.

Methodism in these days seems to be falling far below the Presbyterians and Baptists when it comes to standing up for the fundamentals and militant Christianity against the church's worst foes. It is sad indeed to find a Baptist preacher unsheathing the sword of the Lord against the iniquities of the theatre in modern Babylon and to find two Methodist (?) preachers taking sides with the theatre crowd, the movies, the dance hall and other like institutions that are in league with hell and the devil.

Hanson Place Methodist Episcopal Church which in the days of Bishop Foss and Dr. Buckley enjoyed notable revivals of religion under the sound scriptural thoroughly Methodist preaching of those men might well put on mourning and drape its pulpit with black and write over its doors "Ichabod," when it permits its pastor to be the champion of the godless theater, the iniquitous dance and the advocate of license that leads to licentiousness. Dr. Munhall has this to say in reference to Rev. Miller:

"Rev. Harry Dwight Miller, pastor of Hanson Place Church, Brooklyn, has gained for himself a lot of cheap newspaper notoriety by revamping infidel objections to the Bible and condemning the disciplinary rule forbidding dancing, theatre-going, etc. Of course this has drawn the "floaters" to

Hanson Place, and he is having quite a large hearing, and this spells success in the estimation of the Christian Advocate, which gives the young preacher a boom in a two-column notice with a picture of the inside of the church, showing a full house. The notice bears the title 'How a Downtown Church Came Back.' I have seen the like before, and the 'Comeback' proved to be a roorback. According to the Advocate attracting a crowd by sensational and disreputable methods has brought this one-time great church back to where it was under the able ministry of the late Bishop Foss and the versatile Dr. Buckley. But it is not; and never will be by the present methods. According to the published reports of his utterances the preacher does not believe the Bible is the Word of God, nor in the doctrines of Methodism. If any one waited on his ministry for the Bread of Life he would be handed a stone. No souls saved and no believer sanctified, and multitudes all about perishing in their sins. The situation is a tragedy distressingly intensified by the Advocate's commendation."

The trend in the ministry today is to compromise with the sins of the day and to clothe the spirit of the age in the purple of a plausible rhetoric. Years ago, Renau the infidel French writer, tried to dispose of the seriousness of the times by saying: "Noth-

ing is really serious at the bottom. Contentment can only be gained by gayety of heart; you enter into the ideas of the eternal through laughter and not tears." It would seem that a big crowd of Methodist preachers today have adopted the Renau philosophy and their remedy for the heartaches and sins of the day is through jazz and smiles and laughter and fun. They forget entirely the sacredness of their office and they choose no longer to remember that

"He that negotiates between God and man
As God's ambassador, the grand concerns
Of judgment and mercy, should beware
Of lightness in his speech.
'Tis pitiful to court a grin, when you would
woo a soul;
To break a jest when pity would inspire pa-
thetic exhortation."

Watkinson, of England, has well said: "A flippant, jovial philosophy ignores the fact of moral evil, shuts its eyes to the derangements and running sores of our nature and then invokes the sinful suffering crew: 'Be happy laugh and sing for after all it is not a bad world.' It will not do. "Take this fire out of my blood" pleads the angry. "Take this lust out of my soul," cries the covetous. "Take this passion out of my members," pleads the impure, whilst others

expostulate "Take this blindness out of my understanding; this hardness out of my heart; this torture out of my conscience; this paralysis out of my will." "We require medicine before muste, healing before picnics."

"Food, fun and faith" is the way one of the "big churches advertise their weekly prayer meeting. I suppose they would put up a big argument in the endeavor to prove that this was the "Jesus method." "The words of Jesus, "This kind goeth not out but by prayer and fasting" hardly ever enter into their calculations. When the Methodists forsake the upper room for the supper room, install the stage with its footlights and trappings; turn the house of God from a place of prayer to a forum for the discussion of questions of the times instead of the graver questions of the eternal; turn the place dedicated to the glory of God into a movie show it becomes no longer a matter of wonder that the doctrines of Methodism and its Discipline become a bore, an embarrassment and a handicap; no longer should we wonder that the altar is torn down and the amen corner is no more and that the glory has departed! From ministers and leaders who repudiate our doctrines and despise our discipline, who are men of the times and not men of God, good Lord deliver us!

At the Parting of the Ways---Where Stands Southern Methodism?

Bob Shuler.



EV. Bob Shuler is one of the most original and remarkable young men in the American pulpit. He is now stationed in Trinity M. E. Church, South, Los Angeles. It takes a real man to make an impression on the tremendous city of Los Angeles. Bob Shuler has made that impression. When we arrived in Los Angeles his name was one of the first we heard and we have been hearing it ever since. Immense crowds pack the vast auditorium of Trinity Church to hear him. He hands out the plain old gospel with no uncertain sound. We are glad to be able to give from his pen a number of stirring articles that will be especially interesting reading just prior to the coming General Conference.
H. C. M.

Chapter I.

Many storms are this day brewing. There are industrial gales about to blow, and fiercely. There are cyclonic social winds about to come forth from their storm caves. New politically disastrous governmental and even international blasts may hit the sails of Kingdoms and Republics at any moment. War's storm clouds are yet in the heavens. Moral and social upheavals prophesy a tornado of unrest, of discontent and even of rebellion. Anarchy's black billows are marked with the brazen lightning flash of contempt for authority and disrespect of law. Crime sweeps with the fury of a typhoon. Indeed, there are many storms this day brewing.

But no surer wind of destruction is bearing down upon us from any quarter than that blast of destructive tendencies that seeks to dethrone the Word of the Living God and qualify divine revelation by the standards of human thinking. "A New Bible" is brazenly demanded by more than one leading theologian. "The purging of the Scripture" is the end of a program set up by scholars of scientific endowments. "Cut out what you cannot prove by human-written history and human-constructed science," is the blunt, short way of putting a growing challenge of many churchmen, as they hold in their hands a book which to their fathers was an invincible guide but which has be-

come to them a discredited and partial program of mixed truth and error.

In the recent session of the Los Angeles Annual Conference a resolution or memorial was unanimously adopted, calling upon the General Conference which is to convene in May in Hot Springs, Ark., to meet this tidal wave of antagonism to the infallibility of revelation, so far as the Methodist Episcopal Church, South, is concerned. This memorial asks for four things. I desire to discuss its demands, item by item. It proceeds as follows:

"We, the members of the Los Angeles Annual Conference of the Methodist Episcopal Church, South, in session October 22nd, 1921, at Phoenix, Arizona, do most respectfully memorialize and petition your body (The General Conference.)

"First, that you pass strong and certain resolutions, binding upon the ministry and membership of our Methodism, calling upon all Boards of control and persons in authority of and in all educational institutions, owned and governed by our church, to set up immediately, the standard of absolute faith in the revealed word of God and implicit belief in the fundamental doctrines of Christianity as set forth in the Articles of Religion of our denomination, and Wesley's Sermons, as prerequisite to professorship within, or other official, relation to our institutions of learning."

At first blush, such a demand would seem to stifle freedom in scholarship and investigation. How can a man pursue with that independence necessary to true scholarship his investigations, knowing that an authorized compulsion faces him at every corner? How can a scholar retain his self-respect and bend his teachings to "thus saith the powers that be?"

But close examination of this resolution will convince any student that no effort is being made to tamper in the least with the scholarly attainment of any teacher in any school. Nor is there any attempt to stifle investigation or interfere with the freedom of any professor to study what he pleases or to arrive at any conclusion he desires. Only one demand is made: That our college professors stand by Revelation and teach the fundamental doctrines of Christianity.

When the scholarly attainments of any professor bring him to where he cannot do this, it then becomes Methodism's duty according to this memorial, to look among the scholars for a man who can. And I am very happy to announce that there are yet a host of men among the scholars who can.

In other words, the memorial does not contemplate the restriction of men's scholarship, but the selection from the world's scholars of such men as may measure up to the demands of Methodism in her Articles of Religion and in her doctrinal teachings as set forth in Wesley's Sermons. Other men have a right to reach any conclusions they like and teach what they please. Even those who are employed by us and thought to be safe teachers in our schools have the privilege at any time of departing from our standards of truth and leaving our institutions of learning. The memorial merely suggests that Methodism protect herself from teachers and teachings that are not Methodist.

Such a standard is certainly as fair as one that makes moral demands, social demands, or even demands of scholarly attainment as prerequisite to professorship, for the fact is that the taint of infidelity is more dangerous to any student body than the blight of immorality, the searing effect of social inferiority, or the deadening touch of inefficiency. So far as Methodism is concerned, it is more dangerous to the student for the teacher to deny the infallibility of revelation than for the teacher to be socially or morally unclean. Uncleanness is of itself abhorrent, while the denial of fundamental truth is often cloaked with such pretensions of scholarship as to make it most attractive. Methodism can afford anything rather than the subtraction from her sure faith and the weakening of her foundations of vital doctrines.

Undoubtedly our Educational Campaign was woefully harmed because of the lack of such an attitude throughout our Methodist Schools. And close students of conditions have become aware that among our laymen there is a growing conviction and determination that our colleges and universities

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Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

THE MAIN POINTS.

By Charles Reynolds Brown.



CHARLES Reynolds Brown, is, as is generally known, the Dean of Yale School of Religion. His style as a writer is engaging and lucid. His little book, "The Main Points," is thoroughly readable. It is divided into eleven chapters covering:

1. The Divinity of Jesus Christ.
2. The Atonement.
3. The Work of the Holy Spirit.
4. The Authority of the Bible.
5. The Utility of Prayer.
6. The Question of Conversion.
7. Salvation by Faith.
8. The Christian Church.
9. The Hope of Immortality.
10. The Final Judgment.
11. The Use of a Creed.

Dr. Brown's book is not technical, it is written for the lay mind, and much that it says is said both well and finely. His attitude as to the Deity of Christ is positive; he is a Trinitarian; he recognizes fully both the personality and works of the Holy Spirit; he treats prayers as a real force, God responds to it, it does things, nature's laws do not shut God outside his own world.

But upon Atonement, the authority of the Bible, upon justification by faith, and upon Conversion, the author comes decidedly short of the full Christian position. His attitude, also, upon the final judgment is hesitating. He presents arguments for and against those views: that of the universalist, that of the annihilatist, and that of those who hold to the eternity of rewards and punishments. The only conclusion of his book is to leave the whole matter open, his own inclination, it would seem, is toward the view which makes rewards and punishments eternal, but he does not definitely accept this teaching.

The careful reader of this important chapter of Dr. Brown's work will doubtless feel a keen disappointment. He will probably be inclined to the opinion that the author could have done something much stronger with the Biblical and credal items he accepts, if only he had taken more time. For example, he might have related to his problem the great conception advanced by Professor Olin Alfred Curtis in his volume, "The Christian Faith," namely, that in the instant of death all the choices of life sweep before self-consciousness for final review, and that there each man finally finishes and closes his life's attitude toward Christ and his salvation. This one tremendous idea has the most far-reaching bearing upon every objection to the idea of a final judgment. Before it every moral objection, such as these offered by the author, melts away as snow under the rays of the tropical sun. That Dr. Brown makes no use of such a deeply penetrating idea, and is so easily satisfied to leave the important truth of the future prospect for the wicked entirely enshrouded in mystery, argues probably, that his chapter was hurriedly prepared.

But we turn now to the consideration of our real criticisms of this engaging book, namely, its defective position as to Christ's atonement, as to justification by faith, as to the authority of the Bible, and as to Conversion. Upon each of these truths Dr. Brown takes about the familiar "liberal" position.

First the Atonement. In handling the Atonement Dr. Brown first outlines three theories that have been offered to explain it, namely, that it was a moral satisfaction, that it was a governmental expectancy, that

it was a moral influence upon the hearts of sinful men. These three he says cover the ground in this section of our traditional theology. All three he rejects.

The first is unjust, the second is a makeshift, the third is superficial. Then for quite a space he presents arguments in support of this negative position. He says, "If there were barriers on God's part which demanded the death of an innocent victim before forgiveness could be extended to the penitent, Jesus does not seem to know about them." p. 37. Again he says, "The very words 'reconciliation,' 'atonement,' 'propitiation,' 'justification,' never occur in the four Gospels at all." p. 40. He argues that the sacrificial ritual of the Old Testament cannot be the antitype of Christ's cross because "the choicer spirits of the Old Testament knew the mind of God sufficiently to see that he forgave men then, not on account of the bloody sacrifice, but on account of their penitence and faith." p. 41.

The author finally concludes by offering this as the interpretation of the idea of the atonement. That Christ's suffering for us was like that of Hosea's in his effort to save his fallen wife, suffering that was simply incidental to the practical expedients he made use of to accomplish her recovery. Christ did not go to the cross to accomplish anything for us. His cross was not a divine purpose. It was simply something incidental. His purpose was only to preach and teach God's holy love, to be loyal to this ministry at any cost, and to win us from sin.

In harmony with this idea he finds the analogy of Christ's suffering in the physician who "robs himself of sleep, hurries through his meals, carries the anxieties of a hundred households at a time and dies all too soon, having laid his life on the altar of the community's improved health." Then follows a list of other self-sacrifices. School teachers in their sacrifice of nerve force, railroad engineers in various relations, parents in giving up their larger comforts for the education of their children. "All this," says the author, "is of the nature of atonement." p. 50.

We hardly need to point out that all this is as remote from the New Testament atonement as an ant hill is from a mountain peak. Any one familiar with the teaching of Jesus or of his apostles will feel this instantly. Nor do we need to point out that it is equally remote from the positions of the great Church formularies. These all define the atonement as a propitiation, as the basis of justification. And these words are New Testament words, whether they are Gospel words or not. But what is this? Can the Church allow a distinction between its Gospels and its Epistles? Certainly it cannot, if it means to preserve any doctrine of inspiration worth keeping.

But then, too, the ideas conveyed by these words are Gospel ideas. In all four Gospels Jesus is pictured as having foreseen his cross from the beginning, and as having approached it not simply as foreseeing it, but also as fore-purposing it. He went to Jerusalem to give his life a ransom for many. His blood was for the remission of sins.

For the whole New Testament the cross of Christ did something for man that made possible the forgiveness of sins. It is a propitiation for sins. It stands as the completed work of redeeming love, in which divine righteousness finds full expression, so that God is, as St. Paul said, perfectly true to his righteousness and is yet the justifier of them that believe on Jesus.

Let us set forth the contrasts between this view and that of the author. The New Tes-

tament makes Christ's cross an amazing thing, an achievement of isolated grandeur. Dr. Brown stands it simply as one among many sacrifices. The New Testament makes the cross a divine purpose. Dr. Brown makes it purely incidental. The New Testament finds in the cross a note of awful ethical majesty, something that harmonizes with earthquake and thunder, with suffering and death. Dr. Brown finds in it nothing of the kind. The New Testament sees in the cross a sufficient salvation for all men, however helpless and guilty, who become united by a personal attitude of self-abandoning trust to the sublime divine and human personality who suffered and died there for them. Its message is the glad cry, "Look and live." But Dr. Brown sees in the cross only a supreme devotion that can help us only as we imitate its splendor in our lives.

So much for the author's conception of the Atonement. We now pass to its ideas concerning salvation by faith. In the past "salvation by faith" and "justification by faith" have been used as synonymous expressions. But "liberal" theology has dropped the latter, and uses the former because it can empty out of it all forensic and redemptional ideas. Justification by faith cannot mean anything but that we are in some way separated from the guilt of our sins by the sacrifice of Christ. But salvation by faith can mean that by an attitude of general trustfulness toward God we get the benefit of personal relationship to him. It is in this more generalized and less ethical sense that the expression is used in current "liberal" theology; and it is thus that the author uses it here. Faith is, then, for the author, a trust in the general goodness of God. It is not at all a trust in anything that Christ achieved for us upon the cross. There is no necessity of our pointing out the wide divergence between the two views.

(Continued)

Asbury College Convention and Commencement.

Make all of your arrangements to be with us at the Asbury College Convention and Commencement, May 24-31. We are expecting one of the greatest gatherings in the history of the school.

Hon. William Jennings Bryan has made a positive promise to be with us and speak May 30. This giant of intellectual and moral strength is making a splendid fight for the Bible and those things which will preserve the spiritual life of the Church and the integrity of the nation. Do not fail to hear him.

Alvin York, the saintly soldier who went through the World War without a cigarette or a drink of intoxicants, and lived a devout and holy life in camp, on ship, and distinguished himself above all other men in the tremendous struggle, has promised to be with us and give his testimony. We shall have a host of devout preachers and consecrated lay people with us at that time. Among others, we are expecting Rev. G. W. Ridout, D.D., a hero of the World War and a champion in the defense of the Bible and the advocacy of Methodist fundamentals. Few men on the continent today are doing greater work for the defense of the saving Gospel than Dr. Ridout.

We want a card from all persons who expect to attend this great gathering stating when they will arrive and how long they can be with us. Free entertainment will be provided for all who come and a warm welcome will be given. Faithfully yours,

H. C. MORRISON.

The Friendship of Jesus.

Mrs. Amy N. Hinshaw.

"Henceforth I call you not servants; but I have called you friends."—(John 15:15).



IN the process of full salvation, the work of the Holy Spirit is two-fold. First he purifies the heart, then he fills with his presence; first he ejects the "old man" of sin, then he comes in to abide. What does the infilling of the Holy Spirit mean to the individual? When he takes possession, what attitude does the Lord assume toward his surrendered ones? Is it the attitude of a beneficent master who will wisely direct the work of his servant, and take a kindly interest in his welfare? Yes, he will do this, and infinitely more. Does he come then, in the role of a compassionate Father whose paternal heart beats a quick response to the needs of his redeemed children? Yes, he does. For, although we are adopted into God's family at conversion, we never realize the full meaning of the Fatherhood of God until the Spirit comes to abide. And truly it is an exalted privilege to be allowed to sit at the family table which our Father has spread with all spiritual blessings, and there sup with him, and he with us!

But the baptism of the Holy Spirit means much more even than this, for there is a relationship still more exalted than that of father and child.

"Henceforth I call you not servants—but I have called you friends."

Friends! What is a friend? A friend is that individual whom your soul fastens upon because of something within him that responds to your own deepest need. Emerson says that a friend is one with whom you can be absolutely sincere. In his presence you may lay aside the conventionalities which hide your real self from the world, and you can bare your soul to his gaze, knowing that he will understand, and respond, and be tender always. In return he uncovers himself to you, and the result is friendship or fellowship. This is a blessing which the human soul craves, and continually seeks after, but it is seldom realized in completeness. If you doubt this statement, look back over your past life, and count its disappointments. How often have you centered your affections upon one and another who appeared to understand and respond, but in some time of testing they have miserably failed. At such times the iron has entered into your soul, and you have been tempted to lose faith in all humanity.

Family ties are tender indeed, but we have no choice in regard to them, while sometimes parents and children are uncongenial. Friendship is a more exalted relationship because it is a matter of deliberate choice, and it implies the mutual blending of two congenial souls.

Now when the Holy Spirit comes to abide, he satisfies this natural craving of the soul for fellowship, for he brings Jesus to be our friend, to fill the aching void left by earthly friends who have failed.

Oh! "what a friend we have in Jesus!" He is the one who will understand, and respond, and be tender always, and he will never fail. "I will never leave thee, nor forsake thee."

Wonderful friend, and still more wonderful thought that he has chosen us. "Ye have not chosen me, but I have chosen you." We cannot understand why God should desire the fellowship of his earth-born children. Yet he always has. He loved to walk with our first parents in Eden. He walked with Enoch on earth for many years until at last one day they walked the way home together,

and Enoch never returned. Abraham was the friend of God, and the Lord loved to confide in him.

So, although we are most unworthy, our Savior has chosen us to be his friends. He has done this, not only that we may lay bare our hearts to him, but also that he may reveal himself to us! "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known to you." He wants us for his friends that he may share with us his most precious secrets!

So it is not hard to understand why our hearts must be cleansed from sin before the Holy Spirit can become our abiding portion. The hateful, carnal nature can never respond to the wooing of the pure and spotless Son of God. Its presence within will rather cause us to hide our faces from him, just as Adam and Eve tried to hide from the approach of Jehovah. But let the "old man" of sin be replaced by the Holy Spirit. The purified soul becomes at once a kindred spirit which turns to the Savior as a plant turns its face toward the sun. It instinctively recognizes in Jesus the one congenial spirit who is "the chiefest among ten thousand" and "altogether lovely."

"If we walk in the light (holiness) as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth (keeps continually cleansing, moment by moment) from all sin."

So it is only the indwelling Spirit, the constant companionship of Jesus, that can keep us cleansed from sin and preserve us "unspotted from the world." Let us watch and pray, and carefully guard every loophole, lest something should come between us and our Lord; for the enemy of souls is constantly watching for an opportunity to bring about that result.

Dearly beloved, is not the friendship of Jesus well worth the price we are asked to pay for it? Mary of Bethany turned aside from pressing household duties to enjoy the Savior's fellowship for a little season, while Paul "counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Shall we, then, hesitate to surrender the little all that we possess in exchange for the priceless privilege of an intimate fellowship with the Savior—a fellowship which allows us to lean upon his breast, so close to the Divine heart that we can hear the whispered messages which are to be the inspiration of our lives, although they are unintelligible to the world, because it "seeth him not, neither knoweth him."

Nay, let us gladly relinquish the dearest of earth's treasures that we may possess this pearl of greatest price, to "know him, and the power of his resurrection, and the fellowship of his sufferings."

The Present Crisis in Methodism and How to Meet It.

This booklet by Rev. G. W. Ridout, D.D., is an able discussion of one of the most important and vital subjects claiming the attention of Methodist people in these United States. It ought to have a wide circulation and thoughtful reading among Methodist people everywhere. We commend it most heartily and wish every Methodist minister in the U. S. would give it a thoughtful reading. It is a booklet of 39 pages, well printed and neatly bound in paper, and can be had of The Pentecostal Publishing Co., for 15 cents. We urge upon the members of the American Methodist League to secure a number of these books and spread them broadcast among the people. They can be had in quantities at a reduced price. Write at once to J. H. Pritchard, business manager of Pentecostal Publishing Co., and get rates and help to sow down this book among the people.

H. C. MORRISON.

Brother Pickett Says:

One of the greatest battles to be fought by the people of God in this generation is on the inside of the church. The infidels of other generations were outside, now they are inside. Observe the following quotations:

"The best of the Hebrew prophets were like the whirling dervishes, going through bodily contortions until semi-conscious, when their mutterings and expressions were taken down by their followers and supposed to be predictions of the future. This is predictive prophecy. Possibly some clairvoyant faculty existed in some of them."

"The book of Daniel belongs to that Apocalyptic literature of which there was a large lot in his age, the Maccabean period, all fanciful and fictitious."

"Thus saith the Lord; claimed by the prophets, is a psychological phenomenon of those men, never to be regarded as direct revelation from God."

These quotations are given by T. C. Horton, in *The King's Business*, being taken from Knudsen's "Beacon Lights of Prophecy." Stop, reader. Go back and read those extracts again, and remember that Knudsen is a theological teacher, a writer of note on Scripture themes, and that his books are in the Course of Study and in the leading preachers' libraries.

Mr. Horton also gives the following extracts from Prof. Franklin Rall's "New Testament History":

"Christ was not conscious of his Messiahship, nor called to it, until his baptism by John."

"Christ fully expected the Jewish people and rulers to accept him up to his entry into Jerusalem at the last, and then changed his plan."

"Christ then decided he must die for his views of the kingdom he came to found."

The same writer quotes Professor W. N. Clarke as follows, the extracts being from his "Theology":

"The Bible has many contradictions and inaccuracies, and never claims to be wholly inerrant."

"It (the Bible) does not need inspiration of God, if it is true, and inspiration would not avail for its contradictions and inaccuracies."

"If God the Father freely forgives sinners, no atonement is necessary. If there is an atonement required, God does not freely forgive."

Believer in the Bible, what do you think of these sayings of men in high places in the theological world? Could Voltaire, Paine or Bob Ingersol beat it? If these men are not infidels pray tell me what they are, and what sayings might be expected of an infidel?

There is another thing worthy of note,—these men are all post-millennialists and are bending every energy to destroy pre-millennialism. But Daniel, Isaiah, Peter, Paul, John, and, best of all, Jesus, were thorough pre-millennialists; I am glad to say, "I'm one of them."

Let me report, that in recent weeks I have preached in the Methodist church in Elkhorn and Greensburg, Ky., and the Methodist, Baptist and Disciple churches in Campbellsville—the three largest churches in Taylor county. Have just closed a 12-days' engagement with the Menonite Brethren Church in Elkhart, Ind. The house was packed. One night I counted fifty standing, after the aisles and gallery were filled and many turned away. God was with us and souls were blessed. Two delegations from other towns came to engage me for a series of prophetic messages. Am now at Foraker. Go next to Goshen, and then to Ft. Wayne. Brethren, cling to the old Bible, God's own book, and tell the people that Jesus is coming soon. My heart bids him welcome.

L. L. PICKETT.

AT THE PARTING OF THE WAYS—

(Continued from page 3)

must either stand true to the fundamental faith of our fathers or go out of business. Whatever may be the decision of many of our ministers as to the popularity of the skeptical and critical attitude relative to the Scripture, it is certain that our laymen believe that the Word of God is either all our fathers claimed, or nothing. For this reason, our schools, it seems to me, hang their hope of life itself on a solid and squarely pronounced faith in the infallible inspiration of the Holy Book.

The very church is agog at this hour over the production of a book on the Old Testament by a man, at the time of its writing, connected with the faculty of one of our Theological schools. Almost sensational results have followed the publication of that volume. It seems to me that the reception accorded that book by the rank and file of Methodism should be proof sufficient that our church is not ready for any departure from the old land marks. Nor will the men in the ranks stand dumb when question marks are written upon the pages of Holy Scripture. The Bible, they believe, is either true or false; all true or all a lie. The Word of God, they hold, is either the very words of God or else it is a laughable joke; and its triumphant march through antagonism and against opposition to this hour does not seem to convince them it is a joke.

Therefore, at the very moment when the whole Christian world is about to be forced asunder over the matter of inspiration, it is well that Southern Methodism find her ground and take her stand. It is not a quarter of a century until a widening gulf will separate two schools of religious thinking. As pronounced as the early differences between Arminianism and Calvinism will be the differences between these schools. They will battle like two mighty armies; the one for the old doctrines of entire revelation, of the complete truth of the whole Bible, of the power of God to give His revelation and preserve it to this hour; while the other will stand a mighty host of those who undoubtedly hold that the Bible, and even God Himself, must account to human scholarship, and win or lose upon the platform of historic and scientific investigation. One side will hold aloft a God who laughs at the restrictions and limitations of human knowledge, while the other side will hale God into court and ask him to give an account of himself.

In my opinion, it will be impossible for any church or religious organization to steer between these two schools of thought. In my own mind, there is no doubt as to the body that will finally win, for indeed the battle has been fought before. I am convinced that skepticism has no permanent vitality. I am sure that doubt will lose both strength and valor before many rounds have been contested. The questionings of uncertain men can never stand before the certainty of faith which has moulded the souls of martyrs and crowned with glory the heads that fell by guillotines. The very "mystery of grace" is its most certain weapon. That mystery heralded the fact of God within its undisturbed advance.

Therefore, I am solicitous for the church of my fathers. If we must stand on one side or the other, the hour has undoubtedly come for us to decide where we will cast our lot. The great Baptist Church is wonderfully far-sighted and has exercised a mighty discretion in the wisdom with which she has stated her determination to chase the scholarly infidel from the lecture rooms of her schools. Will we be equally wise? Methodism stood there first. Shall the first remain to the last?

(Continued)

Reply to Dr. E. L. Powell's Sermon on Evolution.

Rev. Andrew Johnson.



R. Powell makes the statement that the men who are talking most about this matter frankly confess that they don't know what evolution is. But every member of the Legislature, while he may not be scientifically posted on the nice points in the theory, knows that Darwinism stands for the descent of man from the monkey. This is the crux of the whole question. No one objects to an evolution defined, as growth, an unfolding, development, progress and cultivation. Our objection is not against involution, evolution, convolution, revolution but transvolution or the transmutation of species.

Dr. Powell limits evolution exclusively to structural development and then goes on to defend Darwinism. But Darwin expressly declared: "Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits and an inhabitant of the Old World."

Dr. Powell says, that the theory of Evolution makes God a part of the whole process of creation. He further states, that the world is still being created. Here he fails to distinguish between originative and formative creation. Real fiat creation is calling into existence that which had no previous existence. Will Dr. Powell affirm that this kind of creation is still going on? Yet this is the kind of creation for which evolution cannot account. It cannot account for the origin of matter, the origin of life, the origin of force and the origin of species. Darwin himself admitted that, as to the origin of things, he was in a hopeless muddle.

Dr. Powell grows eloquent in his pantheistic peroration in regard to God being imminent in the singing of the blood, the throb of the brain, the glide of the glacier, the gleam of the lightning, and the rumbling thunder. The tendency of modern thought and destructive criticism, as reflected in Dr. Powell's pantheistic plea, is to blot out all distinction between the Transcendence and the Imminence of God. It is a rebound from the deistic notion of an absentee God. But there is no need to follow one extreme with another. God is not a part of the process of continuous creation. He is prior to, independent of, yet He interpenetrates all and is mixed with none. We must not imprison God in the world, like the sap is imprisoned in the tree.

Dr. Powell practically does away with the laws of nature. He bluntly says: "There is no such a thing as impersonal law." We admit that law is a mode of procedure. But God is not so pantheistically penned up in the Universe, that each single operation of a natural law is the result of a direct act of Deity.

Dr. Powell seems to exult in the fact that the Bible does not know anything about gravitation. Did he ever read in Job, where God stretched out the north over an empty space and hung the world on nothing? He thinks that the Genesis conception of the world is very crude and unscientific. But Prof. Dana, the famous geologist decided, that question in the dispute between Prof. Huxley and William E. Gladstone. He said: I agree in all essential with Mr. Gladstone. There is no contradiction between Genesis and geology. There is no contradiction between Genesis and the Copernican theory in the heliocentric system of astronomy. The word rendered firmament in the Old Testament is better translated from the Hebrew by *Expanse*.

Dr. Powell tells us, that the Bible is no authority on House Keeping. But if all the

modern housekeepers would go according to the Bible, we would have better homes and a better world. The Bible is not a cook book of course. We do not need Dr. Powell's bureau of information on this line. The Bible says it is not good to eat much honey. If the venerable doctor doubts this statement of the Bible, let him test the scientific accuracy of the statement. Again he informs us, that the Bible is not authority on agriculture. No one has ever claimed that the Bible is a farm Journal. Dr. Powell must surely know that there is a difference between *authority* and *authenticity*. The Bible is not a text book on science, housekeeping and agriculture; but the Bible is true—*what* it says incidentally on these subjects in the way of illustration, is accurate and correct.

We are utterly at variance with the view of modern destructive criticism that the Bible is only correct in ethics. Dr. Powell is badly tainted with destructive criticism, which holds that the Bible contains errors in geography, astronomy, biology, geology,—in a word errors in science, but that its moral tone is infallible. But *falsus in uno, falsus in omnibus*. If the Bible is full of errors on everything else but religion, how can we trust it as an infallible guide in ethics. As for me give me a whole *Bible or no Bible at all*.

Articles of the American Methodist League.

Article I. Name. The name of this organization shall be "The American Methodist League."

Article II.—The object of the League shall be to defend and propagate Methodist fundamentals, to counteract and to oppose destructive criticism; to earnestly contend for the "faith once delivered to the saints," and to restore the original doctrines of Methodism to their rightful place in the Church.

Article III.—Membership. Any member Methodist Episcopal Church, South, who subscribes to the objects of the League may be eligible to membership.

Article IV.—Officers. The officers of the League shall consist of a president, three vice presidents, a corresponding secretary, recording secretary, a treasurer, and additional eight members who shall constitute the Council.

Article V.—Methods. The methods of operation shall be to hold conventions, conferences and other public meetings, to publish literature and to promote revivals of religion and to "spread scriptural holiness over these lands."

BY-LAWS.

I. Meetings. There shall be an annual meeting of the Council held at Louisville, Ky., at which time election by ballots of officers and Council shall take place. Time of said meeting shall be fixed by the Executive Committee.

II. Executive Committee. The Executive Committee shall consist of President, Secretary and one Vice President.

III. Amendments. Any changes in the Constitution and By-Laws at any of the regular meetings of the League.

ELECTIONS.

President—Rev. H. C. Morrison.

1st Vice Pres.—Rev. W. G. Nixon.

2nd Vice Pres.—Rev. J. E. Hewson.

3rd Vice Pres.—Rev. W. L. Clark.

Corresponding Sec.—Rev. G. W. Ridout.

Recording Sec.—Mrs. H. C. Morrison.

Treasurer.—C. C. Valade.

Council: J. W. Hughes, E. T. Adams, John F. Owen, Andrew Johnson, B. W. Ayres, M. Vayhinger, J. L. Brasher, E. K. Pike.

Every Methodist should read Dr. Ridout's, "Crisis in Methodism." It is an alarm bell to the Methodists. Be sure to get a copy right away.

Good News From The Evangelistic Harvest Field.

REPORT.

Rev. G. W. Ridout reports an unusual revival at North Lima, Ohio, with Rev. E. L. Hill. The old time power came down. There were many remarkable conversions. Some were so convicted that they neither slept or could work. When converted they came through with a shout. It was like "40 years ago" they say. The last Sunday night was a high time. Meeting closed about 11 P. M. More wonderful conversions. Dr. and Mrs. Ridout preached the old fashioned doctrine of power, holiness, hell, judgment, and baptism of the Spirit. Their next meeting is at Kittanning, Pennsylvania.

A GREAT PREACHER TO ENTER THE FIELD.

We are glad to announce to the holiness movement at large that Rev. John J. Hunt Jr., of Lehigh street Easton, Pennsylvania is to enter the evangelistic field after conference in March, and will be ready to answer calls after April 1.

Brother Hunt is one of the strongest Methodist preachers we know. He has been an efficient pastor for years, but feels that the Lord has called him to the field of evangelism. It was our good fortune to have him as my associate preacher in the National Park campmeeting N. J., five or six years ago. He is a sweet spirited man, full of the Holy Ghost, and is a college graduate, indeed a scholar of no mean ability. Brother Hunt will be a great adjunct to the evangelistic force in our church and camp meetings. We can recommend him as a safe, holy, and successful minister of the gospel of Christ. Any pastor or camp meeting committee desiring help will make no mistake by calling this man of God. We sincerely hope that he will be kept busy winning souls. This is being written without Brother Hunt's knowledge.

J. B. McBride.

INDIANAPOLIS, INDIANA.

Greetings in Jesus' name, and may God bless you all and make us to sit together in heavenly places in Christ Jesus. I have just closed a meeting at Jacksontown, Ohio, with Rev. Edwin M. Larason, pastor of the Amsterdam U. B. Church, just a mile and a half east from Jacksontown. We found Bro. Larason a true yoke-fellow, a beloved brother in Christ and preaching and having the experience of holiness and stood by us nobly during the entire meeting. God manifested his saving and sanctifying power in giving us some thirty odd souls for our labors and the entire community was stirred.

Bro. Larason tried to make the meeting a community meeting, touching all of the churches, consequently we preached twice in the Presbyterian Church, four times in the Jacksontown U. B. Church, and five times in the M. E. Church. We found that quite a few of the M. E. people did not stand for the doctrines of their own church, which is "Christian Perfection," especially those that believe in making a God out of their stomachs and that are bowing at the shrine of the Grange Goat, the three link goat and the compass and square goat, and that gang at Jacksontown in the M. E. Church has not much respect for a Methodist preacher that preaches the real doctrine of his church. May God yet save those poor duped souls and open their eyes to their real condition. However, we found some real earnest souls that are standing true and trying by God's grace to hold up the standard.

I have some open dates for April and May. May God bless and sweetly keep you all.

John H. Hewson, Evangelist.

CEDAR RAPIDS, IOWA.

We are happy to report to our readers at this writing of the gracious convention held at Cedar Rapids, Iowa, Jan., 31 to Feb., 12th. This convention extended over a period of ten days, the last five days members of the party divided their time and held a convention in the M. E. Church, at Anamosa, Iowa. We can say with the language of the Scripture, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ." For surely God did minister to us from heavenly places.

The meeting at Cedar Rapids, was held in the United Evangelical church, Rev. Duffy pastor. The party had been engaged for this meeting by the Linn Co. Holiness Association, Bro. McCune, president. This was considered a great meeting for several reasons, the chief being that of getting the truth of Holiness properly set forth. There had been an unfortunate thing occurred in this city just a few days before the meetings opened. A preacher, and leader of a mission of some two hundred members had been mistreated by a mob of the "baser sort" and sorely persecuted by the newspapers of the city. The conduct and teachings of this sect had as usual, been put in the class with the Holiness people. This had a tendency to cause some to look upon the Convention with suspicion. But thanks be to God, we have reasons to believe that many who came to criticize went away to praise. God put his seal upon the work and gave fruit as evidence of His approval. Several families were reunited through saving grace. Hungry church-members came and found He was

able to satisfy their longings. In all there were a hundred and twenty-seven at the altar during the ten days. Also there were twenty or more saved and sanctified at Anamosa during the few days there. Brethren, we do not need to defend the doctrine of Holiness; what we need to do is to preach it. It will speak for itself in the fruit it bears. Let all our friends pray for an "open door" in all churches that this great truth may be presented to the souls that hunger and thirst after Righteousness.

Christou Doulos.

BROOKVILLE, INDIANA.

The dear Lord gave us a very successful meeting with the Nazarene Church at Lexington, Ky. No general break but a few at a time until 32 reported victory, for which we praise God. We had splendid Noonday meeting at the Laundries, and Railway machine shops. Wherever we go we certainly find some folks hungry for Jesus. On two Sunday afternoons Companion preached at the peoples Mission, where we also sang some special songs. We had a fine time with the folks of Lexington and certainly do love them all.

J. E. and Ada Redmon, Evangelists.

COLLINGSWOOD, N. J.

Have just closed a two weeks' meeting in the M. E. Church, at Windsor, N. J. This was one of the very hardest fields we have ever had. There seemed to be no real spirituality, no one to testify or lead in prayer, not even the Sunday school superintendent. No one wanted a revival but the pastor. We worked and wept and prayed until the second week when God by the Holy Spirit broke through in wonderful power until sinners cried out for mercy. The entire church moved up to the altar for reconsecration, and quite a number broke out in prayer and testimony. Hallujah!

Bessie B. Larkin.

LUMBERTON, N.C.

I am here in a meeting that is proving to be one of the greatest of my experiences. It began some two weeks ago, and I imagine will close Sunday night. There have been numbers and numbers converted, reclaimed and baptized with the Holy Ghost, most of them coming through to a real place where they could testify to the "grace Divine," being able to save. There have been nearly forty to make application so far for membership in the Southern Methodist Church.

I go next week to Fair Bluff, N.C. to be there two weeks. I crave an interest in the prayers of The Herald family for that meeting.

Earl B. Moll.

RECOMMENDATION.

Having been for several years one of the General Evangelists of the Church I have had unusual opportunity to know our evangelistic talent.

James V. Reid, who for several years was associated with me as Chorus Director and pianist, has just resigned as Pastor's Assistant, First Church, Ft. Worth, Texas, to reenter the evangelistic work.

I do not know his superior. He is the best combination of preacher, personal work director, song leader and pianist I ever saw. Absolutely true to the church. His piety and leadership make him a success everywhere.

He expects to assist pastors in their meetings. Take my word that to secure him will prove a great blessing to your people. Address him care of First Methodist Church, Ft. Worth, Texas.

Arthur J. Moore

Pastor Travis Park M. E. Church, San Antonio, Tex.

WILMINGTON, DELAWARE.

It has been sometime since we gave a report through the columns of The Herald but we have been busy for God and come to you with a report of victory Nov. 3-21 we, with Evang. H. C. Zepp, were engaged in a meeting in Washington, D. C. Much was against us there and the devil seemed determined to defeat us but God held us steady and gave victory. Brother Zepp preached in the fear of God and with love for all and souls were blessed and brought nearer to God.

Nov. 27, Dec. 11, we assisted in a meeting in the M. E. Church, Wellsburg, West Va. The pastor, Rev. W. E. Dean, stood by us faithfully and God gave us a good meeting. The church was greatly blessed and helped and made better for God, we believe.

December 12-29, with Rev. W. H. Hudgins, we assisted in a meeting at our own home. God blessed Bro. Hudgins in giving the truth and even though there were not great numbers at the altars we had real victory. Souls were saved that are going on with God. One young man, for whom many had been specially praying, was brightly saved and has since been wonderfully sanctified. We believe he will prove a great blessing as he goes on with God.

January 1-20, we were in a battle in the M. E. Church at Cleveland, Kansas. Rev. C. M. Dunaway was the evangelist. It is needless to say much of Bro. Dunaway as most of our readers know him. He makes no allowance for sin but "puts the plow in

and plows deep." God greatly honored his preaching and gave many souls. Most every service was fruitful. As a result of the meeting about twenty-five family altars were erected and there were about fifty accessions to the church. Bro. C. H. Coppedge, the pastor, is a young man who is out and out for God. He and his splendid wife proved a great help and blessing in the meeting. From here we moved on to the M. E. Church in Syracuse, Kansas. G. L. Coppedge, a brother to the Mr. Coppedge at Cleveland, was the pastor. These young men are both Asbury boys. How we thank God for such men and wish our Methodist churches had more such pastors. In the Syracuse meeting there were nearly two hundred seekers and some were real finders. Brother Dunaway seemed to preach with unusual unction. How God did bless! About twenty family altars were erected and about seventy-five new members were added to the church. We closed on Sunday night with the church crowded beyond its capacity. Many were turned away. This was our first time to labor in Kansas and we enjoyed every moment of the time spent there. We learned to love the dear Kansans and shall not soon forget their kindness to us. May God bless them all!

We are now in the Scott M. E. Church in Wilmington, Delaware. Rev. Thos. J. Sard, the pastor, is a man who knows God and is letting him have his way. Our next place is in the St. John M. E. Church in Augusta, Ga., with Rev. C. C. Jarrell. Keep us on your prayer-list. In His Service.

The Mackey Sisters.

A GREAT REVIVAL AT SYRACUSE, KANSAS.

The greatest revival in the history of Syracuse came to a close Sunday night February 12. More than one hundred and fifty people knelt at the altar for reclamation, pardon, or purity. The services were held in the Methodist church under the leadership of Evangelist C. M. Dunaway of Decatur Georgia the preacher, and the Mackey Sisters of New Cumberland, W. Va., singers. The effect of the great awakening was felt for miles in all direction. Some people came for thirty-five miles. Great crowds were turned away at different times. Beside the general effect of moral uplift about seventy-five new members will unite with the Methodist church and some will enter the other church. Rev. Dunaway is one of the most fearless preachers of the old time gospel we have in the Evangelistic field today. He is a man of pleasing personality, always happy and is a living testimony to the Gospel he preaches. His messages are clear and practical, illustrated from incidents drawn from his wide experience, reinforced with God's word and presented in intense earnestness. No matter how dark the picture of sin he presents the Christ he presents is abundantly able to save from the uttermost depths to the uttermost heights. The writer was converted under the ministry of the great man of God. A truer, more lovable, or better Evangelist cannot be found than Dunaway.

The Mackey Sisters are simply wonderful. Sweeter Gospel singers there may be this side of Heaven, but I have never heard them. The people here were more than delighted with the team. These consecrated girls, not only sing to the delight of the audience but are most excellent altar workers, children and young people's workers.

Rev. Dunaway and the Mackey Sisters do not work together regularly. But they are certainly some of the most satisfactory, delightful, and thorough Evangelists in the work today. I unhesitatingly endorse and recommend them to any pastor or camp meeting committee.

G. L. Coppedge, Pastor.

REPORT.

Just closed a successful meeting in the Grace M. E. Church, Newport, Ky., with the pastor, Rev. E. R. Overley, who is an old friend of the writers of several years standing.

This revival was conducted in the midst of strenuous times in this place when the city was being patrolled by state troops owing to labor disturbances and general lawlessness on the part of moonshiners and bootleggers. A great clean-up campaign was started in which the Federal Prohibition officers and state troops swooped down upon sixty saloons and cafes and confiscated booze and stills and gambling machines galore.

Notwithstanding the excitement and confusion and uneasiness that existed throughout the city during the entire meeting, it was pronounced by the pastor the best meeting during his pastorate there of three years. Between 35 and 40 were at the altar. Some were either converted or sanctified in their homes.

We had associated with us in this meeting Rev. S. C. Rice, of Sturgeon, Ky., as song evangelist, whose ministry in song was a great blessing to the meetings. We closed Sunday night with eleven at the altar, most all getting through. Much conviction and sound conversions were the order of the day. To God be all the glory and may He abundantly bless both pastor and people as they continue the work is the prayers of yours for success.

H. W. Sweeten.

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(Continued from page 1)

Let our annual conferences be great seasons of grace. Let our bishops exhort the preachers to go forward groaning after full redemption. Let them witness to the fullness of the blessing; our altars will be filled with preachers and people seeking the baptism with the Holy Ghost, our annual conferences will be times of pentecost, revival fires will break out all over the Church, abundant financial support will be forthcoming, and Methodism will gird herself anew with the power of God to evangelize the world.

You can't revive the Church, deepen the spiritual life, bring men to a humble consecration to the itinerancy by sneering at the "second blessing," by ridiculing the faith and teaching of our fathers on holiness, by casting innuendoes and insinuations at those who have found a wonderfully cleansing baptism with the Holy Spirit.

Some very unfortunate seed have been sown broadcast in Methodism for the last three decades on the subject of holiness. Certainly much of this sowing has not had a tendency to lead our preachers and people to 'groan after' the baptism with the Spirit and perfect love. This seed sowing is producing its harvest, and only God through resolute, brave, and consecrated men can save the dear old Methodist Ship from some very dangerous reefs. May God undertake for us. We shall see what we shall see!

Brother Reid in the Field Again.

Rev. J. V. Reid, one of our very best song evangelists, has been for the past year assistant pastor in the First Methodist Church, Fort Worth, Texas. He is now going into his chosen field of evangelistic work. Bro. Reid is well known throughout the country as one of the most choice Christian gentlemen in the evangelistic field. He is a great song leader, a fine pianist, and knows how to organize and get the best work out of great chorus choirs. For a word of commendation he refers us to Bishop Ainsworth, Dallas, Tex., Dr. E. P. Culver, P. S., Fort Worth Dist., Ft. Worth, Texas, or Rev. A. J. Moore, pastor Travis Park M. E. Church, Dallas, Tex. We commend this brother to anyone desiring his assistance in revival work.

H. C. MORRISON.

Rice and Rall.



THE above are the names of two influential men in the two great Sister Methodisms; they are leaders as destructive Bible critics. The students under these men saturated with their doctrines, with the unbeliefs in the Scriptures which they teach, are not, and cannot be, faithful evangelical preachers of the gospel. Any revivals they may hold and persons they may take into the Church, is no proof that they are true preachers of the Word of God. Mormons take in members; Christian Scientists scoop them in by the thousands, so do the Dowieites. Campbellism, in its early history went about the country ridiculing the Holy Ghost and the new birth and took in members by tens of thousands.

No man or class of men can endorse Rice and Rall and be faithful to the Bible, true to Jesus Christ, or a safe and sane teacher of the Word of God. Such men ought not to be encouraged, supported, or defended by Methodist people who are true to the Word of God, to the Deity of Jesus, and who love true Methodism. We are facing serious facts. The time has come to raise the battle cry throughout this nation, "Who is on the Lord's side?" If it means division, then let division come. There can be no harmony between light and darkness, between Christ and Belial; between such teachers as Rice and Rall and those who believe in the inspiration of the Bible.

The Methodist Church in its doctrines, its church edifices, its schools, its hospitals, its foreign and home missions, has been built up, paid for, and is owned by those Methodists who believe in the inspiration of the Scriptures, the Virgin Birth and the Deity of Jesus Christ. Let those who have given up the faith in the Bible, who deny that the prophets foretold the sufferings of Christ for the redemption of the race, who question his Deity, who claim that he was mistaken in his teachings, that like any other man he was swayed and influenced by the surroundings, opinions and teachings of his times, pack up, bag and baggage, and get out of Methodism, and build a church of their own. Those Methodists who tamely submit to, and willingly support such men, are either backslidden, have given up the faith, or are miserably ignorant of the trend of things and the serious situation which confronts us, or they are wickedly indifferent to what is believed and taught in the Church, or they are cringing cowards and remain quiet because they have not the courage of true Christian manhood to speak out in protest against the unbelief and infidelity which will tear the foundations from beneath our whole Christian system and plunge us into a religious Bolshevism that can but destroy the very foundations, not only of the Christian Church, but of the Republic, make progressive civilization impossible and pour countless millions of immortal souls into the pits of eternal hell. It is time that Methodism rise in indignation and force these men into silence, or out of her fellowship. They are destroyers of the faith; they are the destroyers of the souls of the people, and those men in high places who give them endorsement and comfort are unfit for leadership and must be called to account.

It has frequently been suggested that reforms do not begin at the top; that God finds his great reformers, not among kings and nobles, prelates, and chief priests, but that he calls them out from among the people; that they rise from among the masses and rally about their standards the honest, truth-loving, common people, and fight out their

victorious battles against the empty shams and hollow pretences of bigotry, falsehood, and godless teachers and pretenders. The time has come for the millions of the humbler people in Methodism, preachers and people, to rally about the Word of God, the Cross of Christ, and utterly repudiate and sweep away Riceism and Rallism. May God's Holy Spirit stir the hearts of the great rank and file of humble Methodist preachers and devout Methodist people to teach these unbelievers and their silent and cowardly leaders, a lesson that will be remembered for next half century.

The Wandering Girl in a Far Country.

Chapter XII.

MR. SOLDIN'S LECTURE CONTINUED.



DURING Billy Sunday's revival campaign in Boston, Mass., Jan. 19, 1917, the daily press had the following statement: 'Billy Sunday tonight charged college professors generally, and Harvard and the University of Chicago professors particularly, with godlessness.' About 55 per cent. of the professors in our colleges and universities,' he said, 'are known to be atheists.' 'If I wanted to make a little infidel of my child, I'd send her to the University of Chicago, where they have shut the Bible out of the curriculum.'"

"The audience may be inclined to make large allowance for the statements of a radical evangelist in the heat and excitement of a sermon before the multitudes, but it would seem, from other evidence, certainly reliable, that Mr. Sunday rather underestimates, than overstates the startling facts in the case. In the issue of *Zion's Herald*, January 13, 1917, one of the most reliable papers among religious journals of this country, published in Boston, Mass., there is a long editorial under the heading, Facing an Alarming Situation. From this editorial we quote the following: 'Prof. James Henry Leuba, who occupies the chair of psychology at Byrn Mawr, has been conducting investigations among professors and teachers in American institutions of learning. He reports that more than fifty per cent. of the most distinguished professors in American colleges do not believe in God. Taking the more eminent among these teachers of youth, he says that only twenty-seven per cent. of them believe in the existence of God, and only thirty-five per cent. believe in the immortality of the soul.'

"The facts for which we are contending are: first, that the educational institutions of the country are honey-combed with infidelity; that from these institutions the taint of unbelief is pervading the whole of American society. And second, that the destruction of the faith of the people in the Bible, and along with it, faith in the existence of God, and our accountability to him for our conduct, is opening the floodgates of sin and lewdness; is having a most destructive effect upon the public conscience, and undermining the foundations of society. If we propose to protect home life and virtue of the American people, we shall have to foster faith in the Bible, and the fear of God; we shall have to cultivate a public conscience that can only be produced and developed out of a belief in the immortality of the soul, and coming judgment, with future punishment for wickedness and impenitence.

"In order to bring about a general reform that will check the tide of base passion and lewdness, we must strike at the great sources of evil. There ought to be, inaugurated in this country a heroic, fearless, and unflinching attack upon the infidel schools. Every

college and university that has in it professors who ridicule the Scriptures, deny the existence of God and the immortality of the soul, ought to be named, and the entire public warned against such institutions, as a place unworthy of their financial support, or for the education of their children.

"If such a reformation should be set on foot it will be easy to find a number of reputable church schools that have in them professors who sow broadcast among the students, seeds of doubt and the spirit of ridicule of things sacred. Not a few of the great Methodist seats of learning in this country not only have skeptical professors in their faculties, but they have so cultivated the spirit of worldliness that the Commencement ball is one of the most important features of their closing exercises; and the round dance, with its improper embraces, is one of the greatest features of the social enjoyments of the year.

"We firmly believe that the skeptical college professor who teaches the young people of the country that the Bible is not an inspired book, that there is no such thing as moral responsibility to a personal God, that our ancient ancestors were apes, and that there is probably no personal conscious existence after death, is a more dangerous factor in any community than a saloon keeper, simply because the confidence of the people have in him as a leader in things intellectual and moral, gives him the best possible opportunity to poison the very fountains of our thought and heart life. Any sort of general movement for the protection of the virtue and chastity of the people must strike hard and unsparingly against all men and institutions that foster and propagate unbelief in the Scriptures; for such men and institutions are the aiders and abettors of all that is evil. They destroy faith, remove wholesome fear, loosen all the bonds of propriety, and cultivate the spirit of liberalism and libertinism.

"In the investigation of this important subject it will be quite proper to ask, from what class of society the vast army of fallen women is constantly recruited. There are doubtless those who have little or no information on the subject, who will at once answer, that they come from the very poor classes and the slum districts.

"There is no question but the slums furnish a very unhealthy atmosphere for the development of good morals, and make a large contribution to criminal classes, both among men and women. But those who have had best opportunities to investigate the subject first-hand, inform us that the great mass of women who fill houses of public prostitution are not from the slums. Those who have had the very best opportunities of acquiring accurate knowledge on the subject tell us that there are large numbers of fallen girls from the homes of respectable people; among them are the daughters of ministers of the gospel, politicians, lawyers, merchants, farmers, railroad men, mechanics, and respectable families of every calling in all the walks of life. Not a few of these women from the higher circles of society have been deceived by men who, under promise of marriage, robbed them of their virtue, and left them to the horrible awaking that they had been deceived. In their shame and wretchedness they have fled from their homes and acquaintance, found shelter and habitation among the outcasts of society and, hiding themselves away from relatives and friends, have plunged deep into vice, and after a few short years of untold misery, have sunken under the heavy hand of disease, and have died, to be carved up in medical colleges, or buried in unknown graves.

"Those people who belong to the wealthy classes, and the great class of the well to do, and religious people, must not suppose for a moment that their wealth, respectability, or even the atmosphere of religion thrown about them by the Church, can make them


perfectly secure against influences that are constantly drawing young girls away from the path of virtue and contributing to the companies that form the regiment and make up the vast army corps of young womanhood, that, year by year, are marching to recruit the ranks constantly thinned by the untimely deaths of the social outcasts of the underworld. As no class of society is exempt from the possibilities of the downfall and ruin of its young womanhood, it is a bounden duty of every class of society to become intensely interested in the subject under discussion, and combine all the civil and moral forces possible to remedy this evil which is becoming a horrible cancer on the moral life of the nation.

"It will be well to remember that all of those who have sacrificed their virtue do not find their way into houses of shame. It is well understood that in our human society that money covers a multitude of sins; and among the vastly rich there are scandals, divorces, remarriage, and endless tangle of impure social relations. Where the victims of the low vice have sufficient means to pass themselves as respectable, living in magnificent apartments, and palatial homes, it is unlikely that they will become the inmates of public houses of vice.

"Not long since, while visiting one of our great cities, a leading architect of the place who had had much to do with the construction of the palatial homes in the suburban districts, drove us about to see the beautiful palaces of wealth, and startled and surprised us by frequently pointing out some splendid residence and telling of the startling tragedies connected with the same. There, a wife had eloped with a male servant; yonder, an infuriated husband had shot down a neighbor man who had blighted his home; over there, in that great mansion, a wife had secured a divorce because of a husband's shameful unfaithfulness; and a most shocking condition of immorality existed where one would least expect it, if one had not learned that money, palatial homes, fine clothing, and delicious food are not means of grace, and are no protection to virtue, but frequently help to produce conditions and open the way to associations where passions are pampered, conscience is blunted, temptations are strong, selfishness becomes the master, the spirit is weak, and the flesh is strong. The result is, the floodgates of sin are open, virtue is flung away, homes are ruined, and startling tragedies follow.

"It will be well for us to remember that a woman is a pitifully fallen creature if she has sacrificed her virtue, whether she dwell in the palatial home in the highland suburb of the city, or become a denizen of the haunts of public prostitution; and any comprehensive movement for the purging out of the social evil, must take into consideration the whole scope of evil, and must undertake to lay the healing balm and the strong hand of restraint in high, as well as in low, places."

(Continued)


Greeting From the Coast.
 Mrs. H. C. Morrison.

I suppose our readers think I have become so fascinated with California that I have forgotten to write, but not so. We have been giving our space to the fine articles by Drs. Sloan and Steel, and others, who are making THE HERALD bristle with facts alarming indeed.

Surely we are living in the 'perilous times' spoken of by Paul, when men shall follow cunningly devised fables, giving heed to seducing spirits and doctrines of devils. The Bible speaks of a time when, if it were possi-

ble, the very 'elect' would be deceived. To those who are giving attention to the movements of today, and the tendency there is to discard the faith of our Fathers, it is apparent that we are in strange and awful times when it behooves each of us to lay hold on the altar for guidance and grace for these tragic days.

Dear reader, let us gird up ourselves for a closer walk with God, and thus be among the 'few' who shall be saved. Wherever we go there is a feeling of unrest and uncertainty that portends some great change in human affairs; we do not know just what it is to be, but we must watch and be sober, continuing in prayer while we seek to keep ourselves unspotted from the world.

In visiting the various churches and hearing the sermons from the ministers, we are made to wonder of how little spiritual food the people get; then we see how it is that the flock becomes scattered and wanders off after strange and unstable doctrines. We recently attended service in one of the modern churches, which is built like a theater, and when not used for religious worship is rented for theater, or anything that may come along. The organ was the finest in the country, the organist one of the most noted, and the choir was robed in their long white garments and marched in as the organ gave signal. It took just about an hour to go through the printed program, after which the minister preached a short sermon.

I was wondering if such a thing as a revival was ever known in that vast theater-church, and what its real purpose was in this world. I do not understand why people have fallen on the idea of building theaters and churches as one, for there is nothing conducive to spiritual worship in such arrangements. The idea is to rent the building for money to keep up the expenses, or part of them, as you may imagine it takes a large sum to keep such enterprises free from debt.

We fear the trend of modern times is to take on as much of the worldly appearance as possible, thus hoping to attract those to its support who are not hankering after things too religious. But this is not God's way of carrying on his work. He desires a house dedicated to his service, and made sacred by prayers, groans, and devout worship. The house of God is where sinners should be warned to flee from the wrath to come and after repentance pointed to the Lamb of God that taketh away the sin of the world. It is where believers meet for prayer and praise, and where God's name is exalted in songs of devotion.

We may say with one, "Who is sufficient for these things?" Who is going to stem the turbulent tide of worldliness and unbelief and land safe on the shores of sweet deliverance? Sin and unbelief are walking uncovered in our midst, and poke their destructive heresies and false teachings under our very noses; and if we refuse to indorse them we are counted as back numbers and out of step with the trend of modern thinking.

I, for one, am going to hold to the old faith of the old Book and after while when life's intricacies are all left behind, I shall be welcomed to the old Heaven prepared for all those who endure unto the end. We need often to remind ourselves of that short but true admonition: "What I say unto you I say unto all—Watch!"

Dr. Morrison in Tennessee.

Rev. H. A. Butts, presiding elder of Paris District, Memphis Conference, has secured the services of Rev. H. C. Morrison for the District Conference which meets in Dresden, Tenn., April 20-23. Dr. Morrison is announced to preach the opening sermon on Thursday evening. Friends of Tennessee will take notice, pray for these meetings and attend the conference, if possible.

REV. H. A. BUTTS, P. E.

OUR BOYS AND GIRLS

My Dear Boys and Girls:

I suppose you have seen in *The Herald* where Dr. Morrison and I are away out here in California. I have missed you so much and am anxious to get back to my desk and in touch with you once more. You are doing nicely in keeping your letters going to *The Herald* and am sure the nice letters each week are eagerly read by the friends of our Page. Well, I wish you could all be here with me and see this beautiful country, for there are many things to make this land more beautiful than where we have ice, snow and sleet so much of the winter. You can stand in an orange grove and pick oranges and look up and see the mountains with their tops capped with snow. It has been very much colder here than usual, and quite a bit of the fruit was bitten, and much of it had to be left on the ground to decay. As we passed the orchards and saw the golden oranges wasting I thought of the many little children who would be glad to pick them up and get one square meal of them. Then the flowers are blooming as if it were good old summer time in Kentucky. I think it too bad that the rose bushes do not get to take a vacation, but they just have to bloom and bloom year in and year out without any rest. While we see much that is fascinating I shall be glad to start homeward and breathe the air of dear old Kentucky. I shall try to write you more frequently and tell you of our trip. Be good boys and girls, and remember that God wants you to give him your hearts. If you do this your life will be a success, but if you fail to do this, it were better for you had you never been born.

Lovingly, Aunt Bettie.

Dear Aunt Bettie: How are you and all of the cousins? I wish you were here and I would give you a ride on my little sled. We had a large snow storm here on Washington's Birthday. It piled snow up from 6 to 12 feet high in some places. I love to go to Sunday school. I am in the 2nd grade. I go to school every day. I am 7 years old. I must close before Mr. W. B. gets this.

Ruby Robert.

Dear Aunt Bettie: I am glad to say I am feeling good in both soul and body, and I hope you do too. I like *The Pentecostal Herald* very much and always watch the mail. We are just through with the Laymen's Mid-Winter Convention in which many souls found the way of God. Many were reclaimed and others were sanctified. I am eleven years old. While the Convention was going on I took care of a baby 13 months old. He was very hard to manage since he kept running away. I think it is very nice to be able to write to *The Pentecostal Herald*, especially to you, and I hope some of the nieces and nephews will write to me. Will have to stop now for it is time for dinner, but before I close I want to tell the cousins that I am saved and sanctified.

Ula Marie Carman.

Dear Aunt Bettie: I thought I would write to you this vacation time. This is my third letter to *The Herald* and every letter has escaped the waste basket. I hope this one will too. I wish some of you southern children could be here today, then we could go out and have a sleigh ride because a lot of snow fell yesterday. I must tell you what I got for Christmas. I got a set of aluminum dishes and a book, and a pretty white fur. If any one wishes to write to me my address is Larimore, N. D., Rt. 2.

Dear Aunt Bettie: I will come again after a year's absence. I received so many letters that I could not answer them all, but they were appreciated just the same. There is a revival meeting in progress here at present. There have been many conversions and we are hoping for many

more. How many of you cousins are Christians? I hope we all are; if not let us be in haste to get right with God because it seems that the end is drawing nigh. My friend, if you do not know God you cannot enjoy the pleasures of life as you should. As my letter is getting rather long and knowing that some one else will want to say a word I must run along.

Lillie Mae Allison.

Dear Aunt Bettie: This is my first letter to *The Herald* and hope it escapes the waste basket. I take the paper and like to read the Boys and Girls' Page. I will run home and let some one else talk. I hope that Mr. W. B. doesn't get this one. I will come again.

Dessie Adkisson.

Dear Aunt Bettie: Will you please admit a new cousin from Kentucky? I am a girl with brown curly hair and gray eyes. I love to go to school. My teacher's name is Kathrine McCann. I am in the 8th grade and love to go to Sunday school and listen to my teacher. I have two sisters and three brothers. Mama has a sweet little girl and she is crawling around. I have a little brother 6 years old. His name is Henry Morrison. Named him after Dr. Morrison. Who can guess my age; it is between 12 and 17. If you guess my age I will send you my picture and write to you. Savannah Reed, I guess your age to be 16. I am not a Christian but hope to be soon. I have a kodak and like to take pictures. If any one wants to write to me my address is Milton, Ky., Rt. 2.

Margaret Jackson.

Dear Aunt Bettie: Will you please admit a new cousin to your happy band of boys and girls? I live in Oklahoma and papa takes *The Herald*. I sure do enjoy reading the Girls and Boys' Page. Mattie Mae Henderson, I guess your age to be 12. Am I right? Remember the picture. Bishop Smith, I guess your age to be 16. Well I guess I had better go before Mr. W. B. gets back from his visit. I have blonde hair, blue eyes, fair complexion and am about 4 feet tall. I will leave my age for the cousins to guess. It is between 12 and 15. I will write to the one who guesses it. My address is Calera, Okla., Rt. 1.

Allie B. Weemes.

Dear Aunt Bettie: Will you admit a little Kentucky girl to your corner? I have written to *The Herald* before and it was published, and perhaps Mr. W. B. would be kind enough to let me write again. I live in the good old Blue Grass State of Kentucky and about one mile from the Kentucky River; also about five miles from Boonesboro. I have blue eyes, golden hair and light complexion. To the one who guesses my age I will send a card; it is between 10 and 13. Who has my birthday, Aug. 9? Mattie Mae Henderson, I guess your age to be 11. Sallie Graham, I guess your pet's name to be Daisy. Am I right? I have had a very severe attack of tonsillitis and could not attend school. I am in the 8th grade. My teacher's name is Mrs. Millie Berry. I like her fine. As I hear Mr. W. B. waking I will have to go. I would like to correspond with some of the cousins. Will answer all letters I receive. My address is Doylesville, Ky.

Orrah B. Abney.

Dear Aunt Bettie: Will you let a Texas girl come into your happy band of boys and girls? I have been reading *The Herald* for sometime and I sure do enjoy it. I read the Boys and Girls' Page. This is my first letter to *The Herald*. If I see it in print I will come again. My age is between 12 and 15. I am 4 feet, 10 inches tall, and weigh 85 pounds. I have dark brown hair, blue eyes, fair complexion. I have one little brother and one sister. My brother is 5 years old. My sister is 12. Well, Mr. W. B. may get this so I will close. Some one

please guess my age and I will send them a card. If any one wants to write me my address is McKinney, Tex., Rt. 5. I am a Christian.

Lula Potter.

Dear Aunt Bettie: This is my first letter to *The Herald*. We get *The Herald* and I enjoy reading the Boys and Girls' Page. I go to Sunday school every time I can. Esther Warner, I guess your age to be 11. If I am right please write to me. I guess all the cousins would like to know how I look. I have black curly hair, black eyes and dark complexion. I weigh 65 pounds and am 4 feet, 5 inches tall. My age is between 9 and 13. The one who guesses it I will write to them. As my letter is getting long I will close. I hope Mr. W. B. will be out shopping when this letter arrives. If any of the cousins would like to correspond with me my address is Lebanon, Ky., Rt. 3.

Lula Ray Wicker.

Dear Aunt Bettie: Will you let an Ohio girl join your happy band of boys and girls? I am a little girl 12 years old. Who has my birthday, Feb. 26? I have brown hair, blue eyes and am 4 feet, 10 inches tall. My father takes *The Herald* and I love the Boys and Girls' Page. If I see this letter in print I will write again. If any of the cousins wish to write to me my address is Otway, O., Rt. 1.

Bessie Smith.

Dear Aunt Bettie: Will you let another little West Virginia girl join your happy band of boys and girls? This is my first letter to *The Herald*. My father takes *The Herald*. I enjoy reading the Boys and Girls' Page. We have a nice Sunday school in our little town. Guess the cousins are wondering what I look like. I have blue eyes, brown curly hair, fair complexion, and am 5 feet and 1 inch tall. I am going to let the cousins guess my age; it is between 10 and 13. The one that guesses it I will send a card. Who has my birthday, Nov. 8? I will write again if I see this letter in print. I hope Mr. W. B. will be asleep when this letter arrives. Mattie Mae Henderson, I guess your age to be about 12. I guess I had better close for this time. Would love to correspond with some of the cousins. My address is Freeman, W. Va.

Sarah E. Goins.

Dear Aunt Bettie: Will you please let a little Kentucky girl join your happy band of boys and girls? I have medium brown hair, blue eyes and fair complexion; am 5 feet, 3 inches tall, and weigh about 115 pounds. I am between 10 and 20 years old. The one guessing my age will receive a card. I like to read *The Herald*. I have two sisters and one brother. I go to school and am in the 6th grade. My desk-mate is Ada Allen. My teacher's name is Mr. Ora Welch. I go to Sunday school almost every Sunday and to meeting every Sunday night, and prayer meeting every Wednesday night. Well, I will guess some ages. Easter Warner, I guess your age to be 10. Dorothy Warner, you are 16. Bishop Smith, you are 18. As my letter is getting long I will close for Mr. W. B. may get me if I stay too long. My address is Milton, Ky., Route 1.

Edna Coghill.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. My mother takes *The Herald* and I enjoy reading the Boys and Girls' Page. I go to Medlock school. I am in the 4th grade. I have one little sister two years old. My age is between 7 and 10. Can any one guess it? My address is Madisonville, Ky., Rt. 3.

Katharine Hicklin.

Dear Aunt Bettie: Will you let a little Hoosier girl join your happy band of cousins? Although this is my first letter to *The Herald* I enjoy reading the others. My father takes *The Herald* and I enjoy the Boys and Girls' Page very much. I go to Sunday school almost every Sunday, and also go to school every day, and am in the 7th grade. I am 12 years old.

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I expect the other cousins wonder what I look like. I have dark brown hair, brown eyes and dark complexion. Well, my letter is getting rather long, so I will give room for some one else. If any one wishes to correspond with me my address is 801 N. Columbia St., Union City, Ind.

Naomi Ditmer.

Dear Aunt Bettie: Would you let a little girl from old Kentucky join your happy band of boys and girls? A friend of mine is sending me *The Herald* and I enjoy reading it very much. I wrote once before but guess Mr. W. B. got it as I didn't see it in print. Guess I'd better describe myself. I have black curly hair, brown eyes, fair complexion, and am 18 years old. I have three brothers and a father. My mother is in heaven, and I get so lonely without her as I have no sisters. I wonder if any of the cousins crochet. I do and enjoy it very much, but enjoy outdoor life the best. I have a pony and go riding very often. I had better go before Mr. W. B. catches me again. My address is Millersburg, Ky., Rt. 4.

Adrain Bishop.

Dear Aunt Bettie: Will you let a little boy from Nevada join your happy band of boys and girls. For pets I have a hen, a horse and a sheep. Well I guess I will close.

Toney J. Brackney.

Dear Aunt Bettie: I am a Christian but I have not joined a church. I am a little girl. Will be 11 years old June 19. My pets are a horse, sheep, cat and a hen. I am in the 3rd grade. I have a baby brother a year old; his name is Louis. I have another little brother; his name is Toney. This is my first letter to *The Herald*. I like to go to school. My little brother Toney wanted to write but cannot write.

Nora Mary Brackney.

Dear Aunt Bettie: Would you let a little Okemos girl join your happy band? My folks take *The Herald* and I enjoy reading the Boys and Girls' Page. This is my first letter to

The Herald. My age is between 8 and 12. The one that guesses my age I will send a card. I am saved and hope to see God some day. My folks are saved too. I go to Sunday school every Sunday I can. My Sunday school teacher's name is Mildred Grettenberger. I go to school every day and am in the 4th grade. My school teacher's name is Mrs. Young. If I see my letter in print I will write again. My address is Okemos, Mich., Rt. 1. **Jennie Mae Becker.**

Dear Aunt Bettie: Will you let a little Nevada girl join your happy band? We live on a farm in Nevada. There are seven of us on earth and one in heaven. We were in town last winter. All of the girls made fun of me for not going to dances and picture shows, but I don't care. We haven't got a school, but mother teaches us. I have a cat, hen and a saddle horse. We live about sixty miles from town. I am in the 5th grade. I hope to become a Christian. Grandma sent us *The Herald*. We enjoy reading it. **Susie E. Brackney.**

Dear Aunt Bettie: Will you let a little boy from Nevada join your happy band of boys and girls? I have a little baby brother a year old, two sisters and one brother. I have a saddle horse, a sheep, a dog, a cat and a hen. I am in the 4th grade. If any of the cousins want to write to me my address is Beowawe, Nev. **Carey J. Brackney.**

Dear Aunt Bettie: How are you and all the cousins? It is a nice day out today; the sun is shining. There is a little snow on the ground. How many of the cousins live where it is warm in December? How many had a program at school for Christmas? We did. Our teacher and her sister had the program together. There are 26 children in our school and 20 in the other school. The schools are about two and a half miles apart. My teacher's name is Miss Lillie Solden. I like her fine. Two of the cousins wrote to me. I was glad to hear from them. One from South Carolina and one from Georgia. I answered the one in South Carolina, and would be glad to answer the other but could not read the address, and I would like to have her write again. My birthday was Dec. 22. I was 13 years old. Are there any of the cousins' birthday on Christmas? Well I will close with a Bible verse. "God so loved the world that he gave his only begotten Son." If any of the cousins wish to write my address is Beaverton, Mich., Rt. 4. **Helen Dunbar.**

Fallen Asleep.

SWANSON.

William D. Swanson, son of Phillip and Susie Swanson, was born in Statesville, N. C., Jan. 27, 1842. Removed with his parents to North Georgia in 1843, and grew to manhood. He was united in marriage to Miss Nancy R. Giddens, daughter of Rev. R. A. Giddens, of Murray Co., Ga., Aug. 22, 1866, who departed this life July 1, 1914. They came to Texas in 1876 and settled near Waco; later moved to Kemp, Tex., where he resided at the time of his death. He had not been well for several months, and the end came June 4, 1920, aged 77 years, 5 months and 4 days. He became a Christian after he was married and joined the Methodist Church. Twenty years ago he heard the doctrine of holiness preached by Sister E. J. Rutherford (Malone), sought and obtained this experience. He was ready to go, and the only regrets he expressed was leaving his children behind. His body was tenderly laid to rest beside his wife in the Kemp Cemetery, in Kemp, Tex., to await the glorious resurrection. **By One Who Loved Him.**

HAUG.

Rev. Edward J. Haug, son of Christian and Lena Haug, was born at Springfield, Ill., Sept. 13, 1872, and died at his home in Cambria, Ill., Jan. 13, 1922. He was united in marriage to Lulu Joplin, Sept. 17, 1893. To this union ten children were born.

Two died in infancy, leaving the mother and eight children as follows: Mrs. Lena Jones, of Cleveland, Ohio, and Eugene, Jennie, Ruth, Philip, Melvin, Esther and Samuel at home. He also leaves to mourn his loss two sisters, three brothers and one granddaughter. He was converted at his home in 1904 and shortly after entered into the grace of entire sanctification as it is taught in the Scriptures and Wesleyan theology. Feeling the call to the ministry he entered the evangelistic field in 1906. Sometime later he became Illinois Conference Evangelist for the M. E. Church, South, where he served for several years. In 1919 he joined the conference and at the time of his death was serving his third year as pastor at Cambria.

The funeral was conducted at Cambria, Sunday afternoon. A number of ministers from the southern part of the state spoke words of appreciation. On Monday he was taken to Xenia, his old home, and another service was conducted by the ministers of that community. Members of the official board acted as pallbearers and a male quartet that he had trained assisted in the music. Dr. Andrew Johnson, of Wilmore, Ky., who was holding a meeting for him at the time of his illness also assisted in the funeral services. Father's prayers and thoughts were constantly with Dr. Johnson during the short week that he was ill and his one regret was that he could not be with him to help win the fight against sin in his church. Among his last words he said "Glory! It is grand to be a Christian. This pain cuts my mind from prayer at times but it is grand to be a Christian." In his home life, father lived the life that he professed and that he taught his people and his church to live. We children feel that we have not only lost a father but an older brother and dear friend as well, for from childhood he has always been a chum to us all. We miss him more than we can tell but we do not mourn like those who have no hope, for we know that our loss is his gain and it only serves to make heaven more attractive to us who are left behind. **His Children.**

VANOVER.

The death angel has visited our home again and taken from us our husband and father, Sherman E. Vanover. He was born March 10, 1872, died Feb. 18, 1922. Married to his bereaved wife, Ermine Miller Elliott, Sept. 29, 1898. To this union two sons were born. Sherman was a kind and loving husband and a devoted father. He always adorned his profession of faith in Christ by a loving denial and forgetfulness of self to do his Master's bidding. He joined the M. E. Church when very young. His daily life was an example for anyone to follow. He expressed, in his illness, that all was well with him. He didn't fear death.

Written by Wife and Son.

DUKE.

My dear father, D. A. Duke, was born in 1852, and departed this life Sept. 18, 1911. Father was on the bed of affliction about five months with paralysis. These days were happy with him as they were spent in conversing with the Lord and praising his great and holy name. He loved God's word and would have us read the Bible to him often, telling us to be true to God and be a soul winner for Jesus. He was a kind father, a loving husband and a good citizen, but best of all he was a praying, faithful, humble follower of the meek and lowly Jesus. He was a strong believer in holiness, and by his holy walk, faithful service and trust he exemplified the experience of perfect love.

Mother was born June 26, 1851, and on the night of Jan. 28, 1922, she stepped from a suffering body of pneumonia and from a land of sorrow, tears and trouble into the heavenly chariot and went sweeping through the gates into the beautiful City to be with Jesus and our precious father who preceded her ten years ago. Mother had been a Christian

since childhood, and in later years entered into the perfect rest of the sanctified experience, and joined the Pentecostal Church of the Nazarene. She loved and cherished this blessed experience until death. She was patient in suffering; no words of complaint passed her lips, only words of praise to God for his love and mercy. She said she was ready and willing to go and wanted us all to meet her in heaven. Just a few minutes before she died she said, "It is so sweet."

Our home is sad and lonely since father and mother passed away, but if we are only faithful we'll meet them after awhile.

Mrs. S. P. Thomas.

STEPHENS.

Sarah Lauretta Jackson Stephens was born August 12, 1862, in Canton, Mo., and departed from this life at her home near Woodland, Mo., on Feb. 8, 1922, aged 59 years, 5 months and 27 days.

She was united in marriage to James Franklin Stephens, Feb. 2, 1882, at Canton, Mo. To this union were born four children. She leaves to mourn their loss, in addition to her children, a devoted husband, one brother, and six grandchildren.

She was converted at the age of twelve years, and united with the Methodist Church at Canton, Mo. She was sanctified at Ely, Mo., in January, 1908. Sister Stephens was a consistent member of the Missouri Holiness Association, a believer in the second work of grace, Her last words were, "Jesus saves, Jesus saves." She has passed on to her reward, which is indicated by these words of the Psalmist, "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." The funeral services were held at the home, Feb. 11, conducted by Mr. L. Anderson, of the Hannibal Holiness Mission. Interment at Palmyra, Mo. **Mary E. Althouse.**

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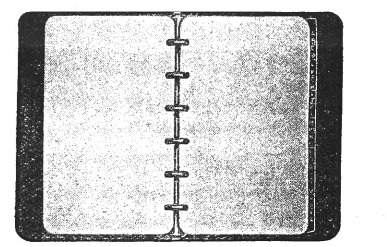
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Sunday School Lesson

REV. O. G. MINGLEDORFF, D.D.

March 26, 1922.

As this is review day for the lessons of the first quarter, I wish to use the opportunity to say a few things concerning Sunday school matters; although I am aware that the things that need to be said are hard to say. Maybe they are not so hard to say as they are hard to be heard, seeing that so many of us think differently about the same subject; and that too is best.

The Sunday School and The Preaching Hour.—I think it was Bishop Vincent who advised parents to have their children attend preaching at eleven o'clock on Sunday morning and keep them out of the Sunday school, if it was not possible for them to be at both services. In case of a very spiritual school, and a very inferior preacher in the pulpit the bishop might be wrong; but with the average school and a good preacher, he was right. There is something about God's message from the pulpit that the young people do not get in the Sunday school, except in rare instances. The world is to be saved through the foolishness of preaching; and I am persuaded that it means the message delivered to the people by men called of God to preach the Gospel. Nothing can take its place.

The Young People and The City Church.—I write "City Church" advisedly, because it is different in the rural church. There they attend both services. Some painful things come to light in these city churches. Leave out of the count the primary department and take a school of 300 pupils. When the school benediction is said nearly all of these pass out of the church and are seen no more till the next Sunday. At the preaching hour the congregation is composed almost solely of adults. If a revival be in progress, only a comparatively small number of the young people attend regularly—almost none when the public schools are in operation. In many churches scores of young people seldom ever hear their pastors preach. Many of them are under godless teachers during the week, and their Sunday school teachers frequently have no knowledge of spiritual things—never even try to lead their pupils to Jesus. Such young souls have little chance to get saved. Many of them grow up as ignorant of salvation as the heathen in Africa. Only recently I met an otherwise intelligent girl of ten years in a church of good standing, who said that she did not believe there was any God at all. May be the Sunday school was not to blame for this; but some teacher had

failed to use a God-given opportunity to undo this atheism.

What Becomes of These Young People?—In those churches where they remain to the preaching services, if pastors be faithful, many of them are converted and join the church before they are twenty years old; but where they do not attend preaching the vast majority are lost to the churches. In canvassing city churches in regard to this matter the showing has not been heartening. It seems fair to approach any pastor, or board of church officers, with the following question: How many persons are there in your church between the ages of 18 and 30, who were born and reared in this city and brought up in your Sunday school, who are now a real force for Christianity? The replies are not reassuring. In one city of nearly 100,000 inhabitants, all the evangelical churches together could not show more than one dozen such young men. The figures for young women were a little better, but by no means encouraging. Something is wrong. I know that the card-table, the dance, the movies, and a host of other worldly things have their share in the ruin of young people; but I will stand by the guns: The Gospel of Jesus Christ is more than a match for the devil and all his machinery, if only the young people can hear it from the heart and lips of men who are "full of the Holy Ghost and power." God can and will save them, if he can but have a chance at them. They will go to sleep under dead preaching; but if it be redhot from the heart, they will listen. Preach to them about God. Tell them about his attributes, his personality, his holiness. Preach to them about the Deity and the personality of Jesus and the Holy Spirit; but be sure to make it clear. Deep water need not be muddy. Preach about sin, conviction, repentance, pardon, adoption, holiness, heaven, hell, the great judgment day and eternity. Think as we please, even children revel in these great themes, and often beat older heads thinking on such lines. After all, the human element in real preaching is very small. If the preacher be crucified with Christ, so that he no longer lives, but Christ lives in him, and for him to live is Christ, most of his preaching will be divine. "God has hidden most spiritual things from the wise and prudent and has revealed them unto babes." Have we forgotten that Jesus told Peter to feed his lambs?

What Is To Be Done?—Two paths lie before us. Either make the Sunday schools spiritual so that they can get the children saved before they pass out of them; or else so arrange matters as to keep the children for the preaching services. I confess that I see no way to do the former. The cry for trained teachers, even if answered in the affirmative, will not do the work. The crux of the matter does not lie there. The need is for teachers who are both saved and trained. I am minded to go farther; we shall fail unless we can secure teachers who are baptized with the Holy Ghost. They must be witnesses

for Jesus, in order to bring pupils to a saving knowledge of the truth. There is no promise of power otherwise. "If the blind lead the blind, both will fall into the ditch." It is easy to teach a half Gospel and damn whole classes of boys and girls. Teaching is like preaching: it must have the spiritual ring born of a soul filled with the Spirit of God, or it will work death instead of life.

Will The Preaching Bring Them to God?—Yes, if done with the unction of the Spirit, and nothing else is preaching. There may be much learned talk, fine philosophy, beautiful language, perfect rhetoric, stirring eloquence, but all this will kill souls without the preacher be filled with the Spirit. Human pathos will not suffice, although it may closely resemble divine unction. It is but a deception, and will kill. It is to spiritual power as the movements of a dead man under galvanic currents are to the movements of a living man. The fire baptized preacher must by preaching prepare his people to hear preaching. It requires a trained ear and a trained heart to carry away the sermon. Most young minds are so preempted with foolishness that there is no room for truth. It takes thoughtful preaching to prepare people to hear thoughtful preaching. Children fed on nothing but mush and milk cannot digest roast beef and whole wheat bread. If one would be strong, he must engage in strong exercises. Children fed on starch do not develop good teeth. Dancing, card-playing and moving pictures weaken souls till they cannot digest great sermons. Their devotees often border on imbecility; or may be it is weakness from mental and spiritual starvation. They have lost the ability to digest that which makes brawn and brain and soul. Novel readers are ditto.

ANNOUNCEMENTS!

Our camp meeting at Camp Free, Connelly Springs, N. C., is scheduled for Aug. 22-Sept. 3. We are expecting great things from the Lord. This is a new camp being built in keeping with the needs of the times in which we live. Not for entertainment and frolic, but as a holy camp where God's name may be revered and hungry souls be fed. Some are building nice, permanent summer cottages here at remarkably low prices. The famous mineral springs here adds much to the location. Dr. H. C. Morrison and Dr. John Paul will be the chief preachers here this summer. For further information address, Rev. Jim Green, Supt., Connelly Springs, N. C.

This is our fourth month with special evangelists. Daily 2:30 and 7:30 P. M., Sunday, 10 A. M., 2:30 and 7:30 P. M. Many have found God as their Savior, sanctifier and healer. To God be all the glory. J. A. Dooley and wife, 125 Niccolet Ave., Mission Hall, Minneapolis, Minnesota.

I have two open dates, one in July and one in August, would be glad to give to some camp meeting committee. Can reach me at 1106 W. Michigan St., Evanville, Ind.—C. C. Davis.

I take pleasure in announcing that my friend, Rev. B. F. Griffith, of Wichita, Kan., has gone back into the evangelistic field. Brother Griffith has had seven years' experience in the evangelistic work and four years in the pastorate. He is a man of God,

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preaches a sweet, full Gospel, and is uncompromising with sin. No pastor or camp meeting committee will make a mistake in securing Brother Griffith as their evangelist. We predict for him a successful career in the evangelistic field.—A. E. Davis, Conference Evangelist, Okla., Conf.

First Annual Florida State Camp Meeting, to be held at Ft. Lauderdale, Fla., commencing March 22, 1922. Camping privileges free if you have tent. About rent of tents write S. W. Phillips, Ft. Lauderdale. Evangelists are Rev. I. G. Martin, Sanford Evangelistic Party, and others, with Dist. Supt. D. M. Coulson. Full gospel preaching and singing. Come and enjoy a winter camp meeting where it is summer.—R. J. Eby, Dist. Sec., P. O. Box 555, Miami, Fla.

This is to recommend Mr. S. H. and Alice Eakin, of Charlottsville, Ind., as efficient gospel workers, especially singers. Bro. Eakin, with his cornet, is a great asset in any meeting. Sister Eakin is a splendid song leader and her solos are a great blessing. Their lives are consecrated to the Lord's work and they should be kept busy. I am glad to recommend them for camp meetings or revival services as singing evangelists.—J. W. Short.

REQUESTS FOR PRAYER.

A mother asks prayer for her son who is afflicted with epilepsy; and for her husband that he may be saved.

Mrs. Fred Spell asks prayer that she may be healed of nervous trouble; and that her husband and children will be saved.

A reader wishes prayer for her loved ones that they walk in the light, and that God may touch her body and heal it.

A reader asks prayer for the healing of her brother's wife who has tuberculosis; also pray for her and her family.

Pray that two mothers, broken hearted because of a wayward daughter and son, may be comforted and blessed and that the children may be brought to the Savior.—A Sister.

LEEBO, KENTUCKY.

We are now engaged in a gracious old-time revival in the Community church at this place. Rev. B. P. Cross, the efficient pastor, had the way prepared by prayer and fasting before we arrived and now the altar is filled with seekers night after night. Men and women are getting saved at their work and in their homes. Entire families are being saved, and the end is not yet. Rev. T. P. Roberts is our co-laborer.

C. L. Wireman and Wife.

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Reports of Meetings.

WINTER HAVEN, FLORIDA.

We are praising the Lord for full salvation from all sin. Our last meeting was held at Jacksonville, Fla., with Rev. W. M. West, pastor. The Lord gave us a good revival saving and sanctifying precious souls. We are now at this place with Rev. H. M. Coulston in a tent meeting; large crowds are coming and the outlook is good. We will be here for quite awhile before coming to Kentucky.

Sanford and Guyn.
Evangelistic Party.

REPORT.

I have lately assisted Rev. H. Kimbell, of the Charles Street Community Mission in a two weeks' meeting. The meeting greatly revived the workers, and brought some thirty to the altar for the several works of grace. The last Sunday afternoon I sang a solo as usual, and the folks got blessed, some wept with joy, and I was obliged to sing some five songs before I could get to the message. Canton is in the industrial center of the Northeast, lying near the city of Cleveland. While there I visited McKinley's church, the First M. E., and sat in the pew that the President and family occupied. On the back of the pew a plate has been fastened, which bears the inscription: In loving memory of Wm. McKinley, 25th President of the United States. Born Jan. 29, 1843, died Sept. 14, 1901.

I will be open for a few meetings this year as preacher, soloist and cornetist. A solid rather than a big work.
R. L. Smith.

KINGSTON, WEST VIRGINIA.

The Lord has again come to our rescue in a hard battle and given us great victory at Kingston, a mining town about 13 years old with never a revival in its history, until the present signal visitation from the Lord, in which 125 were brightly saved, and 5 sanctified. Seventy-five members of the Sunday school numbering slightly over 100 were saved. Three teachers reported that their whole classes were saved. At least fifty young men were among the converts. Some whole families were brought in. The converts were clear, and were ready to testify, pray in public, and do personal work in the congregation.

We are now beginning at Westerly, W. Va., another mining town near by.
H. T. Heironimus and Wife.

BRITTON, OKLAHOMA.

We just closed a good meeting at Britton, Okla., running over three Sundays. The house was well filled from time to time and good interest was manifested from the beginning. Between sixty and seventy knelt at the altar during the meeting, the most of which were either saved or sanctified. This is a new church and the work of holiness is new in the town but God is blessing and we feel that it will only be a matter of time until there will be a strong holiness work here. A number united with the church at the close of the meeting.

From Britton we went to Wann, Okla., for a four days convention. A number of people came in from nearby towns and the church was packed to the doors each night, and a number

turned away. There were ten professed conversion during the convention and a conviction seemed to be upon the people during the last services that we believe would have ended in a great revival if the meeting could have gone on. We are now on our way to Cleveland, Ohio, where we will hold a meeting with Pastor C. Warren Jones.

Jarrette and Dell Aycock,
Evangelists.

REPORT.

I closed a fine meeting at Marion, Ohio, Feb. 26 with the Wesleyan Methodists. The first ten days was a time of seed sowing, there hardly being any seekers, but conviction gripped the hearts and the last week of the meeting was a sweep of victory. About 50 knelt at the altar, of which 46 either found pardon or purity. The seeker ranged from a few children up to the old and gray haired. Rev. H. Livingstone is the pastor of this band of devout people and we found him a true man of God. This was our second meeting with these good folks and by unanimous vote we were invited to come again for another meeting, and if Jesus tarries we will be glad to do so. They rewarded our labors with a nice offering of \$91.00, for which we are thankful. We begin at The Plains, Ohio, Nazarene Church for a campaign. Rev. C. R. Chilton, Dist. Supt., of the Nazarene Church will help us there.
W. W. Loveless.

MEETING REPORT.

The Lord still hears and answers prayer. Miracles are not altogether passed, and God does give revivals even in these perilous times. Sunday night we closed a two weeks revival at the West Berlin Wesleyan Church. This is a strictly country church and a small one at that. But God can see small things. Praise his name! and bless them when they are in divine order.

Evangelists C. C. and Margaret Crammond were in charge of the meetings. The attendance was good and the interest increased from the start. We believe God was pleased with fellowship that prevailed,—Wesleyans M. E.'s, and Free Methodists, and others worshipping and working together. The music, under the leadership of Brother Crammond, was fine, while Sister Crammond's preaching was strong, scriptural, searching and convicting. There's no beating around or putting on the soft pedal when dealing with sin. She is earnest, solicitous and faithful in personal work. In answer to prayer and in honor to faithful work God came in saving power. Sinners were converted, believers sanctified and the church much encouraged. Several family altars were erected. A good number agreed to tithe their income. A weekly prayer meeting was started and God alone knows what the end will be.

The last night was one of victory. Ten Seekers at the altar, nine persons baptized and eleven taken into the Church, with probably six or eight more to unite soon.

While the Christian people all worked and did what they could we feel like giving all the praise to our bless-

ed Lord, who only is able to save. God bless Brother and Sister Crammond and keep them true and give them souls everywhere they go.

A. R. Merrill.

JACK LINN STILL ON WAR PATH.

The Lord graciously blessed us in two splendid meetings in New York State, at Rockwood and Ephratah. The weather was cold, 30 below sometimes, but the Lord honored his word, and folks were saved and sanctified. Hallelujah! The pastor and people and a former pastor consider the meeting quite remarkable, comparatively speaking. Some of the best folks who walk in shoe leather live about these charges, and we feel richer because we met them.

Mrs. Linn and I are still enjoying the smile and approval of him and he does bless. We are now in City Mission, Troy, Ohio, and what a good time we are having. Pray for us as we shout on in victory. Yours in love with Jesus.
Jack Linn and Wife.

TACOMA, WASHINGTON.

This is my sixth meeting on the coast besides helping in two revivals and ten days in mission work in Portland. The Lord has given us some good meetings out in this great Northwest. The meeting here is taking on new interest with a few seekers at the altar. We are expecting a real break soon. My next meeting is in a new field, a mining town. Pray for this needy place without the gospel. Sunday school organized last Sunday with 65 present. Have a couple of open dates for summer camps. Home address, 1112 W. 1st St., Wichita, Kan.
F. E. Putney, Evangelist.

EVANSVILLE, INDIANA.

I wish to report a great revival just closed at the South Side Mission, Montezuma, Ind. It was one of the old-fashioned kind where the Holy Ghost has right of way. At first the battle was hard, the devil contending every inch of the way, but they have a band of prayers there that the devil can't withstand. The saints never ceased to pray and victory came in a wonderful way. One young man whose mother and the saints had been especially praying for. His mother, one night went back to where he was sitting on the back seat to ask him to go forward to the altar for prayer. He started to leave the house and fell like he had been shot. Tried to get up and run two or three times, but he was in the hands of God and he couldn't get up, so finally he began to pray, and you seldom hear such praying as was done. The saints gathered around him and that mother, who is mighty in prayer, and they just simply split the skies; the devil turned loose, light broke in and, oh how they and he did shout the victory, and when they were through shouting the young man just calmly said, "Folks, I want something that will help me to stand." Someone said, "Do you want to be sanctified?" He said that was what he wanted, and his mother said, "You can have it," and down on their knees they went. Just after midnight he was beautifully sanctified.

I was entertained in the splendid home of Bro. Charles Flower. Nothing was left undone that would make me comfortable, and I sure enjoyed

the quietness of the home. At the close of the last service the saints crowded around us to make us promise if Jesus tarries we would come back next fall for another meeting. It was hard to say goodbye to comrades after a hard battle with great victory won, but we had to leave for other waiting fields.
C. C. Davis.

CANTON, OHIO.

We just closed a two-weeks' meeting at the Charles Street Mission with Rev. R. L. Smith as evangelist. Bro. Smith has his own unique way of preaching, but brings out truth with telling force. His many illustrations are pointed and leave a lasting impression. Bro. Smith is a splendid evangelistic singer and cornetist. He seems to thoroughly enjoy singing the gospel and carries his audience with him. We did not count the converts but are happy to report that a number were saved and sanctified. Anyone desiring Bro. Smith's services can reach him at Herculanium, Mo.

Our Mission celebrated its fifteenth birthday on February third. Our work is increasing as the years go by. We have a splendid corps of deeply spiritual workers who are giving their best in the neglected corner of the city.
Harry M. Kimbell, Supt.

REVIVAL MEETING.

Dr. Jas. W. Johnson, of Fourth Ave., Louisville, is holding a revival meeting here in the new Methodist Church recently completed at a cost of something above one hundred thousand dollars. The vast auditorium has been well filled both day and night services, considering weather conditions and the people are delighted with the great uplifting sermons from this gifted speaker. The music is under the leadership of Wm. H. Reynolds, song evangelist of this city, who has just returned from some engagements in Texas. Rev. W. C. Frank, our beloved pastor, has been with us five years and much credit is due him for his faithful and untiring efforts in the building and completion of our commodious and beautiful temple of worship.
A Member.

SPRINGERTON, ILLINOIS.

I am glad at this time to report a gracious revival meeting has just closed at the Methodist Church at this place. The evangelist called was Rev. L. E. Williams, and we can truthfully say he is one of the best we have ever heard. His years in the pastorate acquaint him with the needs of the Church and he will prove a blessing to any pastor and people. He is safe and his preaching on regeneration and sanctification is straight and he knows how to uncover sin. God gave us a great meeting, not so much because of numbers, which was good, but because of the quality of the work accomplished.

Some things were against us in this meeting as there was lots of sickness and some were kept away from church on that account. Our song leader was sick at the first of the meeting and then the pianist was taken sick and several out of the choir, but in spite of all this our church was helped wonderfully. We ask an interest in the prayers of all who read this letter that God may continue to bless the work here.
M. E. McDonald.

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EVANGELISTS' SLATES

GEO. W. RIDOUT'S SLATE. Mound, Minn., March 12-24. Minneapolis, Minn., March 26. Detroit, Mich., April. Permanent address, 6327 North 21st St., Philadelphia, Pa.

C. M. DUNAWAY'S SLATE. Carlisle, Ky., March 13-April 2. Athens, Ga., April 9-30. Address, 433 S. Candler St., Decatur, Ga.

F. F. ELLIOTT'S SLATE. Michigan State Convention, last week in March. Detroit, Mich., April 7-16. Whittier, Cal., May 5-14. Pasadena, Cal., May 19-23.

JOHN E. HEWSON'S SLATE. Coshocton, Ohio, March 13-26. Home address, 127 N. Chester Ave., Indianapolis, Ind.

M. VAYHINGER'S SLATE. Scribo, Ind., Feb. 26-March 19. Pierceville, Ind., March 20-April 5. Elkhart, Ind., April 6-9.

FRED DE WEERD'S SLATE. Enid, Okla., March 15-29. Flint, Mich., April 23-May 7. Bridgeton, N. J., May 12-21. Home address, Fairmount, Ind.

BLANCHE ALBRIGHT SIPES' SLATE. Formfelt, Mo., March 27-April 16. Stone Fort, Ill., April 23-May 14. Wilmore, Ky., May 25-31. Murphysboro, Ill., June 1-10. Terre Haute, Ind., June 11-July 2. Address, Xenia, Ill., Box 204.

JOHN THOMAS' SLATE. Daunemora, N. Y., March 12-26. Binghamton, N. Y., April 1-16. Permanent address, Wilmore, Ky.

D. F. BROOKS' SLATE. Penile, Tex., Sept. 20-May 1, 1922. Home address, Albany, N. Y.

CAEL TUCKER'S SLATE. Wilkison, Ind., March 19-April 9. Freeport, Ind., April 16-May 7.

SLATE OF THE MACKAY SISTERS. Augusta, Ga., April 2-16. East Point, Ga., April 17-30. Address, New Cumberland, W. Va.

RICHARD W. LEWIS' SLATE. Otterville, Mo., March 21. Humboldt, Tenn., April 2. Saint Jo, Tex., April 19. Home address, 1827 Grandview Ave., Chattanooga, Tenn.

B. T. FLANERY'S SLATE. Portsmouth, O., March 1-19. California, Pa., March 22-April 16. Cham Falls, Wis., April 18-June 1. Address, 3616 Norton Ave., Everett, Washington.

SLATE OF THEODORE AND MINNIE E. LUDWIG. Harper, Kan., March 15-April 9. Address, 4016 A. North Grand Ave., St. Louis, Mo.

E. E. WOODS' SLATE. Mt. Morris, Mich., Nov. 13-Dec. 11. Home address, Hillsdale, Mich.

MISS IMOGENE QUINN'S SLATE. "Hoocher Girl Evangelist." Greenup, Ill., March 1-30. Hillsboro, Ind., April 1-16. Henderson, Ill., April 1-16. Home address, 1824 Brookside, Indianapolis, Ind.

JOHN F. OWEN'S SLATE. Detroit, Mich., Jan.-Feb., and March. 2020 Hancock Ave., West, Detroit, Mich., Feb. 22-March 31. Home address, Boaz, Ala.

C. E. EDWARDS' SLATE. Athens, Ga., March 19-April 9.

WM. H. HUFF'S SLATE. Third week of March, Lima, Peru. Fourth week of March, Juan Castro, Peru. April 4-12, Panama.

F. J. MILLS' SLATE. Fort Clerk, N. D., March 19-April 2. Flaxville, Mont., April 5-May 10. Home address, Station A, Box 81, Lansing, Michigan.

SLATE OF JACK LINN AND WIFE. Racine, Wis., March 7-26. Home address, Oregon, Wis.

SLATE OF C. B. FUGITT. Luna, Ohio, March 17-26. Covington, Ky., July 15-30. Staunton, Va., Aug. 3-13. Feesburg, Ohio, Sept. 1-10. Pt. Isabel, Ohio, Sept. 13-24.

SLATE OF R. J. KIEFER AND WIFE. Dunkirk, N. Y., Feb. 26-March 19. Westboro, Ohio, Feb. 14-19. Open date, March 26-May 14. Home address, 171 W. Lane Ave., Columbus, Ohio.

PROF. ROBT. J. KENNEDY'S SLATE. Stanton, Tex., March 1-30. Home address, Dallas, Texas.

ANDREW JOHNSON'S SLATE. Augusta, Ky., March 5-26. Memphis, Tenn., April 2-16.

PRESTON KENNEDY'S SLATE. Wilmington, Del., month of March. Home address, Binghamton, N. Y., Rt. 3.

W. N. LAMANCE'S SLATE. Parkersburg, W. Va., Feb. 25-Mar. 20. Keokuk, Iowa, March 25-April 21. Beulah, Mich., May 1-June 4.

T. M. ANDERSON'S SLATE. Farmersburg, Ind., March 14-19. Columbus, Ohio, March 21-26. East Liverpool, O., March 27-April 9.

E. O. BICE'S SLATE. Clarissa, Minn., March 6-19. Park Rapids, Minn., March 20-April 2. Little Falls, Minn., April 6-16. Home address, 1697 W. Minnehaha, St. Paul, Minn.

H. E. COPELAND'S SLATE. Linden, Ind., Feb. 28-March 19. Home address, 5268 Page Blvd., St. Louis, Mo.

SLATE OF PROF. ALLAN W. CALEY. Decatur, Ga., April 2-16. Home address, Wilmore, Ky.

MRS. REBECCA BELL GRIFFITHS' SLATE. Home address, Hamilton, Ohio.

ROBERT A. YOUNG'S SLATE. Kempton, Ind., March 6-28. Asbury College, April and May. Open dates, June. Center Point, La., camp, July 13-23. Scottsville, Tex., camp, July 27-Aug. 6. Mineral Springs, La., camp, Aug. 10-20. Address, Wilmore, Ky., Box 111.

SLATE OF J. A. COLLIER AND PAUL C. SCOTT. Grand Rivers, Ky., March 5-19. Permanent address, 1917 Cephus Ave., Nashville, Tenn.

FRED CANADAY'S SLATE. Portland, Ore., March 12-April 2. Clatskanie, Ore., April 9-30.

W. B. YATES' SLATE. Marlon, Ky., Feb. 26-March 19. Leitchfield, Ky., March 25-April 9. Stanford, Ky., April 16-30. Elizabethtown, Ky., April 31-May 14. Wilmore, Ky., May 25-28. Alton, Kan., June 1-11. Poplar Bluff, Mo., June 13-July 9. Blackwell, Okla., July 13-23. Des Moines, Ia., July 27-Aug. 6. Mt. Vernon, Ohio, Aug. 10-20. Dodge City, Kan., Aug. 24-Sept. 3. Greenville, Tenn., Sept. 8-18. Dodge City District, Kan., Oct. 1-Dec. 15.

SLATE OF JARRETTE AND DELL COCK. Toledo, Ohio, March 19-April 2. Middletown, Ohio, April 6-16. Home address, Atwood, Okla.

SLATE OF CALLIS-GRENFELL PARTY. Paintsville, Ky., March 8-26. Maysville, Ky., March 28-April 16. Marseilles, Ill., April 18-30. Wilmore, Ky., May. LaGrange, Ky., June 4-25. Harrisburg, Ind., July 28-July 16. Gayville, S. D., July 18-Aug. 1. Canton, S. D., Aug. 3-13. Colton, S. D., Aug. 15-Sept. 1. Louisville, Tenn., Sept. 8-17.

EDNA M. BANNING'S SLATE. Marlon, Ohio, March 12-April 2. Empire, O., April 6-16. 9411 Pratt St., S. E., Cleveland, O.

W. W. MCCORD'S SLATE. Screven, Ga., March 19-April 2. Sale City, Ga., Aug. 1-15. Dyer, Tenn., Aug. 17-27. Home address, Sale City, Ga.

ROBERT L. SELLE'S SLATE. Cheyenne Valley (P. O. Cleo Springs, Okla.) March 19. Shattuck, Okla., April 9. Home address, Winfield, Kansas.

A. BRITTON PETERSON'S SLATE. Somerton, Pa., March 8-19. Portland, Pa., April 2-16. Wilmington, Del., Feb. 19-March 5. Address 5649 Malcolm St., Philadelphia, Pa.

SLATE OF PROF. C. C. AND MARGARET CRAMMOND. Kingsley, Mich., March 12-26. Kingsley, Mich., (R.F.D.) March 27-April 9. Permanent Address, 815 Allegan St., Lansing, Mich.

RAYMOND BROWNING'S SLATE. Winthrop, Maine, March 5-26. Fayetteville, N. C., April 2-23. Graham, N. C., April 30-May 21. Spray, N. C., May 28-June 18.

J. A. McCLINTOCK'S SLATE. Hazel Green, Ky., March 12-28. April-Open dates. (J. R. Kendall) May 1-14. Evansburg, Ky., May 15-31. June-Open. (F. T. Howard) July 1-30. August 1-13-Open. Campton, Ky., (camp) Aug. 15-27.

HOWARD W. SWEETEN'S SLATE. Elston, Mo., March 19-April 3.

O. G. MINGLEDORFF'S SLATE. Everett, Wash., March 8-26.

C. E. EDWARDS' SLATE. Easter date open. Home address, Barlow, Ky.

BONA FLEMING'S SLATE. Hutchinson, Kan., April 6-23. Newton, Kan., April 30-May 14. Wichita, Kan., May 20-June 4. Cincinnati, O., June 6-11. Elwood, Ind., June 11-25. Muncie, Ind., July 1-16. Seymour, Ind., July 16-30. Hastings, Neb., Aug. 2-13. Portage, O., Aug. 16-27. Burr Oaks, Kan., Sept. 1-10.

E. E. WIGGANS' SLATE. Portsmouth, Ohio, indefinitely.

FRANK WATKIN'S SLATE. 25 Xenia Ave., Xenia, Ohio.

GUY WILSON'S SLATE. Baltimore, Md., (Caroline M. E.) March 12-26. Home address, 3 Brewster Terrace, Brookline, Mass.

JOSEPH OWEN'S SLATE. Home address, Boaz, Ala.

EARL B. MOLL'S SLATE. Atlanta, Ga., March 12-26. Permanent address, Conway, S. C.

W. L. SHELLEY'S SLATE. Cartersville, Ill., March 8-31. Wood River, Ill., April. De Soto, Mo., May.

SLATE OF H. W. GALLOWAY AND WIFE. Litchfield, Neb., March 5-19. Mason City, Neb., March 12-26. Home address, Fallsdale, Neb.

L. J. MILLER'S SLATE. Holly Springs, Miss., March 14-31. Memphis, Tenn., (St. Johns M. Church) April 2-16.

SLATE OF C. L. WIREMAN AND WIFE. Delphos, Ohio, March 1-19.

SLATE OF A. F. AND LEONORA T. BALSMEER. Sfax Falls, S. D., March 9-26. Sautana, Kan., March 30-April 9. Windom, Kan., April 13-30.

EVANGELIST J. L. GLASCOCK'S SLATE. Cass Lake, Minn., March 5-19. Vacant date, March 20-30. Ramsey, Ind., camp, Aug. 10-20. Vacant date, Aug. 20-30. Haviland, Kan., Sept. 1-10. Home address, 1350 Grace Ave., Cincinnati, Ohio.

M. E. BAKER'S SLATE. Westpoint, Ind., March 8-26. Medaryville, Ind., March 28-April 16. Westpoint, Ind., April 18-May 7. Open date after May 7.

W. E. COX'S SLATE. Eureka M. E. Church, Bellingham, Wash., March 6-19. Permanent address, 5th and Marlon St., Seattle, Wash.

J. W. HANGER'S SLATE. Otwell, Ind., March 6-19. Permanent address, Marlon, Ind.

T. P. ROBERTS' SLATE. Albany, Ky., March. Home address, Wilmore, Ky.

SLATE OF E. E. SHELHAMER AND WIFE. San Diego, Cal., March 5-19. Pasadena, Cal., March 26-April 9.

E. T. ADAMS' SLATE. Chaplin, Ky., May 5-20. Open date, March 20-April 2. Harlock, Md., April 2-16. Home address, Wilmore, Ky.

L. E. WILLIAMS' SLATE. March and April-Open date. Home address, Wilmore, Ky.

SLATE OF JORDAN W. CARTER. Savannah, Ga., (Epworth) March 19-9. Standford, Ky., April 16-30. Hartselle, Ala., (camp) July 20-30. Home address, Harrison, Tenn.

F. E. PUTNEY'S SLATE. Burnett, Wash., March.

FRED ST. CLAIR'S SLATE. Philomath, Ore., March 1-27.

GEORGE BENNARD'S SLATE. Drain, Ore., Feb. 26-March 15. Marshfield, Ore., March 15-April 2. San Francisco, Cal., April 6-16. Hemmosa, Beach, Cal., April 18-30.

SLATE OF KENNETH AND EUNICE WELLS. Colorado Springs, Colo., March 5-19. Lamar, Colo., March 23-April 9.

C. C. DAVIS' SLATE. Chrisney, Ind., March 12-30. Home address, 1106 W. Michigan St., Evansville, Ind.

E. G. CONNER'S SLATE. Burbank, Cal., Feb. 27-March 19. Azusa, Cal., March 20-April 2. San Jose, Cal., April 3-16. Marysville, Cal., April 17-30.

EARL B. MOLL'S SLATE. Atlanta, Ga., March 12-26. Simpson, N. C., March 28-April 7. Gilbert, S. C., April 9-17. Swepsonville, N. C., April 17-30. Permanent address, Conway, S. C.

ANNA E. MEGHIE'S SLATE. Morristown, Ohio, March 12-26. West Park, Cleveland, O., April 2-17. Address 435 Lindenwood Ave., Akron, O.

PROF. C. C. CONLEY'S SLATE. Song Leader. Linden, Ind., (general delivery) Feb. 23-March 13. Home address, 729 College Ave., Columbus, Ohio.

M. V. LEWIS' SLATE. Song Leader. Fig. N. C., March 1-19. Home address, Wilmore, Ky.

E. DEWITT JOHNSTON'S SLATE. Kewanee, Ind., March 5-28. Chicago, Ill., April 1-16. Home address, Winona Lake, Ind.

C. E. EDWARDS' SLATE. Harrodsburg, Ky., March 19-April 9.

E. DEWITT JOHNSTON'S SLATE. Kewanee, Ind., March 1-26. Home address, Croton, Ontario.

SLATE OF A. R. AND LELA MONTGOMERY JEFFERS. Ullin, Ill., March 15-April 1. Home address, 800 Grove St., Evansville, Ind.

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DO NOT FORGET ABOUT FORGIVENESS

By The Editor.

THE teachings of Christ are very clear and positive with reference to forgiveness. It is the only way out of a difficult situation where human prejudices, likes and dislikes are involved. The forgiveness we expect and must receive from God, or go into ruin and darkness, depends upon our spirit of forgiveness toward our fellowbeings. If we would be forgiven, we must forgive.

There are some difficult and hard problems involved in the matter of forgiveness. To forgive and love our enemies is not natural to depraved human nature. To such nature the very reverse rises in the heart at once. The spirit of depraved nature is the spirit of revenge and the spirit of revenge in the heart shuts out the spirit of God's mercy and cuts off the soul from communion with its maker.

The simple truth is, the unregenerated heart cannot live up to the standards which our Lord Jesus Christ sets up in his teachings. It is not expected to. Regeneration is absolutely necessary in order to the living of the Christian life. The Christ principle and spirit must enter into us if we would live in harmony with the teachings of Christ. These high teachings of our Lord were given to us not to be practiced in the old life of sin, but to be practiced in the new life of salvation. To obey him in the spirit of love and joy we must know him; we must be born again; we must be brought into communion and fellowship with him. We must partake of his spirit that we may be able to live the life marked out in his teachings.

God so loved the world that he gave his only begotten Son to save those who blasphemed his name, who violated his commandments, who commit all manner of sin against him. What wonderful compassion! Now if the love of God is shed abroad in our hearts by the Holy Ghost being given unto us, we too, can love our enemies. We can give our money, our time, our children, our service, and our lives for our Christ, and the lost humanity he died to redeem. If we would live the Christian life we must have the Christ spirit. We cannot hope to live the high life if we have not been born into that life. It is impossible for an unborn babe to live the active intelligent life of the well developed and progressive child. Just so, it is impossible for the soul which has not been born of the Spirit, to live and practice the high and holy teachings of Jesus.

If the reader should find him or herself cumbered with the spirit of prejudice, hatred, or malice against a fellowbeing, let that reader at once seek the Lord, get the new life, be filled with the Spirit, come into blessed communion with the Holy Ghost;

then the thing which before was impossible, will become easy and natural, and the Christ love will flow out of the soul. Then forgiveness will be the life and delight of the redeemed child of God. O, that we might have an artesian well which needs no priming nor pumping up, within our very souls, out from which flows the spirit of unselfish love and genuine forgiveness.

The New Name and The New Bishops.

THE M. E. Church, South, is no longer a church of the South; it is a world church. It extends high up into the East and far away into the Northwest; it is in the great mission fields of the world, and is now gathering thousands into the fold of Christ in some parts of Europe. It would seem that the word "South" can no longer be of any advantage and in many instances, would be a hurt and hindrance to the growth of the church. We all love the South, but it is not necessary for that love to stand in the way of the progress of the church. Our love and faith embrace the wide world and we cannot afford to let any sort of local sentiment hinder us in our mission to carry the gospel of Jesus Christ to the ends of the earth.

It is very necessary to use large sums of missionary money, both at home and abroad; to lengthen and strengthen the stakes of our Zion. It certainly cannot be a pure unselfish love for Christ and souls, or the part of wisdom to thrust a word that can mean nothing at all to the people, except those in a certain section of country, upon our fellowbeings in other regions where it may hamper the church, and expend money under circumstances which make it impossible to get the largest and best results.

No class of good men can ignore these facts. Good men cannot afford to foster either sentiment or prejudice which hinders the progress of the church and prevents the salvation of souls and the highest good in the expenditure and use of men and money for the promotion of the Kingdom of our Lord Jesus Christ. It cannot be fair to send men to border countries to fight their battle at great disadvantage and actual loss because of a name that signifies nothing to the people among whom he labors, and can easily be used to his hurt and hindrance by his opposers and enemies. The time has come to lay aside mere sentiment or prejudice and gird the whole church anew for a forward movement with an evangelical message without a name that will awaken prejudices, call for explanation, and stand in the way of a world-wide program for the salvation of souls.

The next General Conference is to elect

several new bishops, and the Church is feeling no small concern with reference to the quality and character of these men; and well she may, for our bishops have very wide influence in the Church. Their leadership counts large in the development of our spiritual life and progress as a denomination. There is no doubt that we should have a bishop for South America. The running to and fro to that far-away country by a bishop residing in the U. S. is great waste of time and money. To be fully identified with our people in that far-away land a bishop should live among them, become one of them, and thus be thoroughly equipped for the best practical service and spiritual guidance of the people. This would seem to be a simple proposition which ought at once to receive the approval of the intelligent men who will make up the General Conference.

There is a wide open door in Europe for the Church. Already thousands of people are professing saving faith in Christ and joining the Methodist Church, and they ought to have a bishop; an evangelical, aggressive, constructive man who will make his home among the people, study their history, learn their language, accommodate himself to their customs, identify himself with the people and give himself to the leadership of a great evangelistic movement and the permanent upbuilding of Methodism.

Our work in the Orient should have at least one resident bishop, and he ought to be selected from among the faithful men, who for years have labored among, is well acquainted, and thoroughly in sympathy with the Oriental people. There are several men who have labored in our Oriental fields for years; men of unquestioned piety, education, culture and efficiency. They have lived a life of sacrifice; are well acquainted with the Church at home; they are men of world vision, and are just as trustworthy as any home brother who, if elected bishop for that country, would have to begin at the beginning, sit under the instruction and follow the suggestions and leadership of the brethren who have been for years on the field. If a new bishop sent out from the home land should refuse the suggestion and leadership of those faithful men who have been for years on the field, he would prove himself unfit and unworthy of his office. For years the Church has wasted time, men and money sending bishops to the foreign field. It is high time that we become more practical, economical and, let me say, religious, in this matter. We hope very much to see some one of the faithful men in the Orient elected bishop and given large liberty and liberal support in carrying forward the work of the Church in those great fields so ripe to the harvest. The M. E. Church has abundantly proven the great advantage of having bishops resident in these fields so needy and so full of promise.

(Continued on page 8)

Power and a Declining State of Grace.

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



have recently been reading an English publication in which the writer discusses the Psychology of Power. Some things are said which illustrate somewhat the power of the Spirit

upon the soul. For instance take these statements:

1. "Under certain conditions extraordinary expenditure of energy can take place without equivalent fatigue."

How wonderfully is this true when the Spirit of God comes on the soul. How many preachers are there who before the baptism of the Spirit could scarcely preach a single sermon without enduring feelings of prostration. A single sermon fatigued them greatly but with the Spirit's empowerment preaching has become a delight not a drudgery. How was it that George Whitefield could preach five times a day and John Wesley just as many, and then the next day do the same thing over again. Evangelists have a like experience. They can toil night after night and day after day without wearing out. It is a case of fulfillment of Romans 8:11.

Again, "We observe these powers (of spiritual passion) are greater than any at the disposal of the conscious will."

"Will service" often becomes drudgery. It is the bondage Paul refers to in Romans 7. We need more than will power to serve the Lord and to do his work. "The freedom of the will," says the writer, "may be a doctrine which holds true to the healthy, and indeed, the exercise of will and determination is the normal way in which to summon the resources of power; but the doctrine that the will alone is the way to power is a most woebegone theory for the relief of the morally sick. Freedom to choose? Yes! But what if when we choose we have no power to perform! We open the sluice gates, but the channels are dry; we pull the lever but nothing happens; we try by our will to summon up our strength, but no strength comes."

"We cannot kindle when we would
The fire that in the soul resides."

3. "The great driving forces of life are the instinctive emotions."

Emotionalism touched by the fire of the Holy Ghost are the passion powers that move people Godward.

General Booth, of the Salvation Army, was called the great Emotionalist. Whitefield was the same. He moved by his tears! Who has ever heard a sermon that moved them that did not have passion in it. Here was Bishop Simpson's power and Kavanaugh's and Cookman's, and the great Revivalists. Today the tendency is to discount emotion in religion and to educate and cultivate the finer feelings (?) etc., etc., etc. As a result we have thrown out the "amen cor-

ner," the mourner's bench we need, no more; tears are no longer shed at the altar, and the Church has been turned into a cold storage plant.

A man died in Long Island, N. Y., who used to play the races at Sheepshead Bay with constant and singular success. He would take in ten thousand dollars and no one could ever notice a smile of satisfaction or change of countenance over his success. He was taken ill, consulted a doctor, who diagnosed his case and said he was unable to tell what ailed him. He consulted two specialists who, after a "thorough examination" came to the conclusion that he was dying from suppressed emotion.

All over this country there are people dying in our churches from suppressed emotions, and ministers too, because some of them for years have never shed a tear in sermon or prayer.

"Not in the cold, deliberate choice of the will, but in the passion of the soul is to be found that flood of energy which can open to us the sources of power. Mastered by such a passion the soul will admit no defeat."

"No heart is pure that is not passionate;
No virtue is safe that is not enthusiastic."

POWER AND REST.

Religion by "converting the instincts and directing their energies toward useful and harmonious ends" results in a "restfulness of mind which is the counterpart of a life of energy, weakness results from the wastage caused by restlessness of mind. Power comes from a condition of mental quietude. The secret of energy is to learn to keep the mind at rest, even in the multitude of life's activities." "Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. 26:3.

THE DYNAMIC OF RELIGION.

"Christianity harmonizes the emotions of the soul into one inspiring purpose, thereby abolishing all conflict and liberating instead of suppressing its free energies." Let me here call attention to this strong statement from this Oxford man. It is worthy of much study in these days of spiritual impoverishment. Listen:

"No reader of the New Testament can fail to be struck by the constant reiteration in different forms of the idea that the normal experience of a Christian at that epoch was *enhancement of power*. Pentecost, the healing miracles of the Apostolic Age, the triumphant progress of religion through the Roman Empire, the heroic deeds of saints and martyrs—all these point to the sense of a power newly discovered. In contrast look at the Church today, one cannot but be struck with its powerlessness. It contains men of intellect; it produces a type of piety and devotion which one cannot but admire; it sacrifices itself in works of kindness and beneficence; but even its best friends would

not claim that it inspires in the world the sense of power. What strikes one is rather its impotence and failure. This want of inspiration and power is associated with the fact that men no longer believe in the existence of the Spirit in any effective practical way. They believe in God the Father, and they are reverent; they believe in the Son, and the Church numbers amongst its members millions who humbly try to follow in his steps, but for all practical purposes they are like that little band at Ephesus who had "not so much as heard whether there be any Holy Ghost" and lacking the inspiration of such a belief they are weak and wonder why."

Come, Holy Spirit, heavenly Dove,

With all thy quickening powers;

Kindle a flame of sacred love

In these cold hearts of ours.

SYMPTOMS OF A DECLINING GRACE.

Now I wish to put over against the foregoing the following from Bishop Oxendens, "Pathways of Safety."

TWELVE SYMPTOMS

OF A

DECLINING STATE

1. When you grow bolder with sin, or with temptations to sin than you were in your more watchful state—then be sure something is wrong.

2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.

3. When you settle down to a course of religion that gives you but little labor, and leave out the hard and costly part.

4. When your God and Saviour grows a little strange to you, and your religion consists in conversing with *men* and *their books* and not with *God* and *his Book*.

5. When you delight more in hearing and talking, than in secret prayer and the Word.

6. When you use the means of grace more as a matter of duty, than as food in which your soul delights.

7. When you regard too much the eye of man, and too little the eye of God.

8. When you grow hot and eager about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.

9. When you grow harsh and bitter towards those who differ from you, instead of feeling tenderly towards all who love Christ.

10. When you make light of preparing for the Lord's Day, and the Lord's Table, and think more of outward ordinances than you do of heart work.

11. When the hopes of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.

12. When the world grows sweeter to you and death and eternity are distasteful subjects.

At the Parting of the Ways---Where Stands Southern Methodism?

Bob Shuler.

PART II.



N a scientific journal there appears an article from a very scholarly gentleman who asks: "Will men of tomorrow be forced to scrap their scientific training upon entering the ministry?" A very startling query, and yet, not half so startling as this one: "Will the preacher of the future be forced to scrap his faith as he enters the pulpit?" My answer to the first question is this: The preach-

er who proposes to preach the gospel of Jesus Christ tomorrow, or any other day, will be forced to scrap "scientific," or any other training, that requires that he surrender his faith. For myself, I hold that we can well do without any ministry that must surrender faith to either science or philosophy.

With such an attitude characterizing the body, the Los Angeles Annual Conference in their memorial to the General Conference anent the educational situation spoke as follows in its second paragraph:

"Second" that you authorize and frame a pronouncement of the faith of our Church in the infallible inspiration of scriptures; of the historic accuracy of events recorded in the Old Testament; of the pernicious falsehood couched in such terms and phrases as 'folk lore,' 'myth,' 'fable,' 'Bible fiction,' 'corrupt texts,' 'tradition,' 'superstition,' as applied to the source, gathering together, and compilation of Holy Scriptures; and in our absolute faith in such doctrines as the immaculate conception of Jesus Christ, his vir-

gin birth, the efficacy of his death in the plan of salvation, his actual resurrection, the fact of a literal hell and heaven, and other vital truths, emphasized by our fathers, but now about to fall into discard, while the tainted scholarship of unbelievers is permitted to find its way into our schools; and that we ask our General Conference that such a pronouncement as is above suggested be made the standard of faith and teaching to which all who are officially connected with our schools must subscribe."

This paragraph calls upon the law making body of Methodism to state the all or nothing of the Bible. If it is only partially an inspired book, then it is not worthy of confidence or trust in any part. A God who is unable to protect his revelation is too puny to produce one. Declare that the Book of Job is not a divinely inspired record of actual facts, and you have laid well the foundation for grubbing up the Acts and the Gospels. Do away with the account of the Exodus by the myth and folk lore route, and you have paved the way for the exit of the miracles of our Lord, and every other incident and circumstance that strains the credulity of human understanding. In other words, when one jot or tittle of the Bible is placed upon the scales of human knowledge and discarded, because the little mind of man cannot track it to its source and measure it according to humanly developed standards, the predicate is laid for the annihilation of every part and parcel of scripture that bears the stamp of a supernatural departure from the limited field of human research. When science, philosophy or even history are permitted to put the yard stick to the Word of God, you have by the process sought to corral the Eternal within the limited confines of human thinking and have denied God the right to perform outside the realm of human understanding. Faith is as much larger than science as God is bigger than the clod of clay out of which he made a man. To believe God's record of himself is as much more certain in its fruition than the statement of science or philosophy, as God's wide universe is broader in scope and richer in resources than some little valley down among the mountains of America, into which man may go with a pick and shovel to investigate, to theorize, to conjecture and to reach conclusions that will within a generation be picked to pieces by some other scientist no smarter than himself. It is for these reasons that the Los Angeles Annual Conference desires a pronouncement of the firm adherence of our church, within her educational institutions, to the faith of our fathers, in spite of the so-called scientific difficul-

ties that some of their savants seem to have discovered.

This is a constructive demand. Faith is a growing thing, an asset, a stock in trade. Faith is the lever that lifts. No Christian need be afraid or ashamed of his faith. There are no educational processes or findings that can controvert or successfully withstand the faith of a child of God in the unbounded and unknown lengths and depths of the wisdom and knowledge and power and glorious fullness and certain accomplishments of the supernatural God, whom by faith we know, though by sight we may not discover.

Questioners of the Bible who speak of "hidden truths, made difficult in the settings of corrupt texts," who prate of the evolution of the Bible from fable and tradition, who in scholarly fashion affirm that "Bible fiction and sacred myth must be differentiated from historic fact," who piously refer to the "superstitions that have become a part of the scriptures," who assure their students that the task of the lecture room is to select the wheat from the chaff in a study of the Bible, these are the gentlemen whom the Methodist Church can well do without for the next generation, while she builds up a student ministry which, thanks to their fountains of poison, she has all but lost in this hour.

Recently, the Literary Digest had a most sensational series of quotations and expressions, pro and con, as to the causes that had led to a practical dearth of young preachers throughout the Protestant Churches. To me it is easy, tragically easy, pathetically plain, horribly clear. Young men have not cared to become the heralds of a message half truth and half a lie. A real man in the days of his youth, with his warm blood at full tide, is not eager to advocate a doubtful program, based upon a doubtful book, coming from a doubtful origin, and forever apologized for and explained in the language of doubt. When our fathers flamed over this country with "Thus saith the Lord," we could not find places for our recruits. Young men on every side were burning with a passion to preach. But these young men do not know how to preach a Bible evolved from "folk lore" and "fable." They would rather practice law or study medicine. Engineering is more attractive. In fact, anything honorable is better than groping about through a discredited Bible trying to find a truth or two among the rubbish of tradition and superstition.

Until our schools begin a constructive campaign for the elevation of faith to the place where it belongs in religion, conditions will not mend. We are not called to preach

that which we know by the processes of reason. We are called to a higher task. We are called to declare our faith in a God who has proven himself upon battlefields without number, who has vindicated his message in the very fountains of men's souls, who has declared his truth to the hearts of hundreds of generations, who laughs at the ridiculous boastings of human scholarship as a mighty workman is amused at the sand pile experiments of a little child. The soul of the preacher must be thus anchored, or he will ride upon the storm driven waves to the rocks that break and wreck and doom and damn.

And may I say a word concerning the second part of the paragraph in question. When Methodism permits the weight of a straw to lie antagonistically against the immaculate conception, the virgin birth, the doctrine of redemption by atoning blood, the actual resurrection of the dead, the fact of a literal heaven and a literal hell, or any other of pivoted doctrines that early Methodism emphasized, she has compromised to her own undoing and surrendered before the enemy of her own destiny. There may not be a doctrine among them that can be humanly dissected and understood, and yet the fruitage of these glorious proclamations have been so luscious and tasteful, so satisfying and filling, so strengthening and sustaining, so enlarging and completing in human life and destiny, as to furnish proof of their genuineness far more positive than the scientist's law or logician's syllogism. History knows nothing so certainly as the soul of man knows these fundamental truths. Philosophy can never reach a conclusion so sure as is the anchorage that holds the heart of a regenerated man to the mighty rocks that lie in these depths.

Brethren, this writer counts himself not to have apprehended. There is much that I do not understand. But happy indeed would I be if all else were as clear and plain to me as is the fact of the infallible revelation of my mother's old Bible, and the twin certainty of every statement concerning my Lord Christ and his mission, which she taught my baby lips to utter, as with tranquil face of glorious and peaceful triumph, she repeated.

"I believe in Jesus Christ, his only begotten Son, our Lord; and that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate; was crucified, dead and buried; that he rose again the third day."

And as I see her face through the mists of the years. I say to my own soul: "I would rather have her faith than the scholarship of any man."

EVOLUTION.

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



HERE is evolution and evolution, and if the reader will hold his or her breath for just one second, we will say: we believe in evolution. But not in the baboon kind. We did not inherit enough inclination for climbing to believe that our ancestors run a commissary in a cocoanut tree. But once upon a time there was a man; yes, a man, who hewed out a log canoe, and crossed the river. There is a long stretch of evolution from that log canoe to the Aquitania—a steamer one thousand feet long, having four smokestacks big enough for a New York Subway. Once upon a time, there was a small plant, bearing a red, puckerish, hard berry—not as large as an egg, and there is a long stretch of evolution from that vegetable, to the Ponderosa tomato. If the grandfather of the present biggest wagon and auto makers in this country would have been satisfied with his black-

smith shop and wagon repairs, there would have been no Studebaker wagons in this land.

Evolution is not a law of nature, but it is a god-given principle. Without it, life would stagnate, and the race would degenerate. We must go up, or go down; there is no stand still in life. We see the man in the boy, and he longs to be like his father; the little girl with her dolls is an embryonic mother. The student who is satisfied will never become even a novice in learning; the merchant who stops with a small stock, and a few customers, will never become a merchant prince. We live in a state of longing—expectancy: better homes, more enjoyment, more satisfaction in life—*spero meliora*, is a human motto, whether expressed or not. "We hope for better things."

So, it is in our religious life; in the plan of salvation, and the redemption of the race. God began with the Mosaic Ritual, in sacri-

cial programs. These served their purpose, and held together a race of wonderful people, and cemented their faith; but, it must give place to the perfect Atonement by the Great High Priest. No one wants to go back to Aaron, now that we have Christ. We do not want the blood of bulls and goats, when we have Calvary. The Jews have failed in the great plan of God, because they would not give up the first for the second. "He taketh away the first, that he may establish the second." Heb. 10:9.

Paul has issued a warning to us who would try to establish other ceremonials. Human ordinances and ceremonies do not foster piety and righteousness. Think of what the controversy over baptism, Sabbaths, succession in Apostolic authority, etc. The more of these things we tack on our religious life, the less we know about the vital things of God. Churches that put emphasis

(Continued on page 6)

Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

PART II.

THE MAIN POINTS.



HE author's illustrations of saving faith are such as Jean Valjean and his faith in the Bishop of D., the Old Testament sentence, "thou desirest not sacrifices, else would I give it," the parable of the Prodigal Son, and Jesus' treatment of Zacchaeus. But does it need to be pointed out that the New Testament plumbs vastly deeper into the ethical love of God than the Old, or that the parable of the Prodigal Son is a story of the love of God and not at all a discussion of the ethical processes of the divine love in forgiving sin? Similarly in Jesus' treatment of Zacchaeus and other sinners in the Gospels we see simply the fact of forgiveness, and not at all its ethical foundation. The gospels do, however, give abundant expression to this ethical foundation, as every one familiar with the New Testament knows.

One other consideration. Man's moral and spiritual faculties are, according to Christianity, abnormal through the fall. "Liberal" opinions would say they are not completely evolved, that man is only in the process of becoming moral. Very well then, in either case we must expect that our moral judgments will be found to be blunted and defective. It is not to be wondered at, then, that our sense of the awfulness of sin is sadly short; that we cannot understand the earthquake and the pestilence; that we find it difficult to see why God cannot forgive easily, out of hand; or why he needs to take the whole sin penalty up into his own life in order that he may freely justify sinners. It takes an artist fully to understand an artist. It takes ethical holiness fully to trace the ethical purposes of God. Certainly, the matter is perfectly clear, the Christian religion is God's revelation, not man's discovery; and its deepest truths are even yet beyond our easy comprehension. We glimpse them rather than see them fully. It is presuming for us as individuals to reject by our marred standards some revelation of God. The test of God's word is with the more manifold powers of the generations.

In this conception we have a good basis for our criticism of the author's view of the Bible. He regards it, certainly, as containing a divine revelation, and as being indeed the book of books. And the general outline of his thought, that there is in the Bible an increasing revelation coming to its fulness in Christ, will doubtless be universally admitted. The epistle to the Hebrews gives the same idea. God had spoken to man in many times and forms, but finally he had spoken in his Son. But the author's view of Scripture is nevertheless halting. Even at the climax of revelation in Christ, the apostles are presented as having failed perfectly to "apprehend the mind of Christ as it stands at last revealed in the gospels" (p. 89.) And we are told that men are to be invited "to read the Scriptures and make discriminations, deciding that this passage is the absolute truth of God and the other is due to the human limitation of the writer," and again that "Every man must decide many points for himself, with the best light obtainable, but at his own risk." (pp. 93-95.) Doubtless the author has exercised this right in deciding that the Old Testament sacrificial ritual was not a divine revelation pre-figuring Christ's cross, and that the New Testament doctrines of the Atonement and of Justification are misconceptions of God's perfect love due probably to the human limitation of the writers.

Every careful and serious thinker must realize that man needs a better revelation than this which the author offers to him. Such a book is not sufficient to be his rule of faith and practice. Instead it needs to be corrected by man's fallible intellect, conscience and heart. Nor is such an errant book worthy to stand in contact with the Incarnation. By the author's principles we do not know when we are in touch with the real mind of Christ, except, as our own consciences and hearts approve the record. Jesus wrote nothing. We know him only through what his disciples caught of his truth. If what they caught and wrote is miscolored or distorted by their human limitations in the Epistles it is also in the Gospels. It is difficult to believe in a divine Incarnation of which God himself was so careless as to its preservation.

In Historic Christianity the Bible is very much more than a book of mingled truth and error to be accepted only insofar as it meets with approval by the individual conscience. It is an authoritative book, certified in manifold ways. It is certified by its history, by its supernatural pre-visions and their fulfillments, by its appeal to the conscience and heart of humanity across the centuries, by its teleology, by the crowning of its teleology of Christ, and supremely by the fact that its literature nourished his spiritual life and that he accepted it as the Word of God.

The Christian Bible with its increasing purpose, crowned in the New Testament is the rule of faith and practice for all believers. It cannot be allowed that our blunted moral and spiritual faculties shall sit in judgment upon its truths.

And now turning, finally, to the matter of Conversion, we find that the author's position here is also defective. The careful reader of Dr. William Newton Clarke's *Theology* will be impressed by the fact that his feeling is often richer than his definitions. One catches deeper emotional values in his paragraphs than he ever formulates. The same is true of Dr. Brown. And it is true of him in this chapter on Conversion. There are a number of sentences in which the author affirms that God gives new life to faith, and yet his whole point of view comes far short of the Christian truth of man's fall and need of supernatural regeneration.

The author presents Jesus as teaching that all men have in varying degrees gone wrong, but there is nowhere in his volume a suggestion that man is deeply abnormal in his whole moral and spiritual life, and that he can only be rescued from this depravity by a great supernatural salvation. Instead Conversion is defined as "The total change of purpose and direction in the life of the man." (p. 128. Similarly the Prodigal Son is converted when he comes home. (p. 135.) Or again, "It is the part of every one to meet the Father in his house, at his table, to speak to him in prayer; and on the whole field of human effort to strive to do the Father's will. This is being born again, this is entering into Christian life. In all this the man is aided by that spirit of grace which is not far from anyone of us when once we invite his help." p. 136.

Manifestly, then, Conversion in this volume is simply a divinely assisted purpose to do right. No wonder the author says on page 127 that he does not intend to ask Calvin, Wesley, or Bunyan what it is.

We would ask the reader to present to himself two questions: First, did not Jesus and his apostles sadly misexpress and exaggerate the truth here if the author's view is correct? Jesus said, that that which was born of the flesh was only flesh, and that

men had to be born again of the Spirit before they could so much as discern the Kingdom. And St. Paul said that to be in Christ was to be a new creation. Human experience, even in the case of those who have never gone into outbreaching sins, abundantly confirms this Biblical statement. St. Paul himself is an illustration of it, and so is Luther and Wesley.

But second, Dr. Brown's idea of Conversion might as well have been built upon the truth of the Shepherd Psalm as upon the teaching of Jesus. There is no truth of divine watchcare and fatherliness expressed in Jesus' teaching that is not richly present in the Shepherd Psalm. Why, then, did not the writing of that psalm produce the New Testament dispensation? The fact of history is that Pentecost did not follow the writing of the Shepherd Psalm, but that it waited for Jesus to die, to rise again from the dead, and to ascend into heaven. What is the explanation of this delay?

It will not do to say that it was the difference between an idea and a life that made the difference between the influence of the Shepherd Psalm and the teaching of Jesus, for Jesus' revolutionary influence failed entirely until he had ceased to be a life and had become, humanly speaking, a mere teaching. There is no reasonable explanation for the epochal fact of Pentecost but the Christian belief that Jesus' cross, resurrection, and ascension achieved something, and made possible the rich outpouring of the Spirit; a thing impossible until after the atonement was completed. Manifestly, then, Conversion is no mere divine help in doing right such as Old Testament saints enjoyed, it is something vastly deeper. James expressed it in this contrast, that before Pentecost the Spirit had been among men, but that from Pentecost forward he should dwell within men.

The Christian Church will gain nothing by compromising with the naturalistic tendency of the times. In the Bible depravity is a universal abnormality of man's whole moral and spiritual life, and salvation is a great supernatural deliverance involving Conviction for sin, Justification, Regeneration, and Sanctification. Christianity is the truth, and Christianity must be kept what the ages with one voice conceived it to be. Peter and John, Paul and Bernard, Luther and Wesley were right.

(Continued)

The Thankoffering.

This is the morning of my 65th birthday. Quite a number of donations have come in for our fund for young preachers. I am profoundly grateful for these responses. My deep concern is for a well educated, consecrated, holy ministry to go out preaching a full gospel to a lost world. Later on, I will write a personal letter to every contributor to this fund. With gratitude to God and many thanks to the friends of our great work, I gird myself looking forward with prayer and hope for many years of service.

Faithfully your brother,

H. C. MORRISON.

"Twelve Months in an Army Hospital" by a nurse who didn't go across, is the title of a little book, written by a Red Cross nurse who served during the late war in a camp hospital, and at Walter Reed General Hospital at Washington, D. C. It is full of humor and pathos and portrays the author's knowledge of the evil of the cigarette habit. It is well worth the price of \$1.50 and can be had from The Pentecostal Publishing Company, Louisville, Ky.

The Christian's Riches.

Rev. Henry Ostrom, D.D.



MAN talk much of seeking or making a fortune. Perhaps they may stumble somewhere and let the pickaxe from the shoulder fall into copper or some other valuable ore, or perhaps they may concentrate upon some line of business and clear a fortune. It may seem threadbare to say it but really how true it is that on the one hand these "perishing things of clay" take wings and fly away so suddenly or on the other, the man who possesses them is on such short notice, summoned by death, and takes not away with him from all their vastness, so much as a shoe string. No, not for heaven or hell!

It should require no exhorting to cause us to take an interest in possessions that cannot burn or be despoiled, and which are not only retained in death, but become increased thereafter in eternity. Let us dismiss from the mind all thought that Scripture words and phrases which speak of these values invaluable, are extreme. As one might laugh at his mother's hair dishevelled in the wind, but would not for one moment laugh at his mother's love tested in life's storms of adversity, thus manifesting that the unseen love is far more significant than the visible hair of the head, so is it in the Bible, when the grace of God is mentioned. In comparison with all material things, and all displays of human ambition it is simply incomparably valuable. And we are called to think of it as such, which really means that we are to think of it as it is.

You must place "The unrighteous mammon over against "the true riches" if you are to think of these things after the "mind of the Master." There are "uncertain riches." There are also riches which endure and are imperishable. "Thou sayest I am rich and increased with goods and have need of nothing and knowest not that thou art "poor." Here is a description of the person who talks a delusion. He says he is rich; if he knew, he would know he is poor. With God are "riches in mercy," "riches of his grace in his kindness." (Ephesians 2-4; 2-7). The former have been placed at our disposal through the shed blood of Jesus for us sinners, and the latter are guaranteed to us for the ages to come. We know that nothing was doled out to man in Calvary's offering. "He poured out his soul unto death; now that grace manifested at Calvary is for the ages to come and it flows forth in deeds of kindness to us, it is easy to see why storms cannot destroy, or fires burn these riches. They are in the security of God's character and they are dispensed upon his faultless and unailing guarantee.

But there is something so extraordinary as well as so enduring in the wealth provided for the Christian when we realize the "glory." There is the prayer "That he would grant you according to the riches of his glory to be strengthened by his Spirit in the inner man." (Eph. 3-16). Is this strength according to wealth? And is the wealth a wealth of glory? Again, "May God supply all your need according to his riches in glory by Christ Jesus." (Philippians 4-19). "All your need" stands over against "His riches in glory." Is that ocean vast enough for the needing fish? Yet again, "That ye may know. . . what is the riches of the glory of his inheritance in the saints." (Eph. 1:18). Ah, here is something distinctive. Does Jesus Christ have an inheritance? And is that inheritance in you and me? And are there riches in such? Yes indeed, he is the one of whom in the parable they cry "This is the heir, come let us kill him and the inheritance shall be ours." Ah, we never get a good

grasp in thought of the Christian's wealth until we look out and on beyond this present age and see our Lord Jesus on his throne, with his saints for whom he went through the humiliation of the advent, the crucifixion and the tomb, won to himself and gathered in, they reign with him. They are his inheritance. But it will be a throne of splendor for "the Son of man shall come in his glory."

When Moses was told to make holy garments for Aaron at his induction into the priesthood, it was said that they should be "for glory and for beauty." (Exodus 28:2). Fine linen, pomegranates wrought about the bottom of the robe of the ephod, precious stones set in the shoulder pieces of the ephod, and in the breastplate, "holiness unto the Lord" in the gold band of the mitre at the front of the head, such were some of the symbols of glory and of beauty. Now these riches in glory are thus typified by fine linen, gold and precious stones. Gold and precious stones and fine linen are not worth enough to be the real riches of the Christian but they may serve as types. The very word "glory" is so evasive of definition that it needs a type. But all the more it is thus evident how splendid is the Christian's wealth, and it is all of the "riches of grace," all a gift, all free. Surely "the poor in spirit" are not to be poor in glory.

Why should men be so engaged about feasting and banquets? In Israel's distress God provided so that "man did eat angel's food." Why should men be so interested in gems and jewels? Out yonder appears God's good city, the New Jerusalem, with walls of precious stones and gold for pavement. Why long so intently for money? There is a wealth where "neither moth nor rust doth corrupt and where thieves do not break through nor steal." And even all those are as the unlit candles of riches when compared to those glories of the grace of God for redeemed sinners, which illumine the whole sky of the future for sanctified souls.

As I Was Musing.

Mrs. H. C. Morrison.



IT is an interesting fact that while there is a great falling away of professed followers of Christ, his devoted followers—the inner circle—are taking out new claims in their religious inheritance. People are seeing that Jesus not only came to save us from sin—actual and entailed—but that he bore our sicknesses and carried our sorrows, and that with his stripes we are healed.

Recently, I was musing on what a great Christ we had in the world's Redeemer, of the great price he paid for our redemption, and the great love that prompted him to come to our prodigal world to seek the lost sheep on the mountains of sin. I was made to feel a painful consciousness of my failure to appropriate my blood-bought privileges as I should. This quiet meditation led me to long for God's best in my own heart and life, not only for my own soul's sake, but for the sake of those who would be touched by my life.

But I started out to say that, in these last days when unbelief and spiritual dissipation are at high tide, the lovers of the Lord Jesus are seeing him more powerful than ever before. A few years back we seldom heard the subject of Divine healing preached upon, nor did we hear one witnessing to the healing touch of the Son of God. It is an inspiration to one's faith to meet with persons who have met the Healer of men's ills, and who are a living example of his power to destroy the works of the devil in the body as well as in the soul.

Some seem dubious as to whether Healing is in the Atonement, but to me it looks clear and plain that Jesus' mission was to destroy—annihilate—the works of the devil, whether in the body or in the soul. I do not claim for a moment that healing of the body is equal in importance, or that the work in any degree compares to that of soul healing; but I am trying to teach your heart and mine that Jesus did truly bear our sickness in his own body on the tree, and that with his stripes we are healed. Let's remind ourselves of the case who came to Jesus for healing and in order to convince the curious bystanders of his Divinity, Jesus said, "That ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, Take up thy bed and walk;" thus using a material miracle to establish a spiritual miracle.

The argument is made that Jesus needed to perform physical miracles in the days of his flesh in order to convince the people that he was the Son of God, and that we do not need physical manifestations to provoke faith in the world's Redeemer. Don't be too sure of this! The miracles of healing were necessary in the first century to prove Christ's Messiahship, why in this twentieth century when the Devil is trying, if possible, to deceive the very elect, should we not have Christ's power manifested in healing the body that by physical demonstration, he might put to confusion those who would rob him of his Deity, deny the inspiration of his Word, and leave humanity's salvation to proper environment, literary culture, and Sunday school training.

This age is not coming, but is already here, when ordinary means will not meet the exigencies of the situation; when churches generally, fail to see children born into the Kingdom, when our schools, public and private, are teaching our children that they evolved from apes; when the Bible is no longer the Word of God, the infallible guide from earth to heaven; when Darwin, with his mixture of *supposes* and *opinions* is studied more diligently and believed in more thoroughly than God and the Bible; when the foundations upon which faith rests are undermined—I say with such conditions prevailing, we need something supernatural—above natural—to knock these false prophets and so-called scientists off their pedestals of self-conceit while God vindicates his Son's Divinity and the authenticity of his Holy Word.

Can it be questioned that Jesus is not as able and willing to heal as when he walked among men 2000 years ago? Is there any plausible reason why he should not, or that he is not willing to heal? James tells us that if there are any sick among us to pray for them, assuring us that the prayer of faith shall save the sick. This admonition was meant for people who would dare to check upon the resources of Divine power, whatever their ailment might be.

The fact is, we do not comprehend the almightiness of our Christ. He has proven in days ago that he was sufficient for everything that sin had brought upon the race, and his power is just the same today for all who dare to appropriate it. Let's resolve to read the Bible with this end in view—to see full and complete redemption in Christ for soul and body; then when this mortal shall have put on immortality, we shall continue to discover new beauties and unfathomed resources in our wonderful Savior. May God give us faith to grasp the promise: "He is able to do exceeding abundantly above all that we ask or think."

"The great Physician now is near—

The sympathizing Jesus;

He speaks the drooping heart to cheer;

O hear the voice of Jesus."

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

EVOLUTION.

(Continued from page 3)

on ritualism, will never be an evangelic power. These things belong to another dispensation; we are in the liberty of salvation by faith.

The earthly paradise was lost because of sin. But what we lost in Adam, we gained in Christ. The First Adam failed, but the Second Adam will not fail. The first covenant was broken, but the second will stand forever. Nothing in the world could surpass the glories of the Temple; it was the center around which a people found God, and was the highest expression of approach to God, at the time it was established; but its glories were transient. Now we have not the external beauties of a place; but we have the spiritual house, with the Invisible God, as the Architect, and by faith we can bring him nigh to us.

There was a time when we barricaded ourselves with a wall of self-righteousness, and rested in carnal security; but it faded away when sin revived in us, and we sought God with a broken heart. We now rejoice in the righteousness of Christ. We once imagined a peace; but when the pains of hell got hold of us, we saw our helplessness, and now we shelter under the eternal Rock of Ages. We once relied upon our own strength; but now the Lord is our strength and our song. We were once guided by blind impulse, and the way led unto death and darkness; but now the Holy Spirit is our Paraclete, and will guide and teach us all things.

There is still other things in store for us, when the first is removed. We have wonderful pieces of machinery, called bodies; nothing so wonderful as the human body. Only the wisdom of an Omniscient God could have fashioned our bodies; but they are soon to decay, and go back to "mother earth." But within us there is something else. That something else was expressed by the poet:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not written of the soul."

The acorn dies, but oh, the majesty of the mighty oak, that towers upward to the heavens. Our bodies will die, if Jesus delays, and will go back to the dust; but we shall get a second, like unto his own glorious body. This earth will pass away, or be purified, as by fire, but a new heaven, and a new earth will take its place, wherein will dwell righteousness. Our family circles will pass away. One by one, an empty place is at the table, but there will be some day a gathering that will not end; it will be permanent and eternal. When this life passes, the second will be established. Think of the limitations of this earth; oh how we are hindered; but when that which is perfect is come, the things of time and space will be eliminated.

A rough Italian was tending his fruit stand near a cold, bleak corner, when a customer said something to him about the harsh weather. The wrinkled countenance assumed an air of gladness, that surprised the man. "Oh, but I sella soon, den tink o' dat." He pointed toward Italy, his native land of sunshine and family reunions. "Yes, he had, but tink o' dat." Things may be bad with us sometimes, but may we learn a lesson from the son of Italy, and "Tink o' dat," when the mists will be rolled in splendor.

WANTED!

One thousand Methodists to order at once a copy of Dr. Ridout's "The Present Crisis in Methodism." This book will make a stir in the churches as it shows up what the Higher Critics are doing to destroy the Methodist faith. The book contains the address delivered at Asbury Commencement last May. Order your copy right away. 15c postpaid.

Scholarship and Evolution

Andrew Johnson, D.D., Ph.D.

FROM what has been said in the present discussion on Darwinism one might infer that scholars are on one side of the question and the common people on the other. But most of the sound, sane, reverent scholarship of the world has repudiated the Darwinian theory.

Dr. Etheridge, the famous English authority on fossils, says: "Nine-tenths of the talk of evolution is sheer nonsense, not founded on observation and wholly unsupported by fact. The British Museum is full of proofs of the utter falsity of this view."

Geo. Frederick Wright, the noted geologist, says: "Nine-tenths of evolution (Darwinism) is bad philosophy and one-tenth, bad science."

Lord Kelvin, for many years head of the Royal Academy of Learning, declares: "Science is compelled to acknowledge Creation."

Prof. Pfeiderer writes: "There is only one choice. When we say evolution we definitely deny creation. When we say creation we definitely deny evolution." (The Darwinian Evolution).

Ruskin: "I have never yet heard one logical argument in its favor. I have heard and read many that are beneath contempt."

Thomas Carlyle called evolution, "the gospel of dirt."

Dr. D. S. Gregory, of New York: "It is a strange fact that no great scientific authority in Great Britain in exact science—has endorsed evolution."

Sir J. William Dawson, the great geologist of Canada, utterly rejected it and says: "It is one of the strangest phenomena of humanity; it is utterly destitute of proof."

Prof. Rudolph Virchow, the eminent pathologist of Europe, and inventor of the germ theory, opposed Darwinism and declared that science sustains the immutability of species.

Prof. Max Mueller, one of Oxford's greatest scholars, opposed the Darwinian transmutation of species. He says: "Language, is our Rubicon and no brute will dare to cross it."

Darwin concedes: "As to the origin of things I am in a hopeless muddle."

Prof. Harnack admits that, "Science (Higher Criticism) has made many mistakes and has much to repent of."

Alexander Patterson, Director Presbyterian Training School of Chicago, says: "Evolution fails in all the steps of scientific proof—observation of facts, classification of these facts, inferences legitimately drawn therefrom and verification of these conclusions."

Philip Mauro, the great attorney and astute thinker, New York City, says: "There has never been produced a single instance of reproduction of one living thing or offspring of a different species."

Dr. E. L. Powell, in his sermon on Evolution, failed to distinguish between originative creation and formative creation. He stated creation is still going on. Undoubtedly the doctor did not mean that God is still calling into existence things that had no previous existence. He failed to distinguish between *authority* and *authenticity*. The Bible is not authority on housekeeping and agriculture, but it is true in what it incidentally says on these subjects.

Let us know that Darwinism is not evolution as structural development, but transmutation of species. Darwin says: "Man is descended from a hairy quadruped, furnished with a tail and pointed ears."

Haeckel, the German evolutionist, says:

"With a single stroke Darwin has annihilated the dogma of creation."

We have the natural right and constitutional privilege to cogitate, agitate, educate, aggravate, if not to legislate on this question. The universities, colleges and schools are now in the limelight. The professors will be watched as never before. If they teach Darwinism there will be trouble in Denmark.

President Frank L. McVey gave four theories of evolution, the theistic, the materialistic, the Darwinian and the scientific. But they all claim to be scientific. What right has President McVey to monopolize science in behalf of the theory taught at the U. of K.

If the present bill is defeated the high-brows have no right to crow. They are on probation and are passed on good behavior. The Legislature will meet again some day.



GOOD NEWS.

By

REV. C. H. JACK LINN

Evangelist.

THE PARABLE OF BEAUTIFUL HANDS.

Once upon a time, some place, somewhere, four nice young girls were talking by the streamlet. They boasteth of their beautiful hands. One of them dipped her hands in the sparkling water, and drops, as they fell from her hands, looked like diamonds.

"Oh, see what beautiful hands I have! The water runneth from them like precious jewels," she exclaimeth, holding her hands for the others to admire. They were soft and white, for she never doeth any work.

Another girl ran as fast as she could go and got some strawberries. She crushed them in her palms. The juice ran through her hands, and her fingers were as pink as sunrise in early morning.

"See what beautiful hands I have!" she crieth. She holdeth them up for the others to admire. They, too, were soft and white, for she never doeth anything with her hands but washed them each morning in strawberry juice.

Another girl gathereth violets and crushed them in her hands until they smelleth like perfume.

"See what beautiful hands I have! They smell like violets in the deep woods at springtime." As she spoke, she held her hands up to be admired of others.

The fourth girl did not show her hands. She hid them in her lap. Suddenly an old woman cometh along. She stopped before the girls. "Oh, tell us which hath the prettiest hands," they asked, showing them forth. The old woman shook her head at each and asked to see the hands of the fourth girl. The girl raised her hands timidly for the woman to see.

"Oh!" she exclaimed. "These are the prettiest. They are clean indeed, but are hard with toil, helping her mother clean the house, and nurse the baby, and mend the clothes. They have carried food to the poor and nursed the sick in the neighborhood."

The old woman fumbleth in her pocket and bringeth forth a ring set with diamonds, with rubies redder than strawberries, and turquoise bluer than violets.

"Here, daughter, wear the ring. You have the most beautiful hands!"

Thus endeth the Parable of Hallelujah Jack, as the old woman vanished.

We can see the point. Can you?

Every Methodist should read Dr. Ridout's, "Crisis in Methodism." It is an alarm bell to the Methodists. Be sure to get a copy right away.

Good News From The Evangelistic Harvest Field.

REPORTS OF MEETINGS CONDUCTED BY EVANGELIST A. E. DAVIS.

Our first meeting after the Conference at Oklahoma City, Okla. was at Cashion, Oklahoma with Rev. D. B. Van Gunday as pastor. We had a great battle here. We should have had about six weeks to fight this great battle instead of three. Seven or eight souls found the blessed Holy Ghost in sanctifying power and several professed reclamation or conversion. The last Sunday was a day when souls plunged into the fountain. Old grudges were settled and wrongs righted. We were encouraged in the battle by the presence and prayers of some good faithful Free Methodist people. Our next appointment was at the country point on the Cashion charge. The Methodist people here worshiped in a new school building built as the result of the consolidation of four school districts. Various denominations were represented among this people. Some stood four square for deep spiritual things while others wanted to mix their religion with the dance and Sabbath desecration. It grieved us when we found Sunday school teachers advocating no harm in the dance, nor Sunday base ball. As the result of three weeks toil we were successful in having 18 at the public altar of prayer. We had some of the brightest cases here we ever witnessed in our ministry.

Our next meetings were with Rev. J. B. Webster a student pastor from Oklahoma City, College. He has the two small towns, Choctaw and Dale, Okla., for his pastorate. Many of the saints were discouraged but the Lord used us in these places in helping repair the work that had been so sadly neglected. Baptist as well as Methodist were sanctified wholly and set free. One lady who had been a snuff dipper for 36 years was marvelously delivered from habit and gave a wonderful testimony as to her victory and recommended the blood cure to all who had similar afflictions. Both towns were stirred by the power of the gospel message. An every member canvass was made at both places and sufficient funds were secured to provide for the work the rest of the conference year. Brother Webster found deliverance to his soul and was set free. He had always stood for the theory of Holiness but had never been clear in his experience. But he prayed through in the good old fashioned way and it certainly changed his prayer and testimony.

We closed our last meeting at Quay, Okla., Sunday, Feb. 25. We were associated here with Rev. B. F. Griffith as pastor. He will be remembered by many Herald readers as a powerful Evangelist several years ago. He still has the call to Evangelism and I think he will soon be back on the field again. Through much faith, fasting, and prayer the Lord heard our cry and gave us 23 souls at the public altar of prayer. We never witnessed brighter cases in all our ministry. Conviction was very pungent and people prayed through to certain victory.

Albert E. Davis,

SOME REPORT FROM THE NORTHWEST.

I came to the far Northwest the last week in June 1921, where I have labored ever since without intermission, going through three heavy camps, and then going into church meetings. Most of these meetings have been graciously blessed of God. In a couple of cases the battle was very hard, while visible results were meager; but I suppose such will always be the case. Some places are not fruitful.

During these meetings it has been my joy to see many precious souls seek God and find him. One blessed thing has been the unusual number of young people who have been either saved or sanctified. At the Ferndale camp it was blessed to see more than fifty happy young souls under twenty years of age. God will use some of these in coming years. To lead such souls to Jesus is joy unspeakable.

During the last two and a half weeks it has been my privilege to assist Bro. F. M. Bushong pastor of the M. E. Church at Monroe, Washington, in a meeting in which God blessed us far beyond our deserts. Notwithstanding unusually bad weather conditions, our congregations were large all the way through the meeting. Many were saved and many were sanctified. The Holy Spirit did not seem to have much need for us human beings during the closing service on Sunday evening last. Souls kept coming to the altar and getting blessed until a late hour. Here again a very large number of precious young people found the Lord. I trust God will get some workers out of that blessed group.

D. V., I shall return east the first of June for a tent meeting in Nashville, Illinois, where I hope to be joined by my youngest son, Mr. L. P. Mingleddorf, who purposes to help me carry this burden of evangelism. I am going to ask the prayers of friends for this meeting especially; for it is going to be a real battle, lasting some three or four weeks.

I had planned to rest during the month of July, seeing that I have had almost no rest for some years; but the battle is too hot for well men to stop. It will be a pleasure to take a couple of camps for the month, or for my son and myself to get into a real siege or two that would hold us for the entire month. If brethren wish to know anything about me, let

them write to Dr. H. C. Morrison, Louisville, Ky.; Rev. M. C. Clark, Mt. Vernon, Wash.; Rev. E. D. White, Sedro-Woolley, Wash.; Rev. J. E. Henry, Coeur d'Alene, Ida.; Dr. J. M. Canse, Olympia, Wash.; Rev. F. M. Bushong, Monroe, Wash. Write me at 2719 Leonard Drive, Everett, Washington.

Yours for souls,
O. G. Mingleddorf.

SALINA, KANSAS.

We are at the close of a very gracious Revival meeting here at Salina, Kansas, in the Oakdale M. E. Church. The pastor, Rev. Arthur Taylor, and his young wife were very fine help to us as we were assisting them in the meeting. He is a song leader, and she is a pianist and leader of the childrens' meetings.

This is a mission church, and has had a hard struggle to get ahead. The attendance was not large, but for the most part regular, and this helped much. We had the privilege of lifting the standard, Isa. 62:10, and of sowing some good seed of the Gospel. Several definite professions of conversion among adults, and a few children were the immediate results, with a reviving of the prayer life in the membership of the church, and a general loosening up of the "Atrophied" limbs were in evidence. Our heart cried out at the close of this meeting as it always does at the close of every revival. O, that men would praise the Lord for his "goodness," and for "his wonderful works to the children of men."

Our plan is to have a series of tent meetings this summer, beginning in the month of May, and continue as long as weather will permit right in the west part of the state. We solicit the prayers of all lovers of holiness and souls of humanity as the fruit of the church, in our behalf. The Layman's Holiness Association stands for definite missionary work, where no one else is being engaged in the work, or assisting any one who needs help working with the resident pastors, when called to do so.

T. J. Nixon.

MEETING AT BERTHA, MINNESOTA.

On the evening of December 29 we started a meeting in the South Bertha Methodist Church. Rev. Arthur Gausman is the pastor in charge. Beginning with the second night there were seekers for salvation at the altar. One woman was definitely reclaimed on that evening. Immediately she became greatly burdened for her husband, and she was rewarded by seeing him brought to the Lord before the close of the meeting. The man's heart had become very hard because of a business grievance which had grown into bitter hatred.

On the first Sunday evening fourteen seekers were at the altar. Twelve of these were young people. Surely there was rejoicing in heaven over this victory. Another outstanding feature was the reconciliation of two brothers and their wives. This was brought about by the mother of the brothers becoming so concerned that she woke at midnight and promised God that by his grace she would do all she could to bring about a reconciliation between the two families, before another sun-set. Her heart was gladdened when the pastor, his wife, and the Evangelist all met in her home, with the parties concerned, and a complete reconciliation was effected. As the testimonies and the singing were inspired of God, they were far above the ordinary.

About thirty-five were saved at this meeting, and one woman was wholly sanctified.

E. O. Rice.

REPORT.

I have made no report since the last summer campaigns were over. My first meeting was with Rev. J. B. Campbell in the Methodist church at Bennington, Indiana. The attendance at this meeting at the very start was far beyond the capacity of the building. The pastor had prepared the way for the meeting by faithful preaching. There was some opposition to the full gospel but the results were what always accompanies full gospel preaching. A small number was sanctified but a large number converted and the outcome is that the church is much built up and a new church building scheme is in progress.

The next meeting was at Connersville, Indiana with Rev. J. B. and Mattie Wines of the Nazarene church. This is a front seat church that is, if the church is half full they are in the front seats. It is a church where most of the members are ready to volunteer in prayer. It is a revival church. Very frequently people are converted at the regular service. I was there during the annual conference and preached Thursday evening and three were converted and Sunday morning one was sanctified. In such a church of course we would expect a steady flow of results, so there was scarcely a barren service and the shout of victory was frequently heard, back-sliders were restored, sinners converted and believers sanctified and the church built up.

The next service was with Rev. Sam Linge, of the Nazarene Church, at Oskaloosa, Iowa. This began with the watch night service and seekers began coming at the first night service and came in a stream until the fifth Sunday. There were some outstand-

ing meetings when large numbers were at the altar. Conviction was on the service from the beginning to the end, as much conviction the last night as any of the whole series of meetings and an excellent altar service. In this meeting about half of those at the altar were seeking sanctification. One feature of this meeting that was most pleasing was the afternoon service. The Lord wonderfully blessed in the exposition of the Word. Another feature was the large number that were instantly healed at our healing service. About fifteen were anointed for healing and many received immediate relief.

The next meeting was with Rev. Grace Harris in the Methodist Church at Madison, Indiana. This was a former pastorate in the early days of my ministry. While the attendance was fair it was never overcrowded. The Lord was faithful to his promise that the Word would not return void and seekers began coming the second night, the first week the seekers were for conversion, the second week they were largely for sanctification. This later fact seemed to stir the devil. The meeting however went forward with the manifest presence of the Lord and closed with much conviction.

In all of these meetings one of the outstanding helpful things was the loyalty of the preachers to the preaching of the full gospel. The one slogan in all of these meetings was "this cometh about only by prayer and fasting" and the results of some of the fast days were truly remarkable. As we look back at the wonderful victory at all of these meetings we must say; "Behold, what God hath wrought."

M. Vayhinger.

INDIANAPOLIS, INDIANA.

Feb. 26, I closed the greatest meeting of my life with about 500 seekers. Thus we have proven that the old time gospel that Pentecostal Herald stands for will work in the 20th century. The secret of this meeting was the preaching under God, by Evangelist James Miller of Indianapolis, Ind. It was plain, radical, scriptural, red hot and uncovered all kinds of sin in church, even hard on cold formal holiness professors. We had a cottage prayer meeting that ran each day from one to three hours and these services were well attended. There was real soul travail. During the meeting we had people to pray all night. There was a great deal of going down on part of our church. Church generally stood by truth and pastor and evangelist. We reached many, many new people.

They gave up lodges, tobacco, jewelry, put on more clothes many times paid old bills, and one young man went to a Catholic priest and confessed to having stolen seventy-five cents worth of beer some years ago. Of course the priest forgave him and commended him.

We greatly enjoyed the presence and ministry of Dr. Morrison at Cadle tabernacle, a few Sundays ago. Indianapolis is a great admirer of this great and good man. In fact all holiness people are greatly helped by his coming. We love The Pentecostal Herald and its messages are a great inspiration to our own soul.

Everette O. Chalfant, Pastor.

REPORT OF THE NATIONAL ASSOCIATION. Stafford, Kansas.

The National Convention for the promotion of Holiness was held in the Methodist Church, Stafford, Kan. Feb. 14-19, Rev. Guy Spear, pastor. The date of the meeting had been arranged so as to include that of the Dist. Conference, Hutchison Dist., of Southwest Kansas Conference. There were about forty pastors present to attend the conference and enjoy the Spiritual feast of the Convention. As a party we were happy to have ministered to this body of preachers. We have reasons to believe many of them went back to their work with a new determination. Dr. Gray, the Dist. Supt., is to be congratulated in having such a body of men on his district. It was the writer's privilege to hear the examination of some applicants for Local Preacher's License in the matter of doctrine. We have not heard clearer questions and answers on the fundamentals from any source. They were free from modern Criticism and rationalism, and rung true to the Scriptural and Methodist teaching. Thank God for this!

The attendance was large both afternoon and evening. The largest afternoon crowds that have attended at any time during the season of conventions. God aided his servants in presenting the Truth and gave fruit in the saving and sanctifying of several souls. The people gave splendid attention and seemed to appreciate the Truth of Holiness, though to some it seemed a new doctrine. We believe that the seed sown will result in the saving of souls long after the meeting has closed. The pastor, Bro. Spear is a graduate of C. H. U. and is a faithful pastor. We trust that the influence of this meeting will be lasting to further enrich his church in spiritual life. It is of interest to know that a great many of the younger pastors of this Conference are from this School and from Asbury College. These men will prove the salt to preserve this great Conference to Bible Holiness. May the blessing of God continue with these his Servants in the battle for his Kingdom.

Christou Doulos.

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(Continued from page 1)

We hear suggestions favorable to the election of seven or eight new bishops for the home land. We cannot believe that there is any necessity for so large a number. With the force we now have four new bishops for the home land will be an ample sufficiency. It would be most unfortunate to cut any green timber for this office that in seasoning would shrink up and prove too small for the position. A man may look like a very good-sized man in a college chair and editorial sanctum, some one of the agencies of the Church, or in a pastor's study, but look entirely too small if seated in the bishop's chair conducting the affairs of an annual conference. Both for the office of bishop and the welfare of the Church, it would be better to elect no one at all than to elect some small, inefficient brother who would rattle about in a place entirely too large for him to fill.

If we are to keep the office of bishop in the Church—and I believe that it is a very important office in the genius of our Methodism—we must be careful whom we elevate to that office. In these times of unrest and desire for change, to put a few small brethren with more smartness than wisdom, more conceit than piety, and more plans than power, into this place, will arouse a prejudice that will lead to the death sentence of the office.

If any of our brethren are foolish and ignorant enough to suppose that they can push some of our higher critics into this office at the coming General Conference, I notify them now that a host of us will go into open rebellion and make serious trouble that will be far-reaching and effective. We don't intend to have destructive critics or men tainted with the new theology for bishops in our Methodist Church. They must be men who believe the Bible and who can repeat the Apostles Creed without reservation, with the exception of the word—"Catholic." Many of us are getting tired of that word; the Church is of God. Why should not worldwide Protestantism say "I believe in the Holy Church of God?"

First of all, our new bishops, both for the home and foreign field, must be loyal to the Bible; they must be loyal to Methodist doctrine; they must have no questions in their minds with reference to the Virgin Birth of

Christ; they must be firm believers in the necessity of the new birth of the individual.

Second, our new bishops must be bishops for the time, the present and the future. They must understand and appreciate the new and better spirit of Christian democracy. They must be in close touch with the people, preachers and laity. They must be ready to listen patiently and to weigh wisely the wishes of preachers and laymen. The preachers are no longer willing to feel that they can be tried, condemned and executed in the cabinet; that wealthy, and perhaps, worldly, laymen can write to, get the ear and consideration of, the appointing power, while they must remain aloof and in silence. We must build the character, the courage and manhood of the itinerant ministry by making him feel that he has a very approachable and considerate elder brother in the bishop's chair at the annual conference.

We are quite ready to grant that the bishop's office is very laborious; that he has much to contend with; that there are whimsical preachers and laymen, and many difficult situations; that he must sometimes suffer misjudgment and criticism when explanations are impossible. If the man elected to the bishop's office is not willing to meet these situations and be a big brother to his fellow ministers and the people, let him refuse to be ordained.

On the Pacific Coast.

WHEN we arrived in Los Angeles we found that the brethren of the Holiness Association had received about twelve calls for conventions, beginning on Wednesday and running over the Sabbath. We had come out for some rest but the need was so great, and the brethren were so eager, we promised to take five of these five-day conventions.

The first was held in the Friends Church in Huntington Park, Los Angeles. The pastor, Brother White, a most excellent Christian man, was in fullest sympathy and co-operation. The Bible Training School of the Friends Church, with Rev. Reece in charge, is located near this church, and Brother Reece and the student body co-operated with us in these meetings. We had to contend with very rough weather, pouring rains, raw winds, killing frosts and much snow on the mountains around us. The people of Los Angeles are not at all accustomed to this sort of weather, and it was not helpful to the attendance of the meetings, although we had a good attendance, and a gracious meeting. We found this congregation with its pastor as genuine a group of people as we met, in the fullest sympathy with the Bible doctrine of holiness. Evangelist Stalker had been with them recently in a gracious revival. We closed out on Sunday evening at this place and the following Wednesday evening commenced a five-day meeting with Rev. Bob Shuler at Trinity M. E. Church, South.

Bob Shuler has been pastor of this church about eighteen months. His success has been marvelous. Los Angeles knows that Bob Shuler is in the city. He has a vast auditorium, crowded with eager listeners every Sunday morning and evening. He is one of the most fearless and at the same time a man of wonderfully loving heart; he preaches the old gospel with great fervor and earnestness. The people crowd in droves to hear him and all about the city they are saying, "Have you heard Bob Shuler? "Bob Shuler says," "Well Bob Shuler tells them what he thinks about it." And it has come to pass that the people who love righteousness and hate sin look for Bob Shuler as a champion set for the defense of Bible truth.

We had unprecedented weather to contend

with but good congregations and a gracious meeting. Only four full days was entirely too short a time to accomplish visible results in a great city church like this. A number of people were at the altar and some claimed to be benefited, some specifically blessed. Closing here on Sabbath evening we went to San Diego on Monday at the earnest request of the holiness people, and preached Monday evening, Tuesday afternoon and evening in the beautiful Southern Methodist Church which had been secured for the services, Rev. Rector pastor. We had fine congregations and a delightful visit. Many of the pastors of the city were present and gave us delightful Christian courtesy and brotherly love. We hastened back to Los Angeles to begin a meeting at the M. E. Church, Santa Monica. Rev. McIntire, pastor of this church, a fine young Scotchman recently graduated from the University of Southern California, is full of the Holy Spirit and great zeal for souls. His church was in fine working condition, congregations large, and after a few services had a packed house. We were with them four days and I suppose there were fully forty who professed salvation at the altar. We have always found it easy to have a revival with an old-time Methodist preacher who enjoys the experience of entire sanctification, and who is supported and encouraged by a lay membership who believe and rejoice in full redemption from sin. This church was located 17 miles from Los Angeles where wife and I had a rented room. Going back and forth with damp clothing after preaching I contracted one of the worst colds in my life. The city was full of Flu and I was just ready to take my bed when wife was taken down with Flu. Being unable to preach I was compelled to cancel the two other conventions, but rallied and preached in the First M. E. Church the following Sunday morning. This was the church of which the sainted Bishop Robert McIntyre was pastor when elected bishop. I assisted him in a revival meeting in March before his election in May. The present pastor of the church is Rev. Helms, a most affable brother and able minister. They said I preached to 2500 on that Sabbath morning at his church. I met here with a number of old friends and acquaintances.

On this same Sabbath evening I preached at the First Church of the Nazarene for the pastor, Brother Babcock, who was sick in bed with Flu. He is having a very successful pastorate here; he is a saintly man and much beloved by all who know him, and God is greatly blessing his ministry in this church.

In the years gone I had assisted the beloved founder of this church, Dr. Breese, in three great revivals, and had seen some hundreds of souls converted and sanctified at these altars. This is a delightful privilege to meet these people again. Many of the saints who once worshipped here have joined Bro. Breese at the Master's feet on the other side. There is no way to estimate the good accomplished in this great church. People converted and sanctified at these altars are scattered throughout the nation and around the world. Tourists who come here for winter sunshine have gone to this church and found Jesus Christ in the fulness of his power to save.

On the following Monday afternoon I spoke to a great audience in one of the halls of the Bible Institute, under the leadership of Mr. Torrey. This is one of the largest and most beautiful structures in Los Angeles. A Bible School is conducted here along the same lines of the Moody Bible School in Chicago, with some 500 students. The institution is largely financed by Mr. Stewart, a wealthy Presbyterian gentleman who has given hundreds of thousands of dollars for the cause of Missions and other Christian work. This building has an auditorium that will seat 4000 people; perhaps the most beautiful auditorium in the world. It is call-

ed "The Church of the Open Door," and vast multitudes attend preaching here. Mr Torrey is the pastor and Rev. Horton is general manager and director. Rev. Cortland Meyers, the great Boston Baptist preacher, was in Los Angeles preaching a series of sermons to vast audiences at this place. We heard one of his sermons and readily understood how it is that people who believe the Bible and love the Lord through his ministry. I had a most cordial invitation to preach to one of these great audiences, but could not accept because of other engagements.

Between times of conventions I went out and preached for the Holiness College of which Dr. McLaughlin, my long-time friend, is president. Met many friends here and saw a fine body of young people. Wife and I had a delightful visit and Christian fellowship with Brother and Sister McLaughlin. They are congenial souls, full of faith and the love of Christ. One will travel a long way to hold a meeting with a finer character than Dr. McLaughlin, a man of learning, sweet patience, and undaunted courage. His fellowship is wonderfully refreshing.

It was also my privilege to address the students and faculty of the Free Methodist College, an excellent institution of learning on a magnificent hill in the environs of Pasadena. I found a fine faculty and an interesting student body. The Free Methodists are a holy people, wonderfully saved from the spirit of worldliness, and their faces steadfastly set toward the eternal city. Mr. Pritchard, business manager of *The Herald* office, tells me that a Free Methodist never fails to settle his bills. He never hesitates to trust a man for books, mottoes, or anything he wishes to order, when he finds out he is a Free Methodist preacher. Now it is to be hoped that no rascal will take advantage of this statement and send in a big order for credit claiming to be a Free Methodist preacher.

It was also my great privilege to preach once for the Nazarene University located in South Pasadena. Dr. Hendricks, president, is making full proof of his capacity for a large task in this place. I had a gracious time of liberty preaching to the great congregation which packed the chapel. I met with a host of old friends, among them, Rev. Joseph Bates, presiding elder of this district in the Nazarene Church. I saw Joe converted many years ago when a boy in his early teens in a camp meeting on his father's farm; and as he lay shouting and laughing in the strawpile I said to a friend, "There lies a preacher." My prophecy came true. Joe has been a great soul winner and is one of the strong men of his denomination.

It was my privilege to preach at the all-day monthly Holiness Meeting. The services are held in various churches, are interdenominational and times of blessing. This day the meetings were held in the Free Methodist Church, located near the center of the city. The main floor and galleries were full: I hardly ever saw such an audience before. They certainly looked like the sons and daughters of the Lord; many preachers were present and an army of grey heads and serene countenances. The Lord was with us in power. Bishop Sellow, of the Free Methodist Church, preached in the afternoon and evening. He is 78 years of age, erect as an Indian, a bright, flashing intellect and clear penetrating voice; a preacher of attractiveness and power. There were souls at the altar morning and afternoon. I was so sick and worn I could not attend the evening service. I was suffering great weakness which followed my light attack of Flu and had to take three or four days of what rest I could get from a heavy correspondence and many callers.

In the midst of this excessive labor a number of letters have come to me congratulating me on the 'good rest' I was having on the

Coast. How little the people know of the incessant toils of an evangelistic life and especially that which is burdened with other heavy responsibilities. The winter here has been one of the most severe, we are told, in twenty years. We have found it anything but conducive to health and comfort.

One of my great disappointments was my failure to see dear Brother Haney before his going away. A few days after my arrival in Los Angeles, and before I had opportunity to call on him, he died. Brother Haney bore faithful witness to the very last. His clear testimony to entire sanctification, his marvelously attractive personality and consistent Christian life won the admiration and love of all who knew him. We shall have more to say of this beloved servant of the Lord later.

We are now engaged in a week's meeting at Fitzgerald Memorial Church, South, San Francisco. The Lord is giving victory. More anon.

The Wandering Girl in a Far Country.

Chapter XIII.

THE PARTING OF THE WAYS.

THE reader may be sure that Mr. Soldin's lecture produced a considerable sensation. Some people were angry, others insisted that while he had spoken very plainly that a subject of such vital importance demanded plain language and earnest protest. Prof. Wolfe was chagrined and indignant. We have often had occasion to notice that the destructive critics are very insistent on breadth of view and freedom of thought when defending themselves; but that they are quite narrow and severe in their criticism when contending against others. Prof. Wolfe at once opened up a defense of Darwin and his theories of evolution and raised the hue and cry that ignorant, or half educated men, who were not well versed in modern science were entirely incapable of appreciating the standpoint of the educated and scientific searcher after truth.

A group of the older and more serious college girls organized themselves into an association all of whom agreed to set themselves against the extreme and vulgar fashions; to use no paints and to co-operate with the church and other organizations for the protection of young women and the uplift of moral standards. Julia refused to join this organization and rallied all the forces possible about the standard of Prof. Wolfe, who insisted that the lecturer was excited and fanatical; that the present loose and unfavorable conditions in society were only characteristic of a transition state in woman's position in society, politics, and the economic world which would in time adjust themselves. Julia's position was a most dangerous one. Logically, those persons who contend that the times are all right, undertake to overlook the immodesty in dress and many of our modern customs, and to defend them, will, abandon themselves to the very things they apologize for or defend.

We can give the name of a Methodist Church in a certain city where the dance was becoming a menace, not only to the spiritual life but to the morals of the young people of the community. The Methodist pastor in the place preached a very earnest sermon against the dance craze. He used plain language. A wealthy and influential mother in the membership of the Church whose daughter was a frequenter of these dances, became furiously indignant and abused the preacher to his face, and gave him to understand that her daughter was old enough and intelligent enough to take care of herself,

needed none of his advice, and would pay no attention to his exhortation. The young woman, of course, thoroughly indorsed her mother's position and, in the nature of the situation, must plunge more recklessly into the frivolity of her social life. She went far and near to the dances; finally, went too far and in her despair put a pistol to her head and died a suicide.

Our observation has been that it is dangerous to become angry with those men who sound the note of warning, and in order to show our contempt for their solicitude for our welfare, to plunge the more deeply into sin. Julia made this sad mistake. The destruction of her evangelical faith and Christian experience gave her readiness to yield to evil impulses. Unfortunately, she had contracted a habit of taking early morning walks into the city near-by, and eating a light breakfast at a certain coffee house where she frequently met with young gentlemen with whom she should have had no contact whatever; and here on the sly, she commenced smoking cigarettes and flattered herself by so doing, that she was showing her independence, and was a sort of *file* leader of those who were women inclined to assert their rights to be just as independent in their thought and action as the most aggressive and reckless society gentlemen.

Julia's home coming at the close of the college year was the occasion of great surprise and sorrow to her parents. She took pleasure in ventilating and discussing her new and larger intellectual conception of things, as she termed it. The Bible was no longer to her an inspired book; it perhaps, contained the word of God, but she contended that only scientific scholars were able to sift out the inspired truth from the mass of mere legends, folklore, and tribal traditions which might have once served a good purpose, but was no longer of any historic or spiritual value. When her father undertook to place a check upon her liberal views, and to call attention to her dangerous position, she did not hesitate to remind him that he had never attended an university and was not at all abreast with the advanced thinking of the times. The old man's heart was greatly grieved but he soon found that it was useless to undertake to discuss religious matters or social conditions with his daughter. She had not only picked up a smattering of modern learning, but was thoroughly filled with modern conceit and was voluble and eloquent at the funeral of her once saving, but now dead and departed, Christian faith.

It was too late to remedy the evil. The girl had not only broken away from the Bible, but she had broken away from parental control and counsel. She was constantly boasting that she must 'live her own life,' that the world had entered a new era of history, that the old faith with its fancies and superstitions had passed, or was rapidly passing; that the advanced religious teacher no longer accepted the Bible as inspired from lid to lid, that scientific people no longer believed in a Devil, the Virgin Birth of Christ, or the miracles reported in the New Testament. She contended that slavery to old religious dogmas was a thing of history; and the new age was an age of freedom of thought and action.

It is almost impossible to reason with or instruct the young giddy dancer who has thrown her religious experience overboard, and has freely imbibed the skeptical teachings of the new theology men who have worked their way into colleges and universities, who have never known the regenerating power of God, the witness of the Holy Spirit, hence no spiritual insight into spiritual things, and whose carnal and conceited natures have been thoroughly saturated with the false teachings of German philosophers. Julia was the legitimate fruit and logical outcome of such surroundings and teachings.

Continued.

OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my first letter to The Herald. My papa takes The Herald and I enjoy reading the Boys and Girls' Page. I go to school every day. I go to Sunday school every Sunday. I am in the 6th grade. My age is between 10 and 13. If anyone guesses my age I will send them a card. If anyone wants to write to me my address is Macedonia, Ill.
Erett Lowell Hutchcraft.

Dear Aunt Bettie: This is my first letter to The Herald. Mother takes the paper and I enjoy reading the Boys and Girls' Page. As this is my first time writing to The Herald I will describe myself. I have brown eyes, dark complexion, and black hair. I will leave my age for the cousins to guess; it is between 10 and 14. I go to school and am in the 6th grade. My teacher's name is Mr. Wesley Cothern. The one that guesses my age I will send my picture to them. Well I will close with love. If any of the cousins wish to write me my address is Rockingham, Ga., Rt. 1, Box 121.

Ona Mae Rozier.

Dear Aunt Bettie: I am knocking at your door again. This is the first time I have written to The Herald. Mother takes the paper and I enjoy reading it. I have medium complexion, gray eyes, brown hair. I will leave my age for the cousins to guess. It is between 11 and 15. If any of the cousins guess it I will send them a card. If any of the cousins wish to write me my address is Rockingham, Ga., Rt. 3, Box 116.
Edith Jones.

Dear Aunt Bettie: This is my first letter to The Herald. I am a boy 12 years and 4 months old. I have one brother and two sisters. I have a little dog whose name is Jack, and I have a pet lamb. I had one last year and I sold him and got \$5.61 for him. I am in the 8th grade at school. I live on the farm.

Marian Sanders.

Dear Aunt Bettie: May I join your happy band of children? This is my first letter to The Herald. My aunt takes The Herald and I enjoy reading the Boys and Girls' Page. I am in the 4th grade. I have one brother. I have brown eyes, light hair, and fair complexion. I will let one of the cousins guess my age. It is between 9 and 13. If any of the cousins wish to write to me my address is Moody Post-office, Moody, N. Y.
Gwendolyn M. Ewig.

Dear Aunt Bettie: I have been wondering for sometime if I could join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. I am 13 years old and I have black hair and dark brown eyes. I weigh 90 pounds. Maggie Lewis, I guess your age to be 9. If I am right please write to me. When this arrives I hope Mr. W. B. is out visiting. If any of the cousins wish to write to me my address is Gest, Ky.
Dorothy Gordon.

Dear Aunt Bettie: Is there room for a Kentucky girl to join your band of happy boys and girls? My first letter was not in print so I thought I would write again and perhaps this letter would be printed. I have medium brown hair, light brown eyes, and fair complexion. I am 5 feet, 6 inches tall and weigh 119 pounds. My age is between 13 and 17. Who ever guesses it I will write to them. Onda Frost, I guess your age to be 17. If I am right please send me your picture. Who has my birthday, Sept. 12? I will close. I hope Mr. W. B. is out skating. If any of the cousins wish to write to me my address is Gest, Ky.
Nell Kelly.

Dear Aunt Bettie: Pardon this intrusion, but will you let a little Deals Island girl join your happy band of boys and girls. I am 12 years of age

and am in the 5th grade. I have long brown hair, dark brown eyes and am 5 feet tall. We do not take The Herald but a friend of mine takes it and I read the boys and girls' letters, and they are fine. I hope when this letter arrives Mr. W. B. will be out visiting. If anyone wants to correspond my address is Deals Island, Md., Box 152.
Mollie Horner.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band? This is my first letter to The Herald. My mother and daddy take The Herald. We enjoy reading it. I have dark brown hair, brown eyes, am ten years old and am in the 5th grade. I have one sister and one brother. I am 4 feet, 10 inches tall. We belong to the Methodist Church. For my pet I have a cat. Lillie Mae Mills, I guess your age to be 14. Am I right? Beryl Adkins, I guess your age to be 16. If any of the cousins want to write, my address is Lambert, Miss.
Wilma D. Willis.

Dear Aunt Bettie: I am sure you will let me join your happy band, when this is my first letter. I hope to see it in print. My age is between 5 and 9. I hope Mr. W. B. will not get my letter. My teacher's name is Miss Neoma Ross. I am in the 3rd grade.
Helen Mathis.

Dear Aunt Bettie: Will you please let another little Kentucky girl drop in for a talk with you and the cousins? I have written to you once before and have seen my letter in print, so I decided to write again. I wonder what all the cousins did today, went to church, I guess. I went to prayer meeting this morning. We sure had a nice time. How many of the cousins want summer to come? I do for one. Well I guess I had better close. Aunt Bettie, you must write again. If any of the cousins wish to write to me, my address is Nisi, Ky.
Nancy Roberts.

Dear Aunt Bettie: Will you let a little Oklahoma girl in your band of boys and girls? This is my second letter to The Herald. I am in the 4th grade at school. My teacher is Mrs. Patti Moore Terrey. I go to Sunday school and hardly ever miss a Sunday. My grandma is visiting us and she takes The Herald. I love to read the Boys and Girls' Page. Miss Lizzie Leonard, I think your letter was so nice. Mary Cox, I guess your age to be 14. Mary Leak, I guess your age to be 12. Am I right? Who can guess my age; it is between 7 and 12? I am 4 feet, 5 inches tall. I had better close as it is about time for Mr. W. B. to come by this way. I hope he will not get this. If I see it in print I will come again.
Ruth Swan.

Dear Aunt Bettie: My age is between 12 and 15. My birthday is Feb. 6. I have brown hair, brown eyes, and am about 5 feet, 2 inches tall. I am not a Christian but hope to be some day. My father and mother are Christians. I have two brothers. I go to school every day. I live about one mile from school. My address is Provencal, La.
Vera Opal Dale.

Dear Aunt Bettie: This is my second letter to The Herald. I guess Mr. W. B. was awake when my last letter arrived. Chloe Waller are these questions right? 1. I know not, am I my brother's keeper? 2. The children of Israel. 3. Adam and Saul are not related. Adam was the first man and Saul was the first king. 4. The devil promised Eve that she would be as God. R. V. Hadley Banta I guess your age to be 13. Am I right? Margaret Waller are these questions right? 1. Goliath was 10½ feet high. 2. The Bible is translated into hundreds of languages today. Because whenever a missionary discovers a new race of people they have the Bible translated

into that language. 3. The ravens found Elijah on the mountain. 4. The commandment of Jesus. Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength. And thy neighbor as thyself. 5. Judas betrayed Christ with a kiss. 6. The Lord requires a whole-hearted surrender and perfect obedience. 7. Solomon had 700 wives. I hear Mr. W. B. coming so I must go.
Isabelle Armstrong.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band of boys and girls. My mother takes The Pentecostal Herald and I enjoy reading the Boys and Girls' Page. I will leave my age for the cousins to guess. It is between 10 and 14. The one who guesses it I will send you my picture. Ray Bishop Stahl, I guess your age to be 13. Lillie Mae Mills, I guess your age to be 11. Am I right. I am expecting a great long letter from both. I gave my heart to Jesus about three years ago and joined the M. E. Church. I have three brothers and one sister. I am so glad to know so many of the cousins are Christians, but hope the rest are some sweet day. Pray for me that I may live true the rest of my life, and help many others to give their hearts to Jesus. I hope Mr. W. B. is at meeting talking. If any of the cousins wish to write to me my address is Pierce, Ky.
Geneue Tucker.

Dear Aunt Bettie: Will you let another little boy join your happy band of boys and girls? I live out in the country on a fifty-acre farm. My father is dead and I have a step-father that has a store. My grandma takes The Herald and I enjoy reading the Boys and Girls' Page. I go to the M. E. Church, but do not belong to it. I am not a Christian now but hope to be one some day. My school teacher's name is Miss Hessie McClung. My Sunday school teacher is Mr. Wooster McClung, and our preacher's name is Mr. Hubert McClung. If any of the cousins would like to correspond with me my address is Hico, W. Va.
Vernon Coleman.

Dear Aunt Bettie: Will you permit a little girl of Kentucky in your happy band of boys and girls? My father takes The Herald. I certainly do enjoy reading the Boys and Girls' Page. I am so glad to see so many boys and girls living for Jesus, although I am not a Christian. But hope to be in the near future. I have dark brown hair, dark eyes and fair complexion. Who can guess my age? It is between 15 and 19. The one that guesses it I will write to them. I go to school every day. I am in the high 8th grade. My teacher's name is Mr. John Bruce Shely. He certainly is a good teacher. I sure would like to go to Asbury College. My father knows Bro. Morrison and his wife well. I don't know his wife but I know him. I was small when we moved from Wilmore, but I remembered how he looked, and also can remember the last sermon he preached while we were there. The one who cares to correspond with me, my address is Bondville, Ky., Rt. 1, Box 110.
Lucy Davenport.

Dear Aunt Bettie: Here I come again to chat with you and the cousins. Wake up, Deals Island boys and girls, don't let the other towns and cities get ahead of you. I haven't seen any letters from Deals Island, so I hope this will be in print. My age is between 11 and 13. The one guessing it I will write them a letter. Elmer R. Coody, I take you to be a smart boy and I would like to correspond with you. Who has my birthday, Jan. 21? If any of the cousins wish to correspond with me my address is Deals Island, Md., Box 102.
Lola Twegg.

Dear Aunt Bettie: Will you let a little Maryland girl join your happy band of boys and girls? I am between 12 and 14. I have brown hair, hazel eyes, fair complexion. My middle name is Elizabeth. The one who guesses my age I will correspond with them. Lotye Johns, I admire

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your letter, and would like to correspond with you. I am in the 7th grade, so I guess you can guess my age by my starting to school when I was 6 years old. Wake up, Maryland boys and girls, do not let the other states get ahead of you. I guess I had better close for Mr. W. B. is a bad fellow, but I do hope he will be out walking or else taking his afternoon nap. If any of the cousins want to correspond with me, my address is Deals Island, Md., Box 71.
Dorothy Green.

Dear Aunt Bettie: Will you let a Michigander into your band of happy boys and girls? I have black hair and blue eyes. I have two cats and a calf for pets. My mother takes The Herald. I enjoy reading the Children's Page. I weigh 85 pounds. I am a country boy. I go to school. My teacher's name is Mr. Day. I like him pretty well. I go to Sunday school and church. Our preacher is Rev. Cramer. We have eight cows, nine calves and two horses. If any of the cousins want to write to me my address is Blanchard, Mich., Rt. 2.
Clifford Ingraham.

Dear Aunt Bettie: Will you admit a little Tennessee girl into your happy band of boys and girls? My uncle takes The Herald and I enjoy reading the many good letters. I have brown hair, gray eyes, fair complexion, and weigh 97 pounds. Who has my birthday, Sept. 4? I will be sweet 16 my next birthday. I go to school most all the time but am not going to school now. I am in the 7th grade. I go to Sunday school every Sunday I can. I hope Mr. W. B. will be off on his honeymoon when this arrives. If any of the cousins wish to write to me, my address is Waverly, Tenn., Rt. 4.
Lela Lucille Cullum.

Dear Aunt Bettie: This is my first letter to The Herald and I hope it will be in print. I have red hair, blue eyes and fair complexion. I have three cats. I have two brothers. I am in the 6th grade at school. My father is pastor of the Bang's, Texas, Methodist Church. Maggie Lewis, I guess your age to be 9. If so please send me a letter. Wenona McKinney, I guess your age to be 14. If so please send me your picture. Onda Frost, I guess your age to be 16. If so please send me your picture. Katheryne Crosthwaite, I guess your age to be 9. If so please send your letter. Henrietta Deans, I guess your age to be 11. If so please send me your picture. I will close so Mr. W. B. will not get my letter on account of my bad looks. Mandaline Renfro.

Fallen Asleep.

CAUDILL.

Mrs. M. S. Caudill, wife of S. T. Caudill, Indian Fields, Ky., was born in Walton county, Ga., April 17, 1836, died January 23, 1922. She was the daughter of Rev. Jacob Calahan, of same place. She was married to S. T. Caudill, a paroled soldier of Kentucky, Nov. 15, 1865. She was the mother of eight children—two sons and six daughters, three of which God took to himself, and five are still living. No writer's ready pen will ever be able to disclose the noble characteristics of her life, and I can only partly touch it. She was a child of prayer from her earliest recollection. She joined the church after she was married. She was reared by strict religious parents. She demonstrated the nobility of a Christian throughout her entire life. She was an efficient worker in Sunday school and prayer meeting, and attended every religious service until her death, unless prohibited by sickness. Immediately after our marriage we erected a family altar in our home, and it is still maintained. Our children were brought up in the light of religion. She was a faithful and watchful mother, and though she was queen of her household, she was not king of it also. There was a mutual unity of action between her and I instead of discord; she did her part in the family government and I did mine, hence a good family of children and a home in which Jesus dwelt, and he still manifests his love and presence. It is useless for me to say she died happy, when in fact she lived a happy life. Her life was one free from guile. Think of a woman who never said a smutty word in her life; that woman was M. S. Caudill. No wonder Brother Green, who preached her funeral, and who knew her for many years, said, "Sister Caudill was the best the church had; she was always in her place in the church." Brother Green's remarks ring out far and wide, yet I am confident the entire church would say Brother Green is right.

Having lived with her fifty-six years I certainly have had a greater opportunity to know the life she lived than any other person, and I do say she was one of the most faithful, godly women I ever knew. She was a good wife, a good mother, a splendid Bible student. Moreover, will say in conclusion the noble characteristics of her life fully bear testimony to the energy of her will. God saw her debilitated condition and saw it was best to take her up to rest; thus while we should have resignation to his will, we should also have a glory in our soul instead of grief, as we, too, are invited to his rest, and we can go there if we will to go.

S. T. Caudill.

THE HERALD IS A CONVINCING FORCE FOR GOOD.

I must not be so inappreciative as not to tell you of my high appreciation of *The Herald*, that courageous, mighty weapon in God's warfare for the truth, and the glorious stand you are taking against the monstrous evil now sweeping through our churches and schools and literature, which makes me sick at heart, and on bended knees I cry to our offended God, to spare and strengthen Dr. Morrison for this great battle in which he is so valiantly engaged.

I have been a reader of *The Herald* for many years, in which time I have sent to numerous homes and to many ministers, and on this last 25 cent proposition I sent it to about thirty persons. I wish I could place it in every home where it is not taken, praying that it might not only be read but that the readers might be impressed with the force of the great truth it bears, and a conviction for action against the destructive evils it so logically and truly is showing and con-

demning. I am grieved for our young people and stand in awe and amazement at the daring attitude some ministers and teachers are taking toward God's Holy Word, its wonderful inspiration and his mighty power, disregarding his sovereign majesty.

I was once told of a man who defiantly declared "There is no God" and to prove his bold statement, ascended an elevation, and in the midst of the thundering and lightning, preceding an approaching storm, defied God, if there was one, to strike him with lightning. But God did not condescend to use so great a force at his insult but sent a tiny insect to sting his thumb, the horrors of which caused him to cry out in agony, "There is a God and he has got me" and immediately passed into eternity to meet an insulted God.

Will not the presumptuous, faith-crushing, soul-destroying, arrogant higher criticism meet with the same awful fate? May God through the valiant efforts of *The Pentecostal Herald* arrest this force of evil before it has poisoned the minds and influence of our young ministry. Should not every tenacious Bible lover, who is jealous for its integrity and grieved at its magnitude being ignored, our God's banner trampled in the dust, our own children's faith in this precious Book, which we have so carefully nourished, ruthlessly crushed by the awful sweep of delusive scorn and misinterpretation of God's Holy Word, rally with might and main to the support and assistance to Asbury College, fighting its way through the thorns and briars and debris of today's infidelity to a high and lofty mount of victory. Let us not stand and wring our hands with grief, but go to work to help in the fight for the salvation of the world from skepticism.

If I had wings that could fly into every home in this beautiful land of ours, where there are children to commit to the influence of some of our schools of today, especially for the ministry, and a persuasive voice that could influence them to avoid those tainted with the delusive, ruinous higher criticism, satanic infidelity, I'd fly and cry aloud with all my ransom powers. I am glad we have one school where we can safely send our children; I hope there are others. If I could influence every one who expects to enter the ministry to go Asbury College, I'd feel like I had done a service to my God that would rebound to his glory all through eternity.

Mrs. L. Orear.

NOTICE!

Having resigned pastoral work, we are open for evangelistic work. Any church or community desiring our services write us, Lyons, Ga., Route 1. Open dates from May until August. We have commission from this district.

Rev. W. L. and Lillian Duncan.

REQUESTS FOR PRAYER.

Mrs. Minnie Steele asks prayer that the Lord may heal her ankle which was broken sometime ago.

Mrs. Bowman asks the readers to pray for her that she may get closer to God; also pray for a friend for the healing of a goiter.

W. H. Thompson asks *The Herald* family to pray for him.

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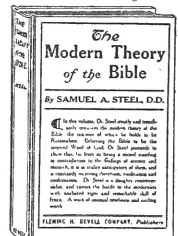
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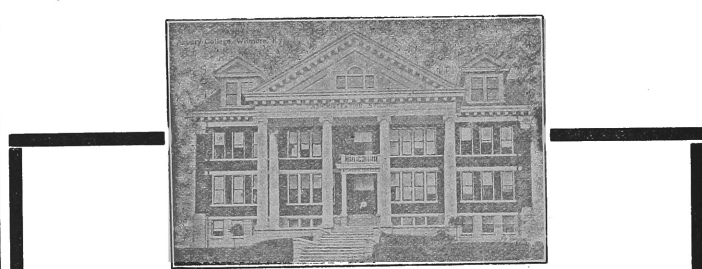
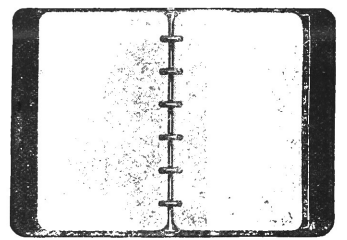
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Sunday School Lesson

REV. O. G. MINGLEDORFF, D.D.

Lesson I.—April 2, 1922.

Subject of Lesson.—Asa Relies on God. 2 Chron. 14:1-12.

Golden Text.—Help us, O Lord our God; for we rest on Thee. 2 Chron. 14:11.

Time.—About B. C. 950.

Place.—Jerusalem and Mareshah.

Introduction.—During the last quarter we studied the kings of Israel. They were a bad set who finally destroyed their people by leading them away from God into idolatry. We come now to a study of what is left of the once proud Jewish nation—Judah and Benjamin, they being all that remained true to the throne of David. Rehoboam took the throne at the death of his father Solomon, and for a time was fairly true to Jehovah; but when he thought himself well established in his kingdom, he forsook "the law of the Lord," and led his people astray. God permitted him to reign seventeen years, but during the latter portion of this time he and his people were vassals to Shishak king of Egypt, who took away the treasures of his palace and the treasures of the house of the Lord. At the death of Rehoboam his son Abijah, grandson of Absalom, took the throne, and followed in the sinful steps of his father. It seems strange to see this wicked young ruler leading the armies of Judah against the hosts of Israel under Jeroboam. He stands out in the open, acknowledges God and preaches a good sermon to his antagonist before the battle begins, and then in the name of Jehovah leads his men on to complete victory.

The Lesson Proper.—The foregoing introduction brings us up to our lesson. We must not forget that the two kingdoms ran parallel for many years. When Abijah's short reign ended his son Asa reigned in his stead. It is comforting after two wicked, bloody rulers to find a decent man on the throne of Judah. We read that, "In his days the land was quiet ten years," and that, "Asa did that which was right in the sight of the Lord his God." We learn also that his right living was not merely personal behavior; but that he recognized his responsibility to Jehovah as the leader of his people; "For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandments." Modern rulers cannot go thus far, because they are not definitely set apart of God as the spiritual leaders of their

people; but we dare go far enough to say that no ungodly man has any business being in office as a ruler of the people. While rulers can no longer dictate systems of religion nor modes of worship to the nations over whom they may be called to bear rule, yet they are under obligation as high as the heavens to set the people good examples by leading pure lives. Men in office must understand that God will hold them responsible at the bar of judgment not only for the simple acts of their lives, but to the limit of their influence. On the other hand, the people should never lose sight of the fact that God will hold them responsible for the kind of men they elect to rule the nation. America needs some conscience on this subject. Many otherwise good men, wanting in backbone, through party lash are suffering themselves to vote for imps of the devil for office. A big church officer stated in the writer's hearing some while ago that he would vote for the devil himself, if his party nominated him for office. He cannot meet God, and vote that way.

King Asa used these days of peace to get ready for the coming trouble, and that was good sense. One rejoices to see him relying on the strong arm of Jehovah for help in the day of battle; but there is another lesson to be learned: God does not do for us what we can do for ourselves. Had the dear brethren who some years ago prayed so earnestly for Bud Robinson that God healed him on the spot, only taken time to put his arms back in place before praying, they would have had a better job. We are not fussing about it. God answered their prayers gloriously; but the good brethren perhaps forgot to attend to this little matter that they could have done, or have called in some expert surgeon to do. The devil and his folk do not rest much; and if we are to meet them successfully, we, like Asa, must fortify our cities, build strong walls and high towers, mount our best educational and spiritual guns, rely on His unseen powers, and fight our battles in the name of our God. These lessons will profit little unless they be applied to the needs of modern times; but they are suitable for instruction in our times. The miserable cults of the hour, and churches falsely so-called, that are rising on every side against the true worshippers of Jehovah find their types in the enemies of Judah.

Asa had his army well drilled to meet coming trouble—some half a million men, "mighty men of valor"; nor was it long before they were needed. Zerah king of the Ethiopians "with an host of a thousand thousand and three hundred chariots came unto Mareshah." It looked like an unequal battle, king Asa's army being outnumbered two to one; but there was one tremendous difference between the two armies: King Zerah had no God on his side. But "Asa went out against him, and set the battle in array in the valley of Zepha-thah at Mareshah," and began to pray. That settled it. He would win the day. "And Asa cried unto the Lord his God, and said, Lord, it is nothing with

thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." He does not say, "against us." That would have been to have lost the battle. "Let not man prevail against thee." There is no small lesson here for this man age. We must come to the front, and let God take the background. He must decrease; but we must increase. How hollow it all sounds. We are making gods of ourselves, and worshipping at our own altars. But how goes the battle at Mareshah? "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." It was quick and decisive. Judah had but little to do. It was somewhat like Gideon's battle with pitchers and lanterns. "The Lord smote the Ethiopians." Judah's work was to pursue and destroy the enemy after Jehovah had routed them and had them on the run. This looks like a camp meeting scene where the hosts of God have pitched their tents and set the battle in array in expectation of a great fight for souls, but suddenly the Spirit of the Lord falls on the people in convicting power, and the saints have nothing to do but to pray them through at the altar.

What lessons for the Church in these times of organization and human wisdom, and human failure. We shall conquer through our God, as Asa did, or go down in defeat before our enemies. There is great need for us to cry unto the God of our fathers for help; for our nation has largely forgotten him. Family prayer is almost a thing of the past, and church prayers are frequently sinfully cold and formal. Would God we might lose all "confidence in the flesh," and send up to God one united cry from all our hearts begging him to fight our battles for us.

NOTICE!

It is with pleasure that I recommend to you, as a devout Christian and accomplished song leader and soloist, Mr. W. J. Eitelgeorge. I have been engaged in evangelistic work for seventeen years and have had opportunity to meet some of the best workers, both preachers and song leaders, and I heartily recommend Mr. Eitelgeorge as an exceptionally strong leader. He has other qualifications that tend to make him a valuable man in revival meetings. No pastor or evangelist can make a mistake by employing him to assist in meetings. He has helped in a number of meetings that I have managed. I shall be happy to know that his gifts are constantly used in the work of the Lord. Although Mr. Eitelgeorge had work covering the coming season, he was called home and compelled to cancel his engagements because of the recent illness and death of his only son. He will be glad to receive calls. His address is 1107 Lawrence Rd., N. E., Canton, Ohio. Harry M. Kimbel.

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was urged to slay him he replied, "Destroy him not; for who can stretch forth his hand against the Lord's anointed and be guiltless?" This was the surest if not the quickest route to the throne. Sometimes God steps aside to see if one will retaliate and defend himself. If he insists on vindicating himself God will give him the job, but he will have a hard job of it.

Please remember this. When you grieve or injure another and he resents it you may feel easy for he is fighting his own battle. But if he keeps sweet and answers never a word it is time for you to tremble and quickly humble yourself, for the great God then steps forward to repay and defend him who declined to do so himself. Many a big man's downfall started when he disregarded or injured the feelings of a humble saint.
E. E. Shelhamer.

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Reports of Meetings.

REPORT.

Evangelist Leroy J. Mitchell and his helpers, Mr. and Mrs. George Preston, closed a very successful revival meeting at Bement, Ill., on Feb. 26. There were one hundred and eighty conversions. Forty-five young people dedicated themselves for life service. It was a Union meeting of the Presbyterians and Methodists, held in the Methodist Church.

Leroy J. Mitchell.

REPORT.

About two weeks ago we closed a ten-days' campaign here at Moody, in Prince Albert Mission (dining room of Prince Albert Hotel). Uplifting work was accomplished for our Master in the small community of about fifty inhabitants.

During the meetings twenty-two souls were bowed at the altar, five of which professed conversion, five received definite help and twelve who raised hands for the prayers of the saints. I wish to recommend Brother Wilson to pastors who are in charge of sleeping churches and want an awakening revival.

Mrs. D. E. Flanders.

BEVERLY, MASSACHUSETTS.

After a siege lasting just seven weeks, we closed the meeting in Beverly, Mass. It was a glorious, real victory under strange conditions. I am more than ever convinced that to get to the bottom of things these days, we must stay until something gives way. Prayer, mighty prevailing prayer, all nights, half nights, all days, etc., is the great lost secret needed now as never before.

The writer is now on his way to a series of revivals in the great Northwest. He has always loved it, as it was there thirty-two years ago he began his ministry, a raw, unsophisticated youth from sunny Georgia. He has lived to see that once sparsely settled land become a great "Inland Empire" with almost boundless resources.

Philomath, Ore., will be our first meeting, with Evangelist Pierce as co-worker. On with the battle! Thank God for one paper brave enough and true enough to attack this conscienceless monster—Higher (Hire) Criticism at its very base.

Fred St. Clair.

CENTRAL PARK, L. I., N. Y.

We held a nineteen-day meeting in the M. E. Church, Central Park, Long Island, N. Y. We preached the John Wesley doctrine first, and second blessing to cleanse the heart from all sin. The church stood by the evangelist from start to finish. There were eight seekers at the altar, either to be saved or sanctified. There was a promising young man among the number, a nephew of Rev. D. L. Moody, the great evangelist of our country. He sought and was sanctified. He said if the Lord called him he would preach. We thought when we heard this young man's testimony if God should call him as a flaming Ho'y Ghost preacher it would pay for all efforts of the meeting. But the very, very sad part of this meeting was, that the pastor was not in love

and harmony with the evangelist and the John Wesley doctrine (second blessing) holiness. We found out later that he said he would go through the form of the meetings, of which he did. The last Sunday of the meeting he stood up in the meeting and said: "We believe in John Wesley's texts, but we don't believe in his sermons; they won't do in this day and age. I can never agree with Wesley's theology."

To think a Methodist preacher in a Methodist Church to utter such a statement. We then thought of the scripture, 2 Tim. 4:34, For the time will come when they will not endure sound doctrine, but after their own lust they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall turn into fables. (True).

Lyman Brough.

MONROE, WASHINGTON.

At Monroe, Wash., where Evangelist, Dr. O. G. Mingleddorf, assisted Rev. F. M. Bushong, pastor First M. E. Church, a most successful revival closed Sunday evening, Feb. 12. In a true sense this was a great meeting. The audience taxed the capacity of the church to the utmost. During the meeting of twenty days, about 75 were either reclaimed, converted, or sanctified. The last night of the meeting the altar was crowded, and as seekers got through and left, others under powerful conviction kept coming. The audience was dismissed, but refused to go, and tarried until near midnight. Truly Pentecost was repeated. The people were wonderfully blessed. Dr. Mingleddorf is a live wire, and no mistake.

Last Sunday the pastor baptized 13, received 11 as preparatory, and 11 as full members, into the Church. All except two of this number were young people, 15 to 22 years of age.

At a strictly Young People's Meeting at the church at 3:00 P. M. last Sunday, thirty attended, and all but two took part in the meeting. Surely God was with us.

MEETING REPORT.

Just closed a good meeting at West Danville Mission Church, Danville, Ky., with wonderful results. The church was in bad condition spiritually, but in answer to prayer God opened up this place for us and we went in looking to him who never faileth his own. We had services every evening at 7:30 and prayer meeting in the homes at 3:00 in the afternoon. Souls were saved and sanctified in these homes, and at the church they came out to an altar of prayer and sought the Lord in the good old way. We fought sin with all our power and lifted up Christ with love, and after ten days we closed with 12 conversions and six sanctified. We give God all the glory. I did all the preaching. God wonderfully blessed our efforts. We were assisted in prayer and personal work by Mrs. A. Penn and Mrs. H. C. Smith. They were good in prayer meetings and always ready for the Master's work. Brother and Sister Florence came to us in the last of the meeting and proved a blessing and strength in our special songs.

Rev. M. L. McGraw.

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I have open dates that I would like to give some one desiring a Musical Director or Singer. Am open also for camp meetings. Can furnish the best of reference. W. J. Eitelgeorge, 1107 Lawrence Rd., N. E., Canton, O.

Rev. F. V. Harwood, of Glasgow, Ky., has some open dates for summer and would like to correspond with some one who can use him in a meeting. He is a good, safe preacher and ought to be continually employed. Summers Brinson.

I am open for engagements during May and June and would like to arrange some dates for summer camp meetings. I am a Conference evangelist of the Philadelphia Conference and preach a full salvation gospel. A. Britton Peterson.

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This book ought to be in the hands of every young preacher. It is pure gold with none of the dull thud of the counterfeit about it.

In my course of reading recently I have taken in a number of the modern critics: Rice, and Ryle, and Knudsen on the Old Testament, and Kent on the New Testament, and others covering the Word with question marks, and leaving the mind in confusion. But how refreshing, how inspiring, how strengthening is "The Central Idea of Christianity," by Bishop Peck. I trust it may have a wide circulation, for if our people are fortified with the teachings of this book, they would be immune to the heresies that have crept into many pulpits of this day. J. J. Methvin.

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P. F. ELLIOTT'S SLATE. Michigan State Convention, last week in March. Detroit, Mich., April 7-16. Whittier, Cal., May 5-14. Pasadena, Cal., May 19-23.

JOHN E. HEWSON'S SLATE. Coshocton, Ohio, March 13-26. Home address, 127 N. Chester Ave., Indianapolis, Ind.

W. VAYHINGER'S SLATE. Pierceville, Ind., March 20-April 5. Elkhart, Ind., April 6-9. Coatsville, Ind., April 9-16.

FRED DE WERD'S SLATE. Enid, Okla., March 15-29. Flint, Mich., April 23-May 7. Bridgeton, N. J., May 12-21. Ionia, Mich., April 9-20. Kokomo, Ind., June 1-11. Freeport, Mich., June 15-28. Home address, Fairmount, Ind.

BLANCHE ALBRIGHT SPIES' SLATE. Farmlet, Mo., March 27-April 16. Stone Fort, Ill., April 23-May 14. Wilmore, Ky., May 25-31. Murphysboro, Ill., June 1-10. Terre Haute, Ind., June 11-July 2. Address, Xenia, Ill., Box 204.

JOHN THOMAS' SLATE. Daunemora, N. Y., March 12-26. Binghamton, N. Y., April 1-16. Permanent address, Wilmore, Ky.

D. F. BROOKS' SLATE. Peniel, Tex., Sept. 20-May 1, 1922. Home address, Albany, N. Y.

CARL TUCKER'S SLATE. Wilkison, Ind., March 19-April 9. Freeport, Ind., April 16-May 7.

SLATE OF THE MACKAY SISTERS. Augusta, Ga., April 2-16. East Point, Ga., April 17-30. Address, New Cumberland, W. Va.

RICHARD W. LEWIS' SLATE. Humboldt, Tenn., April 2. Saint Jo, Tex., April 19. Home address, 1527 Grandview Ave., Chattanooga, Tenn.

B. T. FLANERY'S SLATE. California, Pa., March 22-April 16. Cham Falls, Wis., April 18-June 1. June 22-July 4 open. August 10-27 open. Address, 3610 Norton Ave., Everett, Washington.

SLATE OF THEODORE AND MINNIE E. LUDWIG. Harper, Kan., March 15-April 9. Address, 4010 A. North Grand Ave., St. Louis, Mo.

E. E. WOOD'S SLATE. Mt. Morris, Mich., Nov. 13-Dec. 11. Home address, Hillsdale, Mich.

MISS IMOGENE QUINN'S SLATE. "Hoosier Girl Evangelist." Greencamp, Ill., March 1-30. Hindsboro, Ill., April 1-16. Henderson, Ill., April 1-16. Home address, 1824 Brookside, Indianapolis, Ind.

JOHN F. OWEN'S SLATE. Detroit, Mich., Jan.-Feb., and March 2020 Hancock Ave., West, Detroit, Mich., Feb. 22-March 31. Home address, Boaz, Ala.

C. E. EDWARD'S SLATE. Athens, Ga., March 19-April 9.

WM. H. HUFF'S SLATE. Third week of March, Lima, Peru. Fourth week of March, Juan Cairo, Peru. April 4-12, Panama.

F. J. MILLS' SLATE. Fort Clerk, N. D., March 19-April 2. Flaxville, Mont., April 5-May 10. Home address, Station A, Box 81, Lansing, Michigan.

SLATE OF JACK LINN AND WIFE. Racine, Wis., March 7-26. Home address, Oregon, Wis.

SLATE OF C. B. FUGITT. Laura, Ohio, March 17-26. Covington, Ky., July 18-30. Staunton, Va., Aug. 3-13. Peesburg, Ohio, Sept. 1-10. Ft. Isabel, Ohio, Sept. 13-24.

ANDREW JOHNSON'S SLATE. Augusta, Ky., March 5-26. Memphis, Tenn., April 2-16.

PRESTON KENNEDY'S SLATE. Wilmington, Del., month of March. Home address, Binghamton, N. Y., Rt. 3.

W. N. LAMANCE'S SLATE. Keokuk, Iowa, March 25-April 21. Beulah, Mich., May 1-June 4.

T. M. ANDERSON'S SLATE. Columbus, Ohio, March 21-26. East Liverpool, O., March 27-April 9.

E. O. RICE'S SLATE. Park Rapids, Minn., March 20-April 2. Little Falls, Minn., April 6-16. Home address 1697 W. Minnehaha, St. Paul, Minn.

H. E. COPELAND'S SLATE. Home address, 5258 Page Blvd., St. Louis, Mo.

SLATE OF PROF. ALLAN W. CALEY. Decatur, Ga., April 2-16. Home address, Wilmore, Ky.

MRS. REBECCA BELL GRIFFITHS' SLATE. Pittsburgh, Pa., March 13-26. Hamilton, Ohio, April. Home address, Hamilton, Ohio.

ROBERT A. YOUNG'S SLATE. Kempton, Ind., March 6-26. Asbury College, April and May. Open dates, June. Center Point, La., camp, July 13-23. Scottsville, Tex., camp, July 27-Aug. 6. Mineral Springs, La., camp, Aug. 10-20. Address, Wilmore, Ky., Box 111.

SLATE OF J. A. COLLIER AND PAUL C. SCOTT. Open date, April. Permanent address, 1917 Cephus Ave., Nashville, Tenn.

FRED CANADAY'S SLATE. Portland, Ore., March 12-April 2. Clatskanie, Ore., April 9-30.

W. B. YATES' SLATE. Marion, Ky., Feb. 26-March 19. Leitchfield, Ky., March 25-April 9. Stanford, Ky., April 16-30. Elizabethtown, Ky., April 31-May 14. Wilmore, Ky., May 25-28. Alton, Kan., June 1-11. Blackwell, Okla., July 13-23. Des Moines, Ia., July 27-Aug. 6. Mt. Vernon, Ohio, Aug. 10-20. Dodge City, Kan., Aug. 24-Sept. 3. Greenville, Tenn., Sept. 8-18. Dodge City District, Kan., Oct. 1-Dec. 15.

SLATE OF JARRETTE AND DELL AYCOCK. Toledo, Ohio, March 19-April 2. Middletown, Ohio, April 6-16. Home address, Atwood, Okla.

SLATE OF CALLIS-GRENFELL PARTY. Paintsville, Ky., March 8-26. Mayssville, Ky., March 28-April 16. Marsailles, Ill., April 18-30. Wilmore, Ky., May. LaGrange, Ky., June 4-25. Harrisburg, S. D., June 28-July 16. Gayville, S. D., July 18-Aug. 1. Canton, S. D., Aug. 3-13. Colton, S. D., Aug. 15-Sept. 1. Louisville, Tenn., Sept. 3-17.

EDNA M. BANNING'S SLATE. Marion, Ohio, March 12-April 2. Empire, O., April 6-16. 9411 Pratt St., S. E., Cleveland, O.

W. W. McCORD'S SLATE. Screven, Ga., March 19-April 2. Sale City, Ga., Aug. 1-13. Dyer, Tenn., Aug. 17-27. Home address, Sale City, Ga.

ROBERT L. SELLE'S SLATE. Shattuck, Okla., April 9. Home address, Winfield, Kansas.

A. BRITTON PETERSON'S SLATE. Portland, Pa., April 2-16. Wilmington, Del., Feb. 19-March 5. Address 5649 Malcolm St., Philadelphia, Pa.

SLATE OF PROF. C. C. AND MARGARET CRAMOND. Kingsley, Mich., March 12-26. Kingsley, Mich., (R.F.D.) March 27-April 9. Permanent Address, 815 Allegan St., Lansing, Mich.

RAYMOND BROWNING'S SLATE. Winthrop, Maine, March 5-26. Fayetteville, N. C., April 2-23. Graham, N. C., April 30-May 21. Spray, N. C., May 28-June 18.

SLATE OF E. J. KEEFE AND WIFE. Westboro, Ohio, Feb. 14-18. Open date, March 26-May 14. Home address, 171 W. Lane Ave., Columbus, Ohio.

PROF. R. J. KENNEDY'S SLATE. Stanton, Tex., March 5-19. Bailey, Tex., March 26-April 6. Celina, Tex., April 9-23. Home address, Dallas, Texas.

JOSEPH OWEN'S SLATE. Home address, Boaz, Ala.

HOWARD W. SWEETEN'S SLATE. Elston, Mo., March 19-April 3.

O. G. MINGLEDOFF'S SLATE. Everett, Wash., March 8-26.

C. E. EDWARDS' SLATE. Easter date open. Home address, Barlow, Ky.

BONA FLEMING'S SLATE. Hutchinson, Kan., April 6-23. Newton, Kan., April 30-May 14. Wichita, Kan., May 20-June 4. Cincinnati, O., June 6-11. Elwood, Ind., June 11-25. Muncie, Ind., July 1-16. Seymour, Ind., July 16-30. Hastings, Neb., Aug. 2-13. Portage, O., Aug. 18-27. Burr Oaks, Kan., Sept. 1-10.

E. E. WIGGANS' SLATE. Portsmouth, Ohio, indefinitely.

FRANK WATKIN'S SLATE. 25 Xenia Ave., Xenia, Ohio.

GUY WILSON'S SLATE. Baltimore, Md., (Caroline M. E.) March 12-26. Home address, 3 Brewster Terrace, Brookline, Mass.

EARL B. MOLL'S SLATE. Atlanta, Ga., March 12-26. Permanent address, Conway, S. C.

W. L. SHELLS SLATE. Cartersville, Ill., March 8-31. Wood River, Ill., April. De Soto, Mo., May.

SLATE OF H. W. GALLOWAY AND WIFE. Mason City, Neb., March 12-26. Home address, Fallsade, Neb.

L. J. MILLER'S SLATE. Holly Springs, Miss., March 14-31. Memphis, Tenn., (St. Johns M. Church) April 2-16.

SLATE OF C. L. WIREMAN AND WIFE. Delphos, Ohio, March 1-19. Fixer, Ky., March 12-26.

SLATE OF A. F. AND LEONORA T. BALSMEIER. Stouffville, S. D., March 9-26. Satanta, Kan., March 30-April 9. Windom, Kan., April 13-30.

EVANGELIST J. L. GLASCOCK'S SLATE. Vacant date, March 20-30. Ramsey, Ind., camp, Aug. 10-20. Vacant date, Aug. 20-30. Haviland, Kan., Sept. 1-10. Home address, 1350 Grace Ave., Cincinnati, Ohio.

M. E. BAKER'S SLATE. Westpoint, Ind., March 8-26. Medaryville, Ind., March 28-April 16. Westpoint, Ind., April 18-May 7. Open date after May 7.

W. E. COX'S SLATE. Permanent address, 5th and Marion St., Seattle, Wash.

J. W. HANGER'S SLATE. Madison, Ind., (Zion) Mar. 20-Apr. 12. Permanent address, Marion, Ind.

T. P. ROBERTS' SLATE. Albany, Ky., March. Home address, Wilmore, Ky.

SLATE OF E. E. SHELHAMER AND WIFE. San Diego, Cal., March 5-26. Pasadena, Cal., April 2-23. Upland, Ind., April 30-May 21.

E. T. ADAMS' SLATE. Open date, March 20-April 2. Hurlock, Md., April 2-16. Home address, Wilmore, Ky.

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SLATE OF JORDAN W. CARTER. Savannah, Ga., (Epworth) March 19-April 9. Standford, Ky., April 16-30. Hartselle, Ala., (camp) July 20-30. Home address, Harriman, Tenn.

F. E. PURNEY'S SLATE. Burnett, Wash., March.

FRED ST. CLAIR'S SLATE. Philomath, Ore., March 1-27.

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DIVINE HEALING.

By The Editor.

WE receive through the mails many requests for prayer for the sick. We think it is perfectly proper to pray for the healing of the sick. The Lord Jesus healed the sick, and his disciples healed the sick by the power of his name, through faith in him.

Throughout the history of the Church the Lord's people have believed in and prayed much for the healing of the sick. It has been customary when men of prominence were sick for the public press to suggest prayer for their recovery. When bishops and church leaders are sick the Church press calls for prayer for their restoration. I remember to have heard Bishop Haygood on one occasion, while presiding over the Kentucky Conference, say, "I am in this chair in answer to the prayers of God's people for my healing." I have no doubt he spoke the truth.

In our travels and touch with Christian people we have the testimony of large numbers of perfectly reliable persons to direct answer to prayer in the healing of their bodies. It is the habit of people who love God and trust in him to hasten to him in times of distress. God invites as much. He says, "Call upon me in the day of trouble, and I will answer thee, and thou shalt glorify me." The fact that some people may become extreme or fanatical on this subject is no reason why the Lord's people should cease to pray and trust for the healing of their bodies. We cannot afford to give up any Bible doctrine or grace of God because of extravagance or fanaticism. If we should, directly we would have nothing left.

What I wish to say is this! Those who are sick and desire divine healing should not commit the matter of prayer and faith simply to their friends. It will not do to send out a call for prayer and meanwhile neglect to pray for one's self. We think many people would like a blessing in answer to the prayers of their friends without taking the burden and travail of prayer upon their own souls. Such persons need not expect an answer, either for soul or body. It was our Lord who said, "According to your faith, so be it unto you." He did not say, according to the faith of thy friends. It means much for one to give him or herself up to prayer; not merely saying prayers, but to lay hold of God, Jacob-like, to get an answer.

The travail of prayer for any blessing of the Lord is always a great means of grace. It brings a very deep consciousness of our dependence and the mightiness of our Lord, and it brings an answer. Sometimes the answer is not just what we had desired, but it is what we needed. It is in times when the soul is led out in a holy agony of prayer that it is in tune, good condition, to hear and

appreciate, to receive and submit to the voice and will of God. Those who would be blessed, soul or body, must not trust the matter of prayer and faith simply to their friends, but they must wait patiently upon the Lord in earnest prayer and believing expectation.

In praying for divine healing one should be willing and careful to remove any cause producing the malady from which they seek to be delivered. For instance, if the drinking of strong coffee keeps you awake at night do not drink coffee and then pray God to give you quiet and restful sleep. Cut out the nightly cup, pray and compose yourself to slumber. If you have ruined your digestion by over-eating do not pray the Lord to heal your indigestion meantime, continue to gormandize. It is not worth while to enlarge on suggestions of this kind. We all understand that in prayer we must co-operate with God if we expect an answer. It certainly would not be proper if one stuck a splinter under the fingernail to leave it there and ask God to relieve the pain and take away the inflammation. We must always do our part, humbly pray and faithfully trust the Lord to do for us what we cannot do for ourselves.

There is no question or doubt but what God is answering the prayers of many of his suffering children who are seeking healing at his hands. Let us all be submissive to his will, whatever comes. Let no one yield to the temptation to cast away their faith for the salvation of their souls because of the affliction of their body. I judge that most of us are mere children in the realm of faith and prayer, the glorious possibilities in the provision of the atonement, the love of God and the power of Christ, and the presence, purging, witness, and joy in the Holy Ghost.

Our Highest Duty.

ONE of the highest duties of any generation of Christians in its passing is to raise up, educate, and prepare a consecrated, spiritual ministry, loyal to the Bible, to Jesus Christ, and the Church of Jesus Christ, who will be faithful preachers to the rising generation. We must preserve the saving faith of the gospel in the world, whatever else we do, or fail to do.

It was for the preservation of the faith, for the education and sending forth of an orthodox and spiritual ministry, as well as a consecrated and devout laity, established in the faith, that Asbury College was built. Under God, it has been accomplishing a great work; we doubt if any school in the

history of Christianity, with the limitations and difficulties it has had to contend with, has sent forth a larger number of gifted and successful preachers and missionaries than has Asbury College.

When this school was founded the central idea of its promoter and those who contributed to its upbuilding and growth was that it should emphasize in its teaching, preaching, and living, the doctrine of entire sanctification, as taught by the founders of the Methodist Church, and those mighty men who helped to carry those doctrines around the world and throughout this great nation.

The scope of the labors and tasks of Asbury College is greatly enlarged. It has come to pass that we must defend the doctrine of the new birth, the inspiration of the Bible, the Deity of Jesus Christ, the origin and destiny of the human race. There has appeared among us a species of skepticism which, while it claims to be devoutly religious strikes at the very foundation of the whole scheme of the Atonement and the Church. Blind indeed, must be those who are not aware that a crisis is upon us, and that devout people who believe the Bible, who love the Church, who believe in the Lord Jesus, and who desire the salvation of their fellowbeings, and that a pure gospel remain in the world and be preached to the people, must arouse themselves and come up to the help of the Lord against the tremendous diabolical influences which threaten the very existence of the Christian Church.

We must have an educated, loyal, Spirit-filled ministry. God's holy truth must be preached by holy men. It is the bounden duty of all those who are loyal to the Bible and Jesus Christ to exert themselves, to equip and send out into the world a ministry that, without fear or favor, will preach the Bible, will exalt and glorify Jesus Christ, will call a sinful world to repentance and faith in him for salvation.

Nothing shall intimidate me or embarrass me in appealing to God's people to help us in the great work at Asbury College. Our past shall be only the beginnings of a greater future. By the blessing and help of God those who would oppose and destroy this great work shall be defeated; and those who help us shall be encouraged and blessed. We must have a larger plant. With God's blessing, we can build a school here and gather into it a body of students who will affect the spiritual life of this nation and touch for good, the entire world. In a measure, this is already true, but this good work can be doubled and quadrupled.

My brothers and sisters in Christ, we need your prayers, your sympathy, your words of encouragement and fellowship, your financial assistance. We are crying out for the cause of Christ and the redemption of lost souls. Do not let our cry be in vain. Write

(Continued on page 8)

The Second Coming and Heresy.

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

An English writer has said: "Kant gave us a critic of pure reason; what we need now is a critic of impure reason based on the knowledge that our reason, like all the rest of us, is infected with habits acquired in the relation of use."

It seems to us that there is an immense amount of impure reason being exercised by Methodist leaders and others today on the subject of the second coming. It is being charged that the "second coming" is a heresy—that it is Calvinistic heresy—that it is a heresy that must not be preached or taught in the Sunday schools—it is a heresy that must be fought to a finish, etc. Well now suppose for the sake of argument we grant that pre-millennialism is a heresy and that as such it should be wiped out. Very good, but what are we going to do with other worse heresies that are rampant in our midst? Why single out one and let the others go untouched?

What are we going to do about the heresy of Pelagianism that is getting the upper hand in our present day literature and teaching?

What are we going to do with the heresy of Unitarianism that is getting a tremendous grip on the thinking, the writing, and the preaching of today?

What are we going to do with the heresy of Socinianism that has throttled so many of our theological leaders today?

Somebody might be asking what we mean by Pelagianism and Socinianism. Let us stop long enough to give some definitions:

"Pelagianism—The body of doctrines, which in the attempt to vindicate human freedom and responsibility, denies original sin, confines grace to forgiveness, asserts that man's will unaided by divine grace, is capable of spiritual good, and maintains that Adam's fall involved only himself."

"Socinianism—The tenets taught by Socinus, denies the Trinity, the personality of the devil, the natural depravity of man, vicarious atonement, and the eternity of punishment."

Our books for the last dozen years and more are just filled with these heresies. And why get in such a frenzy about the heresy(?) of pre-millennialism and let those other more dangerous heresies have full swing without rebuke?

Furthermore, let it be observed that the effects of Pelagianism, Arianism, Socinianism are on this wise: They inevitably lead to a rejection of the following doctrines, namely:

The Inspiration and Authority of the Scriptures.

The Incarnation and Deity of Jesus.

The Fall of man and need of Redemption.

The Atonement.

Retribution for Sin and the Judgment.

They throw into discard the whole plan of salvation.

On the other hand the pre-millennial faith invariably exalts the Bible as the word of God, Jesus and his Immaculate Conception, his Divinity and Redeemership. It exalts the old doctrines of grace such as man's fall, his need of redemption, sin, the atonement, repentance, justification, sanctification and glorification, judgment, hell and heaven. It honors the Holy Spirit.

Then I have observed that pre-millennialism always produces spiritual conditions, and where it is fought and thrown out doors the inevitable results are spiritual death. The church that keeps the hope of his coming before it is a spiritual, prayerful, revival and missionary church—the church that rejects

John Wesley says: "To believe in the pre-millennial coming of Christ is simply to believe the primitive faith of the Church and of the Bible itself."

Bishop Merrill, of the M. E. Church, speaking of the value of a belief in the pre-millennial coming of Christ said: "It kindles the fires of devotion and lifts the soul into an atmosphere of warmth and loyalty to Christ and contempt for the world."

Gibbon, the historian says: "The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Ireneus. . . . as long as this was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians."

We are fast moving to the place in Methodism where, unless there is an upheaval and a revolt among the great majority who believe in the Bible as the Word of God and in Methodism as handed down to us by the fathers, and in Methodist doctrines as embodied in our constitution, the men at the top today as leaders, educators, professors, etc., will spoil us utterly and there won't be a shred of original Methodism left.

The official educational policy of Methodism today has the following characteristics:

Taking the inspiration out of the Scripture.

Lowering the authority of the Bible.

Reducing the Bible to a human book.

Repudiating our doctrines of sin and depravity.

Substituting religious training for regeneration.

Eliminating the supernatural and miracles.

Putting service in place of repentance.

Good works and morals instead of Faith in Christ.—Eastern Methodist.

it becomes worldly, its people frequent the shows and the dance halls more than the prayer meetings. It rejects holiness and therefore lives unholy and its fruitage is carnal. Think of A. J. Gordon's great church in Boston which became transformed when Dr. Gordon preached the hope of his coming. Think of Dr. Sterns' church in Germantown which was revolutionized by his second coming ministry, think of Dr. Mark Matthews, of Seattle, who holds the biggest protestant church in the U. S. A., by the power of this hope. Think of Dr. Riley, of Minneapolis, who wields more power for pure Christianity in the great Northwest than whole conferences of pre-millennial fighters. Then it is worth while thinking of the great army of God's great warriors, preachers and evangelists who have held their faith and preached it. George Muller, the man of faith, Spurgeon, the peerless preacher, Moody, the great revivalist, Evan Roberts of the Wales Revival, T. Dindsdale Young, the outstanding full gospel preacher of British Methodism, and a host of America's greatest soul winners: Torrey, Munhall, Dixon, Pierson, Chapman, Sunday and others.

Let me make mention of two cases that stand out especially: When over on the battlefields of France I met a wonderful Chaplain in the person of Rev. ———, of the Presbyterian Church. He left a large church to join the army. He was one of the most spiritual of men as well as a very popular Chaplain. He told me when he accepted the pre-millennial doctrine it changed his whole point of view and it made a spiritual man of him. In a certain city the pastor of the First M. E. Church—the largest church in the city is having a great ministry. He has a large group of tithers, his missionary offerings are the largest in the church's history, his prayer meetings and Sunday congregations are the very best. He once ran a worldly church, but when he accepted the truth of the second coming it changed his ministry and it made a man of prayer and faith out of him, and his Bible became a new

book under the illumination of the Holy Spirit.

The writer has been engaged in special field work for a number of years and has observed that the people who stand for the second coming are invariably the folks who attend prayer meeting—they don't frequent theatres or the dance. They are always to the front in the revival meetings. They are tithers. They are Bible students. They are foremost in missionary work. They are found in the missions constantly at work among the needy. They are at church on Sundays—not out on automobile joy rides. They are good people to have around when things go hard and you need some one to help pray things through. If they do get a bit pessimistic about this old world they are always the most zealous in trying to get people to Jesus.

Now those other heresies named fail to produce these results. They produce doubt, unbelief, skepticism, not faith. They produce selfishness, not sacrifice. They produce pride, not humility. They produce spiritual coldness, apathy, indifference, not zeal. They paralyze evangelism and dismiss the Holy Spirit.

Now the burning question is this: *If the big men at the top today are in such a terrific haste to rid the Church of the second coming heresy(?) what are they going to do about those more destructible heresies propagated in the text books of the Church and put out with the endorsements of the Board of Bishops?*

Let us look at the issue again. The second coming doctrine

Honors and reveres the Bible as the word of God.

Glorifies Jesus in His Person and Offices.

Honors the Holy Ghost.

Accepts in full all the doctrines of grace.

Produces spirituality and holiness.

Produces prayer and faith.

Begets zeal and missionary fervor.

In doctrines of Rationalism as taught by Kant, Soares, Knudson, Rall, Clarke and others produce the following results:

Destroys the inspiration, authenticity and authority of the Bible.

Strikes at the Deity, Divinity and Infallibility of Jesus.

Empties the Atonement of its real meaning and makes the Cross unnecessary.

Makes the Christianity of Christ and his apostles to be a most errant and human affair.

Robs the whole body of Christian doctrine of all its historic values and of its sacred contents.

Produces unbelief, skepticism, doubt, worldly living. It puts a pall over our faith and wrecks souls and churches.

The gospel of the second coming invariably produces spiritual living, the doctrines of rationalism brings forth a fearful harvest of unbelief and irreligion. I am told that in theological seminaries where rationalism is taught the ministerial students smoke and swear, attend theatres and dances, and live no life of prayer and faith and they make fun of those students who try to live godly.

The other day I heard of one young man who went to one of those theological seminaries to study for the ministry. He had a good experience when he entered but as he came under the infidel teachings of the professors he lost his faith and wandered into doubt and darkness. His soul agony became most acute with the loss of Christ out of his life; he wrestled hard with his doubts only to wander into greater darkness, at length in utter despair he went out into the night and

threw himself in front of a swift moving train. The next morning his mangled body was found on the tracks. Rationalism had robbed him of his faith and drove him to suicide.

Not long ago I read a letter by a very distinguished man in which he said that in his area he forbade the pre-millennial doctrines being preached or taught. In this same area there is a school making clever young infidels of its graduates. They are taught not to believe the Bible because it is not true, they are taught Unitarianism, Darwinianism and all other false doctrines and these doctrines accepted by them carries them far off from Christ and his salvation, and yet this same great leader has never lifted up his voice against those heresies. He condemns wholesale a heresy (?) that makes praying spiritual people and upholds those other heresies which are leading souls to ruin.

I am not by any means a rabid pre-millennialist. I do not feel called upon to stand particularly in defense of this great truth—there are other men who can do this far more ably than I can, but this is my contention that our Methodist leaders have gone about this heresy business in the wrong way. They have begun in the wrong place. They have chosen Professor Rall, one of the biggest heretics we have in the church, to fight

the heresy (?) of the second coming with a book in which he advocates heresies of the most pernicious type. They are threatening with the big stick the men who preach the second coming, but they are letting scores and hundreds teach and preach the worst kind of destructive heresy throughout the country, they are letting preachers open their pulpits to actors and actresses, turning the church into a show house instead of a house of prayer, and they are permitting Methodist doctrine not only to be ignored and discarded but to be held up to ridicule and scorn and its adherents to be turned out of doors. For instance look what happened in New York the other Sunday. The following account of it appeared in the press:

New York, Feb. 28.—Lilian Gish told of her life as a motion picture actress from the pulpit of the Chelsea Methodist Episcopal Church, just west of Broadway, on 178th street, to a congregation that packed every pew, crowded the aisles and stood for longer than an hour around the walls. She was dressed in a rather severe black dress, her face shielded by a broad gray hat with pink flowers on it.

Miss Gish's "sermon" was a recital of her devotion to the Episcopal Church, as a result of the teachings of her mother. She told how she had been sent to Sunday school at

the age of 5, and how her mother had read to her from the Bible when they were traveling and living at hotels after the death of her father.

No mention was made of sensations in the motion picture industry, for Miss Gish said that although she had heard much of "bad people" in the movies, she had never met any herself.

"Actresses are no different than other people," Miss Gish said, and the crowded church rocked with applause. It was evident that the crowd was in full sympathy with her.

Now why don't our Bishops stop that kind of thing? Second coming preachers do not have to invite actresses into their pulpits to get a crowd! Yes, by all means, let us rid the Church of heresies *but let us get after the worst*, and those that are destroying the faith of our fathers, those that tear the Bible to pieces, that make prophecy a laughing stock, that discard the cross and the atonement, that shuts out the necessity of regeneration and empties the gospel of its saving content. *None of these things can be charged against the second coming.* It was said in a Conference that Methodism must fight two things—the Devil and Pre-millennialism. Not so. The biggest thing on the horizon today that Methodism should fight is *the Devil and Rationalism.*

The Holy Catholic Church vs. Christ's Holy Church.

Rev. J. F. Corbin.



question is never settled until it is settled right." This question has not been settled right, therefore it has not been settled at all.

THE CASE STATED.

The so-called Apostles' Creed was not included in the articles of religion when American Methodism was organized but the substance was placed in the form of a question in the Ritual on baptism of adults. A short time after the organization, the General Conference by a formal vote struck out the words "He descended into hell." After the division of the Church in 1844 our General Conference by a majority vote struck out the words "The Holy Catholic Church" and inserted the words "The Church of God." In 1902 the General Conference instructed the book editor to place the Apostles' Creed in some convenient place in the Discipline, but did not intimate that it had any relation whatever to our standards of doctrine and it did not contain the phrase "Holy Catholic Church." Without any petition, memorial, motion, resolution, discussion or any kind of action by the General Conference or any Annual Conference touching the subject, when the new Discipline appeared in 1906 the words "The Church of God" had been taken out of the Creed and Ritual, and the words "The Holy Catholic Church" had been inserted. Very few members of the Church know how the change had been made. In 1916 the General Conference of the Methodist Episcopal Church (North) by majority vote struck out the word "again." You will kindly remember that none of the foregoing changes were made by a vote of the Annual Conference and that the words "The Holy Catholic Church" have never been placed in our Discipline by a vote of the General Conference.

The General Conference of 1910, the first to meet after this change had been made, in response to various petitions and resolutions voted to correct this imposition by eliminating the words "Holy Catholic Church" and inserting the words "Church of God" but it was lost by an erroneous ruling on a point of order by the presiding Bishop. The matter was brought before the General Conference of 1914 and defeated by voting

by orders, the laymen giving a big majority for the change. The General Conference of 1918 voted the words "Holy Catholic Church" (wherever they occur in the Discipline) should be stricken out and the words "Christ's Holy Church" should be inserted. By an overwhelming majority the Conference voted to send it down to the Annual Conference, after the Bishops announced their veto. According to the vote of the Annual Conferences as announced by the Bishops' report on the subject there were 1637 who desired to retain the "Holy Catholic Church" and 3063 who desired to have "Christ's Holy Church" inserted, the Central Brazil Conference not voting.

SOME OBJECTIONS.

1. The veto presented by the Bishops is not a veto in the sense permitted by the proviso for that purpose under paragraph 43 of the Discipline because instead of showing only a reason why it should be sent down to the Annual Conferences, they argued that it should not be changed. This the Bishops have no right to do.

2. The Bishops have lifted the matter out of the relation it has sustained from the organization of American Methodism and placed it in such a lofty position that it is almost impossible to change it at all. In all the discussions on the changes mentioned in this article no one ever thought of making the argument that the phrase "Holy Catholic Church" was a part of our "Standards of Doctrine," until the Bishops invented it at Atlanta in 1918. We insist that the veto power does not give the Bishops the authority to take up any part of our Ritual and declare it to be a part of our "Standards" and thus force it upon the membership of the Church whether or not. Dr. Anthony expressed the feeling of our people generally when he spoke on the subject in the General Conference saying: "I have never believed, do not believe now, and never will believe that the Ritual is a part of our Standards of Doctrine" (I quote from memory). Had Mr. Wesley intended to make that a part of our Standards, he undoubtedly would have included the VIII Article of the Church of England with our articles abridging it to suit his purpose. Had the founders of American Methodism understood that it was

a part of our fundamental doctrines they would have treated it with due consideration. Dr. Alderson, in his remarks of protest before the General Conference, very largely voiced the sentiment and surprise of the entire Church.

3. This veto does not settle the constitutionality of the question. It simply expresses the opinion of the Bishops and this opinion may or may not be correct for it is formed by an exparte consideration of the case. No outside party, be he ever so wise and well informed in the history and law of the Church, is ever permitted to argue the case before the Bishops. It does not affect the question to make arguments in the General Conference after the Bishops have read their opinion. If the General Conference by a unanimous vote were to adopt a resolution dissenting from the opinion of the Bishops, it would have no effect and the matter would have to be treated as a constitutional question or be abandoned.

4. The vote of the Conferences does not determine the doctrinal or constitutional nature of the words "Holy Catholic Church" for the vote was taken solely to ascertain which of the two phrases should be retained in our Ritual on baptism and order of worship, and no doubt many voted as did this writer who does not believe either relates to our Standards of Doctrine. Some of the Bishops and high Church brethren may say, "Let us repeat our creed," as often as they like, and it may be theirs but the "Holy Catholic Church" will never be the creed of the Methodist Episcopal Church, South, until it is legally adopted by the General Conference and the Annual Conferences.

5. It is a weakness of our system that we have no way of deciding a constitutional question, and I am persuaded that many thoughtful men in the Church are convinced that we ought to have a properly constituted tribunal and a well-established method whereby these questions could be determined without being affected by the temperature and excitement in the General Conference.

WHAT CAN BE DONE?

We reply that there are several ways of settling this question that it may remain settled.

(Continued on page 6)

Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

INTRODUCTION TO THE STUDY OF SOCIOLOGY.

By Edward Cary Hayes, Ph.D.



ROF. Hayes' book carries on its title page the statement that the author is Professor of Sociology in the University of Illinois. It is rather a large volume containing some seven hundred pages. It goes into the subject of Sociology deeply and chiefly from the theoretical point of view. It shows wide research and broad learning. Its fundamental belief, however, is Darwinism, and this fact would make it impossible for the book to be sympathetic with the Christian and Biblical point of view.

It would seem that so extreme and theoretical a work as Professor Hayes' would be more adapted for a university course in which the student was planning to specialize in this subject than for a text book in a course for ministerial training. The minister needs practical ideas in Sociology. Of course no book that undermines the minister's own Christian interpretation of life can help him. In the Church, Christ, not Darwin, is the final authority as to belief; and a book that substitutes Darwin for Christ cannot be helpful.

The reader of Professor Hayes' book ought to be equipped with enough independent scientific information to know when the author is setting forth real scientific certainties and when he is setting forth mere personal beliefs. A belief is one thing, and a scientific demonstration is another. A belief does not become science even by its general acceptance in scientific circles. Darwinism was once so accepted, and today it is not. A belief only becomes science, in the sense of authoritative, when it has been demonstrated by real data.

But, coming to Professor Hayes' position more in detail. Our objection to his book from the Christian point of view is that in philosophy he is a Darwinian, in ethics he is a utilitarian, and that in his attitude toward the supernatural, which he brings into his discussion in his treatment of the evolution of religion, he is halting if not actually hostile.

For Professor Hayes the case is closed. Man is an evolution from lower animals; and even his moral nature finds a similar explanation. Man is from two hundred to five hundred thousand years old. (p. 454). His ancestry is probably an extinct form of ape (p. 461), that is, the present ape and he have a common ancestry. Indeed the author tells us that biologically man is closer to the old world apes than these are to the apes of South America, and that it is chiefly social evolution that has raised man above the brute world. (p. 462). He speaks of a period of evolution when the human mind was about equal to that of a two-year old child. He says that these men were superior to the highest animals chiefly in that they possessed better organs of articulation. (p. 451).

He asserts that toward the close of the period of biological evolution, social evolution began, and that this continued after man became fixed as a species. During these periods man survived in the struggle for existence because of social rather than of physical superiority. (pp. 279ff, 512). He then carries forward man's social evolution, under which he included the development of conscience. Conscience is a product of social interaction upon the individual. Social utility is the principal factor, although the parental and altruistic instincts are also factors. Thus, he says, that each man's self interest makes him alert against anyone who

does something that, if done to him, would hurt him. The interest is selfish, but the result is a useful folk sense, a moral value. (p. 456.) He, of course, rejects the Kantian doctrine of a categorical imperative. (p. 549). He says, "Biological evolution has gone only part way toward furnishing us with a conscience. Moreover there seems to be little or no ground for hope that the in-born esthetic equipment for moral discrimination will ever become more complete, for we cannot see any effective natural selection weeding out those who are in this respect less fit." (p. 544). His statement of all the factors in the evolution of conscience include the following: sense of pleasure and pain, reason, altruism, esthetic discrimination, imitation, radiation and desire for approval. He concluded: "Conscience, instead of being any single faculty may be far more truly regarded as the net result of the individual and social reactions of all man's faculties upon the problem of conduct." (p. 545; see also pp. 442, 462, 512, 541, 226).

After having finished the explanation of conscience by evolution the author next explains inspiration, answers to prayer and miracles by the evolved powers of the mind. (pp. 565-569). Inspiration is an uprush from the rich treasure and constant activity of the subconscious mind. This is the explanation of inspiration in art, and in this "respect as in certain others, religious revelation resembles art." Similarly prayer tends to answer itself because the eager expectancy of believing prayer is favorable to upspringings from the subconscious mind. The visions of the dying have a like explanation. In the condition of mental disturbance attending dissolution, beliefs are likely to visualize themselves. Miracles also are all explained. They are nothing but the power of mind over body. The sick man cures himself by expecting health. The author does not mean anything like so called Christian Science, but simply that the mental attitude controls the organ that is not functioning and starts it functioning again. Whether or no he would explain Jesus' miracles by this idea we cannot say. No more can we say whether the author means to exclude all overpowering experiences of the Holy Spirit when he classifies some as being identical with the extravagances of heathenism. But when we realize that he is discussing in this section the evolution of religion, his failure to note any exception is significant.

One further matter, social utility seems to be the one major idea of the author. He never presents anything larger. The idea of reasoned conduct controlled with a view to social utility seems, even, to be his ideal. Jesus' Golden Rule he regards exclusively as a guide for outward action toward social ends, and not at all as an expression of inner love. (p. 592). Similarly, the administration of justice by the courts should be built entirely upon the basis of social utility rather than on primitive man's feeling of retribution, a feeling that the modern man is outgrowing. (p. 613ff). This tendency of the author's thought toward reasoned practical utility, rather than toward instinctive life in free manifestation is another incidental mark of the great contrast between his views and those of the Bible and Christianity. But our criticisms follow so we forbear at this point.

Before concluding this series of discussions we want to consider more carefully the present status of Darwinism; but at the present time we need to point out that Professor Hayes' ideas such as man's origin from some higher animal, his antiquity at two hundred thousand years or more, the

period when he had the mind of a two-year-old child, are all of them non-scientific beliefs that the author holds by personal choice, and indeed, in the face of a mass of contrary evidence. It is interesting to remember in this connection, that Andrew Martin Fairbairn in his philosophy of the Christian Religion asserts that the most of what the anthropologist tells us of the life of the prehistoric man is pure imagination. And Dr. Fairbairn's statement is the more significant when we stand Dr. Hayes' view, for example, that there was a period when man had the mind of a two-year-old child, along side of the fact that the older skulls are larger rather than smaller than those of the present time. Of course it is possible that those larger skulls housed inferior mentality, but what is the evidence for such a condition?

We have three criticisms of the author's point of view here. First, he offers it as a science, when it is simply a creed. Second, his view, his creed, does violence to the moral intuitions of the soul. Third, his view contradicts the Christian truth of man's sin, fall and resulting race wide depravity.

But more serious far is the author's attitude with respect to conscience and the whole moral field. The sublime conception of everlasting righteousness is unceremoniously thrown out, and moral ideas are reduced to nothing but esthetic preference and social utility. What deep violence this does to man's moral intuitions every one knows, who has at all lived or thought below the surface of things. The moral ideal, the everlasting righteousness of God, is, for the Christian believer, a sublime light that lightens every human soul. That light has been dimmed by depravity, certainly, but it nevertheless is a reality. When the author sacrifices this he sacrifices the soul of life.

But passing on, it is interesting to notice how easily he asserts that custom can make anything right. Fairbairn by a deeper study of the same class of facts shows that behind social approval there is deeper disapproval of conscience. And David Livingstone says that with the exception of polygamy and cannibalism he never found the African conscience holding right for wrong, or wrong for right. The lay mind has here a difference of authorities, and can take its choice. And the moral explanation of cannibalism, which is a phenomenon to be classified along side of the so-called "ethical dualism," and the still persisting sense of race prejudice and antagonism, must be sought for in that dimming of the light of conscience which was incident to the fall of man. Certain it is no one will deny that deep in the Christian conscience there is today a sense of universal brotherhood, and that in the loftier reaches of Christian experience this sense becomes an actual social force; yet the average believer is far from realizing this ideal in his actual life. It is evident that in the Christian conscience itself we have an illustration of social approval when more deeply the inner voice of conscience utters disapproval.

In the author's attitude toward conscience, we find again, a personal creed, not science. But his point of view here is fatal to Christianity. If conscience is only the voice of social utility; if sin is not something that has guilt and deserves retribution; if retribution is not a fundamental ethical instinct, but instead only a primitive idea that had a certain social value in making possible the survival of the fittest and evolution—if these things are true, then as well make an end of the Bible at once. These ideas can no more be eliminated from the Bible, than

leaves can be eliminated from a forest. Utilitarianism in ethics is as foreign to the Christian view of things as Atheism. The Biblical deity is no more fundamentally eternal reality and infinite cause than he is eternal righteousness. He is ethically aflame, righteousness is not a utility to the Biblical writers, it is a consuming personal passion. As Jesus said, man cannot live save as he is in constant touch with the divine holy will, with the divine ethical words. Darwinism contradicts Christianity at every point, but at no point more fatally than when man's moral life is robbed of authority and made a mere product of social evolution and utility.

We hardly need to offer any criticism of the author's view of Inspiration, answered prayer and miracles. Everyone will immediately realize that his explanations are not science but creed, and that they are fatal to the Biblical supernatural. It is rather amusing to hear one talk so positively of the subconscious. Doubtless we know about as much of the subconscious mind and its processes as we knew about the North Pole when we were saying that it would be an open sea and the rest. What springs up out of the subconscious mind may as well be poured into it by the supernatural Spirit, for all we know to the contrary. The writer who says it is not, is asserting a creed, not speaking scientifically. But if religious inspiration is an upspringing from the subconscious mind having no supernatural explanation, whence the uniqueness of the Hebrew revelation? And why are we not still producing revelational literature on a level with the New Testament? Similarly prayer; who can say that answer to prayer is from man's own stored up resources rather than from deity? And in as much as the one is, to say the least, as probable as the other, why not take the one that is morally and spiritually the richer? And again, how does the author know that death-bed visions are not true contacts with the spirit world, which if a reality must be all about us? How does he know that they are nothing but confused ideas of a mind in the midst of dissolution, or a visualization created by the subconscious powers in response to the anxious eagerness of the passing soul. We cannot forbear remarking that we would hate such a God as the one who could rule in Professor Hayes' universe. A God who is as unknowable as Spencer's great Unknown, a God who allows us to be deceived by our own subconscious powers, a God who does not come near us even in death, a God whose little utilitarian universe is too small to receive our respect not to say our admiration.

If Professor Hayes is on the track of truth, then there is no truth and life becomes a puppet show. If righteousness is not the everlasting flame of being, if conscience is not the dimmed but burning light of life, if there is nothing higher than that which works to produce painlessness, nothing more majestic and inspiring than social utility, if prayer is unanswered or answered only by auto-reaction, if death is unlighted, if humanity has only reached this level of futility at the end of from two to five hundred thousand years of meaningless tears and blind despair then Schopenhauer is right and the truth of life is pessimism.

But thank God, Professor Hayes is not writing science, he is writing a personally chosen creed, which has, to say the best of it, no more claim to our consideration than the great historic creeds of our sublime Christianity. We go with James Orr. It is historic Christianity with its sublime supernatural or Pessimism. He chose Christianity and so do we. What place this negative, naturalistic volume can have in a course of study for Methodist preachers we utterly fail to see. That it has scarcely any point of contact with Christ or his Gospel must be apparent to every one.

(Continued)

Save July 20 to 30.

Save July 20-30 for Central Holiness camp meeting, Wilmore, Ky. We are preparing for the greatest gathering of the holiness people in the history of Ky. From this time forward, holiness unto the Lord is to have absolute control and full right of way at this celebrated old holiness camp ground. We want every holiness preacher in the State of Ky., of all denominations to be present on the above dates. We want the holiness people throughout the State to make their arrangements to come. We want preachers and people who are hungering and thirsting after righteousness, who long for the baptism with the Holy Ghost, to be present, crying to God for their pentecost. We want preachers from other states, north and south, who love the old Methodist doctrine of sanctification, who enjoy the experience, or who desire to obtain it, to be with us at this camp. We will arrange for the free entertainment of preachers of all denominations and from all quarters who will notify us of their coming. One brother has promised to give an entire beef toward this entertainment; another brother has pledged me \$100. to provide ministerial brethren who may visit us at that time. There will be a great company of consecrated workers, and we fully expect the mighty presence of the Lord. Let the people who love the doctrine and experience of full salvation begin now to pray that the blessing and power of God may rest upon us in this coming camp. Mark the dates and save this time for Central Holiness camp meeting, Wilmore, Ky.

H. C. MORRISON.

From the Pelican Pines.

Dr. S. A. Steel.

I am writing this from Asbury College, at Wilmore, Ky: I have always had a warm place in my heart for Kentucky. As pastor for two years in Louisville, afterwards President of Logan College, and from frequent visits to the conferences and churches of the State, I have learned to love Kentucky Methodists. I have known of Asbury College for lo, these many years; seen the buildings from the train when passing; but this is the first visit to the place. I am here to give a course of lectures on the Bible, several of which I have delivered. Rev. H. C. Morrison, D.D., well known throughout the church, is president, and Rev. John Paul, D.D., is the vice president. The institution is co-educational, and there are about 500 students, representing about forty States, besides China, Japan, Korea and some South American countries.

This is a school that puts "first things first," and makes religion the paramount issue. While the atmosphere is tense with religious sentiment, I have discovered nothing morbid or lopsided; but on the contrary, a fine type of earnest piety, a sure enough spiritual life that expresses itself with a happy spontaneity. A genuine Christian experience just bubbles up like a mountain spring in song and prayer and conversation.

At church you find out what has become of the old-fashioned Methodist "Amen," which used to be heard in all our congregations, but is now seldom heard in any church. Morrison has rounded them up and domiciled them here at Asbury College! It is easy to preach here, for the spirit of worship breaks out in a chorus of "amens" that quicken a sluggish soul, in fact set him on fire.

There are about 175 young men here studying for the ministry. I am told that is, perhaps, as many as there are at both Emory and S. M. U. Besides there are a number of young women preparing to go to foreign fields as missionaries. It is a school that evidently does fine literary work.

Asbury College is the lineal successor of the old Bethel Academy which Bishop Asbury established, and which was the first

school to open its doors west of the Alleghenies. It is of great historic interest, therefore, and there is inspiration in its traditions. It is true to the belief and experience of early Methodism, and is doing a great work for God and the country; indeed, its influence through the missionaries it trains, touches the ends of the earth. It is the brightest jewel in the diadem of "Ole Kaintuck."—*Texas Christian Advocate.*

That Teachers' Loan Fund.

I am profoundly grateful for the many responses to my appeal for a Loan Fund for worthy young men preparing for the ministry. I am receiving letters from parties who say they were not prepared to make a response on March 10, but they will be glad to do something for this good work at a later date if that will be acceptable. It certainly will be acceptable at a later date. I do not believe there is a better way to invest the Lord's money, and anyone with some money to devote to the cause of Christ may send in their contribution to this Fund at any time; the sooner the better.

I am disappointed in one thing with reference to this appeal: Many good people who could not send much would not send little. I know there is a host of HERALD readers who love the Lord and his cause who could have given a dollar to this great good work; they would not have missed the dollar and these many small gifts would have accumulated a sum that would have been a great help in the good work in which we are engaged. Subscriptions and contributions are coming in most every day; later on we shall be able to tell our friends what the whole amount aggregates.

We shall be grateful for the names and addresses of young men who desire to prepare for the ministry and who will need a small amount of assistance, and are perfectly trustworthy. Faithfully yours,

H. C. MORRISON.

About to Drift.

We believe that a portion of a letter recently received from one of the Texas preachers where Dr. Morrison has been holding evangelistic services during the annual conference, will be read with interest, and give our readers an idea of how our ministers, even, are being shaken from their moorings by the false teachings so prevalent today. The brother writes to Dr. Morrison thus:

"Dear Doctor Morrison:

"I feel constrained to write you a few words. When I first began to listen to your messages at the West Texas Conference in San Antonio, I was about to drift from the old Methodist moorings, in that I had almost come to believe that some of the old principles and practices of Methodism had been swept away and were no longer necessary to our present-day Christianity. Your messages anchored me safely once more to the things most worth while in our Church. Then, too, I have been baptized afresh with the spirit of prayer and supplication; also a deeper hungering and thirsting after righteousness, and a stronger passion for the souls of lost men.

"I have felt that you should know that your messages have quickened me into a new resolve to dedicate my life to the service of Christ, and I believe that many other preachers went from that conference with a like resolve. May our blessed Father grant you many days yet to inspire the hearts of God's messengers. Eternity alone can reveal to you the inestimable blessings your ministry is conferring on the lives of the preachers in our beloved Methodism today. How I praise the Lord for the gift of your ministry to me.

"I am, most sincerely, yours in Christ Jesus."

THE HOLY CATHOLIC CHURCH versus CHRIST'S HOLY CHURCH.

(Continued from page 3)

1. Let the General Conference appoint a committee to investigate the matter and ascertain how it happened that the words "Church of God" were stricken out of the so-called Apostles' Creed and out of our Ritual on adult baptism, and the words "Holy Catholic Church" were inserted. No reasonable and fair-minded man can object to an investigation that it may be ascertained who made this change and by what authority it was done. It will be an easy matter to place on the witness stand Drs. Mather, O. E. Brown, J. E. Godbey and two or three others whose names I can not remember at present, and they will testify and confess that in 1902 they were appointed on a commission to act with a similar commission of the Methodist Episcopal Church to prepare a program of public worship for the two Churches and, in order that the creed might be the same in both Churches, they of their own accord did illegally have the words "Church of God" stricken out of the Discipline and inserted in their place "Holy Catholic Church." When the fact is established that this change was illegally made, then the General Conference can correct the matter by a majority vote and restore the words "Church of God" to their lawful place in the Discipline.

2. There is another way whereby this question can be settled right. In case the General Conference declines to settle the matter, any member of the Church can enter the Civil Courts of the country and have the book editor, the publishing agents, or any one appointed to publish the Book of Discipline, enjoined from printing in the Discipline the words "The Holy Catholic Church" instead of the words "the Church of God" which legitimately belong there and were taken out illegally. If the Bishop and brethren who are in love with the "Holy Catholic Church" are not pleased with the "Church of God," they know what is necessary to have the change made, and if they can have the change made in a legal and public way, then the rest of us will submit. But we are not willing for a program committee to illegally and unfairly make this change, and then for the Bishops by an off-hand declaration to take the matter out of its ancient setting and place it where a very small minority can hold it in the Church for all time to come.

We have not discussed the relative merits of these two phrases but if this subject ever comes before the Church again we propose to show that the phrases "He descended into Hell" and the "Holy Catholic Church" were not in the oldest copies of the so-called Apostles' Creed; that the term "Holy Catholic Church" was first applied to an organization that called itself the "Holy Catholic Church," and that it is ridiculous to say the word "Catholic" means universal and then speak of "the Roman Catholic Church" or "the Greek Catholic Church."

Valuable Information.

Those persons desiring to be thoroughly posted with reference to the Methodist doctrine and teaching on the subject of Entire Sanctification should write to The Pentecostal Publishing Co., for a copy of "Entire Sanctification from 1739 to 1900." This is a book of 371 pages. It is a library on the subject it undertakes to discuss. It ought to be in the hands of every true lover of old-time Methodism. It should especially be read by young Methodist preachers, Sunday school teachers and college students. It is a treasure house of instruction on the deep and vital things of spiritual life. The book may be had for 50c.

H. C. MORRISON.

Thirty Years at Nazareth.

Mrs. Amy N. Hinshaw.

"And he went down with them, and came to Nazareth, and was subject unto them. . . . And Jesus increased in wisdom and stature, and in favor with God and man."



WITH this brief summary, added to the account of the passover visit at twelve years of age, the sacred historians dispose of the thirty years which intervened between the infancy of Jesus and the opening of his public ministry at Bethabara beyond Jordan. While the four Gospels are crowded with the marvelous events of three short years—the three years which were spent before the public gaze, made conspicuous by preaching and miracles, and culminating in the tragedy of the Cross and the glory of the Resurrection—the thirty years of home life at Nazareth are hidden away from the eyes of the world, veiled in deep obscurity, dismissed by the inspired penmen with but a few words.

Who can doubt that this obscurity was a part of the divine plan? Is it not possible that the all-wise Father withheld all details of this important part of our Savior's earthly pilgrimage in order that we ourselves may fill them in from our own experiences? For the Nazareth life, beloved, was just the same old humdrum routine of existence that you and I are so familiar with—nothing worthy of note to distinguish it—nothing to attract the attention of the passer-by! Nevertheless the infinite wisdom of the Father must have appointed those thirty years, and they surely formed an essential part of the glorious plan of redemption.

When we consider the complex elements which entered into our Savior's character and mission, it is not hard to discover the significance of the Nazareth life. For what purpose did Jesus come into the world? To be Messiah-King? Yes, to be sure, his kingdom is to be universal, and "in that day" all things will be brought into subjection to the Prince of Peace. Did he come to be the world's Redeemer? Yes the uplifted Cross and the empty sepulchre solved the problem of redemption. And was that all? Oh no! He came to die for us, and at the same time he came to live for us—to live our life in the flesh. Taking upon himself the vestment of frail humanity with all its weakness and infirmity, he so ordered his earthly life that he might be able to reach all classes and conditions of people. The vast majority of mankind live out the little span of their lives in obscurity—unnoticed and unknown. Hence thirty years at Nazareth against three years of public life. Many of earth's sons are poor, but few are rich. Hence the poverty of the Nazareth home! The masses of the people must work with their hands! Hence the carpenter's bench at Nazareth! The responsibilities of the householder, with all the problems involved in the care and sustenance of a family, were assumed by Jesus in the home at Nazareth, for it is supposed that Joseph died before Jesus reached his majority. Even the care of the little children who came into the home must have been shared with his mother by her Divine Son! Oh, matchless Savior! Oh, marvelous love! How the home is forever sanctified, how the humblest duties are forever glorified by that simple home life of the Nazarene!

Why then did the Savior hide his glorious presence from the world so long? What do the thirty years of his seclusion mean to you and to me?

The inspired writer tells us that during this period Jesus was "subject unto them"—to his parents, also to every exigency of ordinary daily life—and that "he increased in

wisdom and in stature, and in favor with God and with man." In other words, in the seclusion of Nazareth, Jesus solved the problems which make of our commonplace, everyday lives a burden. By so doing he made it possible for you and for me to live victorious Christian lives irrespective of our class or condition in life! Are we obscure and insignificant, filling a place of little importance in the world? Must we struggle with poverty and adverse circumstances? Do we stagger under the weight of great responsibility and care? Jesus in the Nazareth home suffered all these things, yet he "increased in wisdom and in stature, and in favor with God and with man." So may we, notwithstanding human weakness and unfavorable environment, if only we are filled with and dominated by the Spirit of the Holy One of Nazareth—so may we also "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," and gain the victory over "the world, the flesh and the devil."

The thirty years at Nazareth made it possible for Jesus the Messiah-King, the Redeemer of men, to become also the Intercessor, the faithful High-Priest who can be "touched with the feeling of our infirmities," who was "tempted in all points like as we are, yet without sin." Standing continually before the Throne, he intercedes for us today, so that we may "come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need."

So, when tempted to discouragement through weariness of the flesh or through manifold temptations, let us remember Nazareth, and in the strength of him who made its name precious, let us press on the upward way!

Stealing the Holiness Camp Grounds.

I have just received a letter from a brother who is greatly grieved because of work going on in a certain quarters to rob the holiness people of one of their camp grounds. We sympathize with this party. Some years ago when the revival of holiness broke out the people were compelled to establish camp grounds in order to have an opportunity to hear the doctrine of entire sanctification preached. There is no way to estimate the benefit and blessing these holiness camps have brought to the people. There are thousands now in heaven who were converted and sanctified in these camps. In one way and another several of these camp grounds have been gotten away from the holiness people.

This should not be permitted. There has never been a time when there was greater need for the gathering of these people where the doctrine of full salvation may be preached. The time has come when we must contend for the whole Bible. The people who love God and the souls of men must arouse themselves and rally to the support and upbuilding of the holiness camps; and they will do well to avoid electing men and women on the board or to official positions who are not in perfect harmony with the Holiness Movement, and the object for which these camp meetings have been established. We should like to see an awakening and enthusiastic effort among the holiness people everywhere to make the coming summer one of unusual effort to make the camp meetings a great success. Let the committees plan, advertise largely, make ample arrangements, prepare for great things and expect great things from the Lord.

I wish that in the early summer we might have some days of special fasting and prayer for a great outpouring of the Holy Spirit upon the holiness camp meetings the coming summer.

H. C. MORRISON.

"The Present Crisis of Methodism," by Dr. Ridout is a bugle blast for the Methodists. Don't fail to get your copy right away.

Good News From The Evangelistic Harvest Field.

LUCKNOW CONFERENCE.

The Lucknow Conference which was organized in February, 1921, held its second session in Gonda, Dec. 14-19, 1921, Bishop Warne presiding. A beautiful church was completed just in time to accommodate the Conference. The church is a memorial to an Illinois farmer, Joshua W. Denning, who in his will left \$10,000 for the Board of Foreign Missions. It was erected under the supervision of the donor's brother, Rev. Dr. J. O. Denning, Superintendent of Gonda District, who with Mrs. Denning is proceeding to America on furlough after a full term on that District.

After more than fifty years of work in Gonda this church is the first one erected in the city. It has been necessary hitherto to hold services in the school halls. The erection of a commodious church like this brings cheer and inspiration to an entire Conference. A half dozen of our important cities in the Lucknow Conference need churches urgently and money for them was put in the Centenary askings. To take one instance only; in Arrah, the headquarters of our most active Mass Movement, the church services are held in a small tent in the dry season and on the veranda of the missionary's bungalow during the rainy season. An unconverted Hindu recently became greatly concerned about the need of a church in Arrah and started a fund for building one by subscribing one month's salary. He then went to many friends and persuaded them to make similar subscriptions. The church cannot be erected, however, without help of Centenary funds from America.

American Centenary subscribers will be pleased with the success achieved by this young Conference in collecting Centenary funds. Every district in the Conference has made a great advance in payments this year. Although the North India and Northwest India Conferences made great gains in 1920 the Lucknow Conference which was formed from about one-fourth of the North India and one-eighth of the Northwest India Conference has this year contributed as much as either of its parent Conferences did last year. One district reports collections increased 110 per cent, another 97 per cent, a third 88 per cent. One district has collected twice as much as was subscribed, another 75 per cent more than its apportionment.

Possibly even more encouraging than this increase in financial contributions is the response to the Life Service appeal of the Centenary. The class received on trial was the strongest ever received into a Conference in India. Ten years ago Methodism had in all of India only one Indian minister who was a College graduate, and less than a dozen who had studied a year or more in College. This year the Lucknow Conference received eight Indian men on trial, all but two of whom are College men. All our important city churches now have as pastors Indian men of education and recognized ability. To the large Central Church in Lucknow M. C. Singh was appointed. Mr. Singh is a graduate of Moores Hill College in Indiana, predecessor of Evansville College and was a lay delegate to the last General Conference. We rejoice that this prominent layman has entered the ministry and begins his pastoral work in this important Church.

An historic action of the Central Conference in 1920 just preceding the General Conference that did not receive as much attention as it deserved from our Church papers in America, was the organization of a Board of Home and Foreign Missions for our church in Southern Asia. This Board has recently selected its first Home Mission field and has plans for actively developing its work. The field chosen lies within the bounds of this Conference, adjoining the Mass Movement territory of the Arrah District. It contains a population of four hundred thousand and no Christian preacher has ever lived in the entire region before.

The prohibition battle is beginning in India. The visit of "Pussyfoot" Johnson has been mentioned in the Advocates. Our Methodist people were everywhere to the fore in welcoming him and helping to make his meetings a success.

A Methodist minister, a member of this Conference, Rev. Emanuel Sukh, created a sensation this year by introducing the first prohibition bill into one of the popularly-elected Legislative Councils of India. Mr. Sukh is a member of the Legislative Council of Bihar and Orissa where he made a great fight for his bill. Most of our English officials have slight sympathy with such measures but the Indian officials are generally favorable. Mr. Sukh and his Hindu and Mohammedan supporters induced the Government of their Province to appoint a Committee to consider whether prohibition is desirable and practicable and if so when it should be introduced. Government through Committees is much favored in British India.

Spiritually the church has had a good year. The emphasis is increasingly and rightly so, being placed upon the spiritual growth of the church. A revival in which a few nominal Christians are truly converted is counted as of greater value than the addition to our community of a large number of adherents. The baptism of a missionary, an Indian preacher, a layman or a student with the Holy Ghost is worth

more than the baptism of many with water. But those who have bowed down to false gods are turning in increasing numbers to Christ. We are overwhelmed with the magnitude of our opportunity. J. Waskom Pickett.

CHATTANOOGA, TENN.,

The Highland Park Baptist Church of this City called me last summer to become it's pastor, but I did not feel inclined to give up the evangelistic work so declined the call. Later they pressed the matter and a number of my friends of the City urged that I accept the call, so on the first Sunday of this month I became their pastor.

I am to have an assistant pastor so will continue my Bible Conferences and will hold some evangelistic meetings. We have a great undertaking on here as we are building an eighty to ninety thousand dollar church building during these times of depression. The work has opened up fine, and the membership are rallying to their new pastor in a most beautiful way.

In outlining my plans to the church before accepting the pastorate I made it very clear that we would stand for the entire Bible being God's Word, an eternal burning hell to be saved from, a glorious heaven to be saved to, the Virgin Birth of Christ, a personal Devil to encounter. Salvation only by a definite personal acceptance of Christ as Savior, the Spirit filled life and the personal bodily coming back of Jesus Christ to reign as King on this earth.

I will greatly appreciate the prayers of my friends for me in this work. J. B. Phillips.

Pastor Highland Park Baptist Church, Chattanooga, Tenn.

GEORGETOWN, ILLINOIS.

Just closed a good meeting with Rev. W. R. Cain, as evangelist and Bro. Kirby Fields, as chorister. God gave us a gracious time and a number of souls found Jesus and the last Sunday night of the meeting we took a number into the church. Brother Cain is a strong, fearless preacher and does a church good with his convincing messages backed up by the power of God. Our church is on the up-grade and pulling steadily in the race. Some of the students and citizens of Olivet, also some of the faculty attended our meeting and enjoyed the blessing with us. Our Instrumental Band, under the leadership of Mrs. Miller, proved a great source of blessing to the meetings, both in the general singing and in their special selections.

Our church has kindly granted us the privilege of holding one or two special meetings this spring or summer and anyone desiring our services may communicate with us at this address.

Julius Miller, Pastor.

REVIVAL IN CORBIN.

On February 29th we closed one of the most successful revivals ever held in Corbin. The workers were Rev. B. F. McLendon, with choir leader and pianist. Bro. McLendon is one of the greatest (if not the greatest) of American evangelists. He is uncompromising and fearless in his denunciations of sin. To use his own words, he preaches "hell hot, life uncertain, death sure, eternity long," and calls men to a "blood-bought redemption." "Ye must be born again" is his message and he simply "annihilates, eliminates and no longer elongates" worldliness in the Church. His blows against sin are terrific while his messages on Love and the Baptism of the Holy Spirit are sweet and tender. Bro. McLendon vividly describes the horrible results of sin until sinners tremble; he pictures Canaan until the believer's mouth waters for the milk and honey.

The town was touched as never before. Men were caused to think for the first time about their souls. I baptized one man who had not been to church for 22 years. The crowds were large—many had to be turned away. Men's services and women's services were held on Sunday afternoons. The last Sunday afternoon of the meeting Bro. Mack preached at 2:30 to women and at 4 o'clock to men. The house was crowded at each service. I understand this was the largest group ever brought together in Corbin.

I have received into the church to date 86 persons—81 by profession of faith and 5 by letter. More are to follow. Several went to the other churches. The finances came easily. We were surely fortunate to get Bro. McLendon to come to Corbin and thank God for the results. We tighten up our belt a little and go forward with renewed courage.

T. J. Francis, P. C.

GALION, OHIO.

A fine meeting of five weeks' duration just closed at Blooming Grove on the Galion Circuit of the M. E. Church. Conviction for sin was given from the very start in answer to prayer, and over 60 people prayed through at the altar. The work was definite and people seemed to find their place either for conversion, reclamation or entire sanctification.

From Feb. 10 to 28, Miss Anna E. Ghie did the preaching and every one who wanted the light was greatly encouraged by her inspiring leadership. Her humble, consistent, prayerful life, together with her

splendid store of Bible knowledge and good sense make her an ideal evangelist, and we are sure that many from this place will always thank God that he sent her to assist in this meeting.

Mr. and Mrs. George Sipes who are preparing for evangelistic work, led the singing and their assistance was a great help in the success of the work. J. J. Adams, Pastor.

REPORT.

When we last reported we were beginning the revival in the M. E. Church at Mooers Forks, N. Y. Here God gave a successful revival. The interest increased with every service, and the wind-up was glorious, the altar being filled with hungry seekers with tremendous conviction on the entire audience. Rev. Long, the pastor, is a splendid yoke-fellow. Rev. Hayes, of the Wesleyan Church, and his good people, also stood nobly by the work. The northern part of his state was being greatly favored with revival effort several good meetings being held in different parts of the country.

The mid-winter convention at God's Bible School came next. Brothers Ruth and Butler were our congenial co-workers at this feast of tabernacles. Bros. Thomas and Hewson were also present part of the time and blessed the people with their untentious ministry. Missionary Day was a very special time as it always is at this place. Bible teaching was the dominant note of the convention throughout the day. Many sought the Lord for pardon or purity. It blessed us much to behold the fine building that is now going up on this hill. What a valuable addition it will be to this growing work. Going up in these times of financial pressure it is surely one of the exploits of faith. A very excellent body of students is being trained here for Christian service.

Marion College, Marion, Ind., was the next scene of battle. This splendid institution now controlled by the Wesleyan Church has made a fine record in the first eighteen months of its history. The revival tide did not rise as high as we had hoped it would, due largely to some local conditions that were perplexing, but a steady work of salvation was carried on at the altar, with souls praying through in the old-fashioned way.

From here we came on to Lansing, Mich., Rev. David Scott, pastor. Brother Scott is an all around man, a fine pastor, a good singer and a stirring evangelist. How we enjoyed our work with him and his church. There were many seekers for definite experience, the closing day being the climax. We were entreated to remain longer but were obliged to leave for other fields.

Yesterday was our first Sunday in Topeka, Kan. Nearly a score of seekers bowed at the altar in the two services. I enjoy the fight. Fred De Weerd.

BIG MEETING AT ECHO, MINNESOTA.

From January 12 to January 22 we held a meeting for Rev. H. Clement, pastor of the M. E. Church at this place. Bro. Clement has been a faithful preacher of the doctrine of Holiness for over fifty years. For a number of years he has been an active member of the Executive Council of the Minnesota Pentecostal Association which conducts the Red Rock Camp.

In preparation for our meeting, Rev. Clement began the campaign with a watch-night service, and continued afternoon prayer service and preaching service every night until our coming, January 12. God put his seal on the meeting from the very beginning. A number of seekers were at the altar the second night. This resulted in a special meeting called for the settlement of a grievance of long standing. The adjustment of this affair, and a public announcement of the same, gave a wonderful impetus to the meeting. A special prayer service was held in the church on Sunday afternoon, because a few people were so burdened for certain souls that they voluntarily gathered together for prayer. Before the meetings closed they were granted the great joy of answered prayer.

Wednesday night will long be remembered by the writer. The night was extremely cold. Our faith was not great for a large attendance, but to our surprise and delight, the church was packed, and largely with young people. We felt assured of their interest by their presence on such a stormy night. Our faith was strengthened, and at the close of the service we were overjoyed when seventeen fine young people came forward and were definitely saved. During the remainder of the meeting there were many seekers at every service. A total of seventy-one persons obtained either pardon or purity.

Miss Clement, the pastor's daughter, rendered very efficient service both as song leader and personal worker. Mrs. E. O. Rice was able to be with us the last few days, and she assisted not only in song, but also by taking charge of a Sunday school service where five children were beautifully saved.

We praise God for answered prayer and for the wonderful victory in this meeting. While we realize a great contrast between our present manner of living and our former associations in the financial world, we are fully satisfied that the salvation of souls is the big business of life. E. O. Rice.

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(Continued from page 1)

to me today; send in some of your tithe; pledge your sympathy and help for the future. Let me know that you are thinking about us, praying for us, and that you will help us in the great work God has honored us by giving us to do. There is no doubt but directly, with your assistance at Asbury College, we can have five hundred students preparing for the ministry and mission field, and every year we can send forth a goodly army who will go out preaching and teaching the Bible way of salvation. Write me care PENTECOSTAL HERALD, Louisville, Ky.
H. C. MORRISON.

In the Midst of Life we are in Death.

We have just received a notice of the death of Rev. J. B. Thrasher. We are grieved beyond words to express to hear of this good man's death. Bro. Thrasher was a faithful Methodist preacher just approaching middle life, apparently in robust health, and full of promise for many days of great usefulness. He enjoyed the experience of full salvation. He was a constant attendant and faithful worker at the great holiness meetings at Indian Spring camp meeting. His presence, his shining face and friendly hand-grip were a benediction and a blessing.

Bro. Thrasher was pastor of the Methodist Church in Douglas, Ga. He had been suffering from heart trouble for some time. He preached his last sermon to his people at Douglas on Sabbath morning, went to the hospital in Atlanta and was hopeful of recovery; wrote an encouraging letter to his wife on Thursday but passed away before the letter reached her. Our sad loss is his great gain. He knew, trusted in, and loved the Lord Jesus Christ. It was my privilege to have assisted Bro. Thrasher in two revival meetings. I received several calls from him to assist in other meetings at times when other engagements made it impossible to go to him. I had come to love him with a great warm Christian love. His death grieves me deeply, but we shall meet again. We do not complain; God's will be done.

He leaves a devoted wife and a large family of beautiful and loving children. May the blessing of heaven and the loving care of the Church be over them.
H. C. MORRISON.

In San Francisco.

AT the invitation of my good friend, Dr. Chas. Bulla, presiding elder, and Rev. Joseph Smith, pastor of Fitzgerald Memorial Church, I went to San Francisco for a week of revival meetings. Dr. Bulla invited the pastors of his entire district to attend these meetings, and the brethren came in from every quarter. One afternoon 26 preachers were present, most all of them our Southern Methodist pastors, and a sprinkle of visitors.

San Francisco has the reputation of being one of the most wicked cities on the continent. It is a very difficult field for Protestantism, having a large population of Catholics, Jews, and foreigners. It will be well understood that from our point of view this sort of population does not offer a fruitful field for spiritual evangelism. San Francisco has a population of 400,000, and only about 15,000 members in all the Protestant churches combined. One of the worst features of the situation is that many of the people have permitted themselves to believe that it is almost impossible to promote revivals, make converts and build up Protestantism in this great city. This is a most unfortunate state of mind. Unbelief is the largest difficulty in the way of Christian service; faith, with zealous effort, knows nothing of impossibilities.

We commenced our meetings in Fitzgerald Memorial M. E. Church, South, Feb. 26, closing March 5. It was one of the best eight-day revivals, under all the circumstances, I have assisted in in a long while. The attendance soon doubled, the altar was filled with seekers time and again, and a number of souls were blessed. On the closing Sabbath Dr. Smith received at the morning service 14 members into the church, a number by baptism, and at the evening service two more, and he was fully expecting others. They told me this was rare and remarkable for San Francisco. The pastor, Rev. Joseph Smith, is a young man of fine equipment, an old student of Meridian College. His wife, also, a former student of the Female College at Meridian, and a most excellent woman, and an unusually sweet singer. They have a family of three very bright and beautiful children and I have never seen children under better control. It is a real pleasure to see children who know how, and are willing, to obey their parents. As I travel about I am frequently meeting with fine young preachers and choice young women who received their education and got their spiritual training and baptism in Meridian College.

OVER IN OAKLAND.

We were five days with Rev. A. T. O'Rear, pastor of Pioneer Memorial M. E. Church, South, just across the bay from San Francisco. Bro. O'Rear was for many years a successful pastor in the Kentucky Conference. He has been greatly used on the Pacific Coast; for five years he was pastor of one of our churches in Southern California and greatly built it up. He is in his second year at Pioneer Memorial Church and is meeting with gratifying success. His people are devoted to him and it is being learned throughout the city that human souls hungering for the pure gospel of Christ will find a good message from Bro. O'Rear. As we traveled about we were impressed with the fact that large numbers of people are becoming, not only tired, but disgusted with Sunday entertainments, lectures on 'social uplift' and what not at the churches, and that they are longing for the gospel of Christ. This is a most hopeful indication. There is a growing demand for faithful ministers who are not affected by the fads and fancies of the times,

but are true to the word of God and the deep needs of the people.

While in Oakland it was our great pleasure to be entertained in the home of Mr. E. J. Clinton, a great business man and a very devout and aggressive servant of Christ. That which added largely to our pleasure was the fact that Bro. Clinton's wife is none other than Sister Rose Potter Crist, who for many years was a very devoted and successful evangelist winning hundreds of souls to Christ. Sister Crist was married to our Bro. Clinton some years ago, and while she has given up the evangelistic field she has by no means lost her love nor abated her zeal for souls. Having had wide experience in the evangelistic field she knew exactly how to care for wife and myself in her very excellent home. As we were both suffering the after effects of a mild attack of "flu" we appreciated very much the quiet and what rest we could get between services.

Our meeting in Oakland was of too short duration to accomplish any large results, although there were a number of seekers at the altar and some professed to find salvation. The outlook for a successful pastorate with Bro. O'Rear and his devoted and unusually helpful wife, is most encouraging.

I am wondering if I could express a thought without giving offense. It is this: I cannot believe that through the past quarter of a century the authorities have managed things to best advantage in, say, San Francisco, for instance. There ought to be a larger percent of Protestants in this city. The two sister Methodisms should have selected the most vigorous, commanding and powerful preachers of the church and placed them in this city; this, without any thought of reflection or discounting the good men who have labored here.

San Francisco is unlike any other city on the continent. There is such vigor, such rush, such noise, that anything in the neighborhood of the ordinary does not attract attention and make an impression. If Southern Methodism had placed George Stuart in this city fifteen or twenty years ago, with a great church building, San Francisco would soon have been conscious of his presence, and today he would have had a membership of from 2000 to 2500 members, and all the people to hear him that any large auditorium would accommodate. Of course, this may be regarded as guesswork, but I have every reason to believe that such would be the case.

Suppose that the M. E. Church, instead of electing Bishop Quayle a bishop, had built him a church in a good location in San Francisco with an auditorium with five thousand capacity. Bishop Quayle did not need to be elected Bishop to give him prestige and drawing power. He is one of the most entertaining men in the American pulpit or on the American platform. He has a message that captivates, inspires and enthralls. There is many a rather ordinary, high class, good man that could have gotten along as a bishop, but could not as a pastor make an impression upon the population of San Francisco.

Had Quayle and Stuart been placed to advantage and faithfully sustained in this great city the last fifteen years, they would not only have built up great congregations, but would have created an atmosphere and spirit that would have influenced the moral life of the place, encouraged other Christian workers, quickened the forward march of Protestantism and made San Francisco an entirely different city in moral tone and spiritual life.

I will not be understood as reflecting upon the many good men who have labored and are laboring in San Francisco, but one cannot walk about and look upon this great anti-Christian city without asking if the best means have been used in order to secure the best ends. It is nothing short of tragic that we should have in this republic a great city

of 400,000 sending out its influence into the nation and about the world, with only 15,000 professed Protestant Christians. By some means this 15,000 ought to be drawn into close fellowship and combine in tremendous effort to double their number every year until San Francisco is made to feel the powerful influence of the gospel of the Lord Jesus Christ.

I am sure no one will think for a moment that I reflect upon Bishop Quayle as a beloved bishop in the M. E. Church, but will understand that I am only thinking of what a man of such personality, attractiveness and gifts might have accomplished in this great city as the pastor of a church in the past few decades. George Stuart has done a great work as evangelist and pastor, but if he had stood in some centrally located pulpit in San Francisco the salt and light of his remarkable personality would have permeated and illuminated this tremendous and vigorous population in a most helpful way.

The Wandering Girl in a Far Country.

CHAPTER XIV.

DRIFTING WITH THE TIDE.



HERE is no more powerful influence for good over a young life than the old Christian faith which accepts the Bible as the word of God, and trusts in Jesus Christ for personal salvation.

Nothing can be more unfortunate than the cutting away of the cable to this sure anchorage and the sending adrift of a young man or woman upon the wild and stormy sea of modern doubt and reckless living.

Julia Culverson was a beautiful girl. She had a graceful figure, a classic face, large penetrating, soulful eyes, a great wealth of waving hair and was attractive in every movement and pose. She had caught the spirit of the modern fashionable woman and knew exactly how to dress and carry herself so as to attract attention and admiration on the streets, in theaters, and at movie shows of the very class of people who could contribute nothing to her moral and spiritual life, but would exert an influence opposed to all that was best and most helpful. There is a class of shrewd men in the world who, with hawk eye and the instincts of the vulture, are constantly on the lookout for the beautiful and attractive girl whose beauty and grace can be turned into money for their greedy pockets.

The society women of the town in which Julia lived were very eager to get up an amateur theatrical play in which they would have an opportunity to display their attractive forms and beautiful costumes. Julia was earnestly solicited to participate in this play and being flattered with a very conspicuous part, she readily accepted the invitation and became an enthusiastic member of the dramatic club. From time to time she appeared in various amateur performances and won for herself quite a reputation as being possessed of gifts which, if cultivated, would make her a famous actress. It was not long until she had a flattering offer from one of the movie magnates who greatly desired to have her perform a very important, but easy, part in a picture that was to become world famous. Much against the wishes of her parents, Julia accepted the offer and being flattered by her employer, and new and charming associates, she determined to develop her talents, devote her life and make her fortune on the movie screen.

As we have seen, Julia had entirely given up her religious faith and experience and had become the eager and receptive pupil of a college professor who was in full sympathy with the destructive criticism of the

Scriptures, and an apostle of the new theology. The New Theology is a haze of doubt and uncertainty. It is characterized by the great swelling words of men, but entirely void of the power of God. Its disciples and advocates are in sad lack of anything definite; they claim to be truth seekers, and seem to be in pursuit of something they have never been able to overtake. They wander about in a fog of human doubts and philosophies that have no power to lead a soul into peace and restfulness.

Those who have given the matter no sort of thought or investigation would be surprised to find the multitudes of people who are wandering about in a mist of unbelief; who have departed from the old faith that saves the soul and have no definite conviction or fixed belief. They are of those who are 'ever learning and yet never able to come to a knowledge of the truth.' Many professed 'truth seekers' are really *doubt hunters*; they have turned their backs upon the Father's house where there is bread and to spare, their faces toward the far country of the prodigal, and they wander on into the deeper darkness of skepticism.

Those who seek in harmony with the Scriptures, find; those who ask, receive; to those who knock, the doors of life and salvation are opened wide. There is definiteness in Bible teaching and Christian experience. The soul that finds Jesus Christ finds anchorage, rest, and satisfaction. It roams the wild seas of doubt no longer. It has found the port of peace. Those who find Jesus find the truth; they are not everlastingly harping on *truth seeking*. Jesus Christ says, "Come unto me and I will give you rest." Those who find him find rest. They seek to know more of him, and as they enter in to enlarged knowledge of Christ, his person, his power, and his program, they enter more deeply into the sweetness and satisfaction of his salvation. But they no longer pray about being 'truth seekers.' They have found the center and source of all truth. They are able to sing,

"Hallelujah, I have found him,
Whom my soul so long has craved;
Jesus satisfies my longing,
Through his blood I now am saved."

Very simple this little song, but blessedly true of the seeking soul who has found the blessed Christ in his power to save and satisfy the longing of the immortal soul of man.

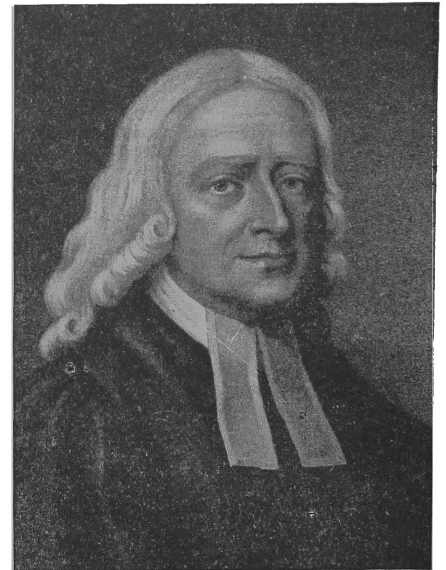
It is our judgment that there is no place or association more destructive to all of those qualities that make up Christian character than those places where the movie people congregate, build their paper cities, pasteboard castles, and act out their tragedies for the movie screens. These people, while they have been entertaining the thoughtless multitudes, have been establishing for themselves anything but an enviable reputation. Their love affairs, divorces, remarriages, elopements, murders and scandals make one of the ugliest chapters in the current history of the nation.

Julia's manager and patron saint in the movie world, a man by the name of Bear, was an infidel. He had no faith in the Bible, and had a contempt for the Christian religion. It is interesting to note that he was the son of a man who was of the same conviction and belief as Prof. Wolfe. Often the blasphemous infidel is the logical second crop of the destructive critic. The Wolfe at the college had prepared Julia for the Bear of the movies. Her teachings in the school had made her an easy and willing victim of the blatant unbelief and loose morals of the movie population.

(Continued)

A Correction.

An error occurred in the statement about The American Methodist League and its membership. Article III should read, "Any member of the Methodist Episcopal Church



The above likeness of John Wesley we have in a large portrait, size 15 1/2 x 21. Most artistically done in four colors, making one of the finest reproductions we have ever seen.

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and the Methodist Episcopal Church, South, who subscribe to the objects of the League may be eligible to membership."

In the published statement it only said M. E. Church, South. Its membership includes the Methodists North and South.

G. W. RIDOUT, Cor. Sec.

Special Issue on Christian Fundamentals and Defense of Methodism.

The last issue of THE PENTECOSTAL HERALD in April will be one of the most interesting numbers ever sent out from this office. It will be a 20-page paper and will contain some striking illustrations, startling revelations, strong protest and powerful appeals.

We want this paper to be read by half a million Methodists in the United States who love the Methodist Church, her history, her doctrines, and who are deeply concerned for her future. Extra copies may be had for 3 cents a copy, or ten copies for 25 cents. A special rate will be made for those who desire 50, 75, or 100 copies. If you wish special numbers send your order at once that we may know how many to save for you.

Devout people cannot afford to be idle, sit still, or be indifferent; we must arise in our might for the defense of the "faith once delivered to the saints."

Faithfully, H. C. MORRISON.

The Convention and Commencement.

The readers of THE HERALD must not forget the Convention and Commencement at Asbury College, May 24-31. There will be free entertainment to visitors. Let those who plan to be with us write early to Miss Lela Kintner, Wilmore, Ky., in order that arrangements may be made for their entertainment. We are expecting a time of great blessing and victory in the Lord. We shall be especially delighted to see our ministerial brethren, regardless of denominational differences, and will be most happy to look after their entertainment. We ask the prayers of THE HERALD family for the gracious blessing of God upon this gathering.

H. C. M.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Would you let a little Kentucky girl join your happy band of boys and girls? My father does not take *The Herald*, but I get it from my friend. I certainly enjoy reading the Boys and Girls' Page. I have light hair, brown eyes, and fair complexion. I hope Mr. W. B. is out picking strawberries when my letter arrives. If any of the cousins want to write to me my address is Garrison, Ky. Opal Ishmael.

Dear Aunt Bettie: I'm coming all the way from Florida to visit you and the cousins. Can you all welcome me in among you? I've been reading *The Pentecostal Herald* and must say we get a lot of spiritual food from it. It's a blessing from God. Let's ask ourselves the question, Where are we preparing to spend eternity? There is only two places for us to choose from—heaven or hell. "Prepare thy God to meet." You that have not accepted Christ, please don't hesitate. It's wonderful to know that your soul is at peace with God. Will you who are in doubt about taking Christ as your Savior write to me? Psalms, 9th chapter and 17th verse: The wicked shall be turned into hell, and all the nations that forget God. Isn't that an awful doom? Let's take Christ as our Savior and escape that. In the 14th chapter of St. John Christ says he is the way, the truth, and the life. Don't let old Satan make you think that it's hard to live a Christian life. I'm a child of God. I accepted Christ first at the age of 15. I'm now 22 years old, and doing things for the up-building of the kingdom of God has been the sweetest part of my life. Roxie Johnson.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading the Boys and Girls' Page. I weigh 105 pounds, have blue eyes and light hair. I go to school and like it fine. My teacher's name is Ola Smith. I sure do like to go to her. Aubrey Duncan, I guess your age to be 14. Winona McKinney, I guess your age is 15. If so don't forget your picture. My age is between 11 and 15. I will write to the one who guesses it. My birthday is July 17. If any of you cousins have my birthday I would like to hear from you. My address is Mangum, Okla. Fay Barnett.

Dear Aunt Bettie: I have just been reading some interesting letters from the cousins, and must say I enjoy them very much. I also enjoy reading the good news from the evangelistic fields. I have been a subscriber for *The Herald* for some time and am always anxious for the next copy to come. How many of you cousins like to go to school? I am sure the most of you do. I think we all should want to go, for we can hardly realize what a necessity an education is for the boys and girls of our modern times. We have consolidated schools in this part of Oklahoma and we have just got moved into our new building. We have a real nice building, and you may know we are proud of it. I believe I will let you cousins guess my age, it is between 16 and 22. Well as my letter is getting rather long I will run along and give room for some one else. If any one wishes to write to me, I assure you that your letter will be appreciated and will answer all. My address is Mangum, Okla., Rt. 3. Lloyd Barnett.

Dear Aunt Bettie: This is my first letter to *The Herald*. My father takes the paper and I enjoy reading the Boys and Girls' Page, and also the rest. As I am just going to stay a little while I will describe myself. I have medium brown hair, brown eyes and light complexion. I weigh about 100 pounds. My age is between 10 and 15. The one that guesses it I will send them a card. I live close to the church and school-house. I go to Sunday school and church whenever there is any. My Sunday school

teacher's name is Hattie Rhodes. I like her real well. I go to school every day. My school teacher's name is Blanche Mitchell. I like her fine. I have three sisters and two brothers. I am the oldest. I live on a farm and like farm life. I would not like to live in the city. Wake up, Ohio boys and girls. I haven't seen many letters from good old Ohio. We have an organ. I cannot play on it yet but I am going to take lessons next summer. Elmer Cuddy, that was a fine letter. Write again. Maggie Lewis, I guess your age to be 9. If I am right don't forget your letter. I hope Mr. W. B. will be out riding when this arrives. If any of the cousins wish to write to me my address is Lower Salem, Ohio. Clarice Hallatt.

Dear Aunt Bettie: Will you let a little Reedsville girl join your happy band of boys and girls? I am a little girl 9 years old. I have brown hair, light complexion and blue eyes. My birthday is March 1. Has any of the cousins the same birthday? I go to school every day that I am able. I hope Mr. W. B. will be out driving when this letter arrives. If any of the cousins wish to correspond with me my address is Reedsville, W. Va., Rt. 1, Box 44. Gladys M. Smith.

Dear Aunt Bettie: This is my first letter to *The Herald*. Papa takes the paper and I sure enjoy reading it, especially the Boys and Girls' Page. Winona McKinney, I guess your age to be 15. Am I right? Onda Frost, I guess your age to be 16. Aubrey Duncan, I guess your age to be 14. Kathryn Crosthwait, you are 9. Am I right? If so don't forget the letter. Thomas C. Small, your letter in the issue of Feb. 8 was fine. Come again. I have black eyes and hair, dark complexion, am about 5 feet tall, and weigh 90 pounds. My age is between 12 and 15. The one who guesses it I will write to them. I am a Christian and go to church almost every Sunday. I will close before Mr. W. B. comes. If any of the cousins wish to write my address is Webster Springs, W. Va., Box 11. Grace Miller.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? This is my first letter to *The Herald* and I trust it will be printed. My age is 17. Have any of you cousins my birthday, Jan. 10? I am in the 8th grade at school. I sure like school. I think all boys and girls should like to go to school. History is my favorite study. I was saved when I was 14 years old. I am still trying to do what the Lord wants me to do. I joined the Cumberland Presbyterian Church in 1920. I attend my church as often as I can. My hair is light brown. I have blue eyes, fair complexion, I weigh 125 pounds, and am 5 feet, 4 inches tall. All remember me in your prayer. If any one wishes to write to me my address is Summersville, Ky. Sarah Milly.

Dear Aunt Bettie: I will come again. It has been snowing here. I like to see my letter in print. I enjoy reading *The Herald*. I would like to hear from some of the cousins. I enjoy reading letters from them. My cousin is going to write a letter too. I will close. With love to my Aunt Bettie and all the cousins. If any of the cousins want to write to me my address is Gwynn, Va. Mabel Ambrose.

Dear Aunt Bettie: Here I come again. This is my second letter to *The Herald*. I know that Mr. W. B. got my other letter. Hope this one will escape him. Lizzie Leonard, your letter was so sweet and interesting. "Who can find a virtuous woman, for her price is far above rubies?" is found in Prov. 31:10. Chloe Waller, you and Margaret Waller are sisters, are you not? Your letters were so nice and interesting. Write again.

Chloe, you asked what lie did Cain tell when God asked, "Where is thy brother Abel?" Cain said, "I know not, am I my brother's keeper?" Satan promised Eve that she would be wise. God spoke the Ten Commandments to the children of Israel. Margaret, you ask whom did the ravens find in the mountains. They found Elijah. Judas betrayed Christ with a kiss. The greatest Commandment is: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." Ellie Paul, one of my friends' name is Ellie Page. I guess your age to be sweet 16. Am I right? If so remember your promise. Hazel Williams, I guess your age to be 13, the unlucky number. Who first saw Christ after he had risen? What did the jailer ask Paul? Why was King David forbidden to build the temple? I am so glad that so many of the cousins are Christians and that the others want to be. Be not afraid to come to Christ, for he has said, "Him that cometh to me I will in no wise cast out." He saves to the uttermost. He is so true and so precious that the half has never yet been told of his lovingkindness and tender mercy. I go to school at Big Rock. I have dark brown eyes, dark brown wavy hair, medium complexion, and weigh 112 pounds. My age is between 17 and 21. The one who guesses it I will send them a card. My address is Big Rock, Tenn., Route 2. Esther Killebrew.

Dear Aunt Bettie: This is my first letter. I enjoy reading *The Herald* Boys and Girls' Page very much. I have blue eyes, light hair and light complexion. I am 8 years old. I go to school every day. I like to go to school and to Sunday school. I have a brother. My mother is dead. I stay with my aunt, Susie F. Ambrose. Send me your picture. I want the cousins to write to me. My address is Gwynn, Va. Elsie Pearl Ambrose.

Dear Aunt Bettie: Here I come on my tip-toes for fear I might wake Mr. W. B. I like to read *The Herald*. I go to school at Big Rock, and am in the 4th grade. My age is between 8 and 10. I have two sisters and two brothers. We have seven pet goats. We have lots of fun riding and driving them. Mary Gossett, I guess your age to be 12. Am I right? If so send me your scare-crow to put in my watermelon patch. Oh, I hear Mr. W. B. coming. He will get my letter if I don't leave. My address is Big Rock, Tenn., Rt. 2. Smith Killebrew.

Dear Aunt Bettie: I wonder if there is room in your happy band of boys and girls for a little Kentucky girl? This is my first letter to *The Herald* and I hope to see it in print. My father takes *The Pentecostal Herald* and I enjoy reading the Boys and Girls' Page. I have light complexion, blue eyes and light hair, and am about 4 and a half feet tall. My age is between 9 and 12. The one who guesses it I will send a letter. If any of the cousins wish to correspond with me my address is Gest, Ky. Leila Frost.

Dear Aunt Bettie: I sure want to join your happy band of boys and girls. I have been wanting to join the band of happy boys and girls for some time. This is my first letter to *The Herald*, and I hope to see this in print. I enjoy reading the Boys and Girls' Page. My age is between 10 and 14. The one who guesses my age I will write them. I have dark complexion, brown eyes and dark brown hair. Mary C. Oliver.

Dear Aunt Bettie: We got *The Herald* today and I just got through reading the Boys and Girls' Page. My father takes *The Herald* and I enjoy reading the Boys and Girls' Page. Aunt Bettie, your letters were so nice you must come often. Ray Bishop Stahl, I guess your age to be 12. Am I right? Lillie Mae Miller, I guess your age to be 10. Am I right? Don't forget the card. Ethel Tanner, I guess your age to be 23. If right send me your card. Alma Biddle, I guess your age to be 15. This is my third letter to *The Herald*. I don't

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want you all to think I come too often. Esther Killebrew, I guess your age to be 18. Am I right? I am 13 years old, have black eyes and hair and fair complexion. I am in the 4th grade. Beryl Akins, I guess your age to be 14. Am I right? My birthday is Sept. 6. Micklely M. Sites, I guess your age to be 16. Am I right? Mattie Mae Henderson, I guess your age to be 11. Don't forget the picture. If any one wants to correspond with me my address is Bondville, Ky., Rt. 1, Box 110. Rosmond Davenport.

Dear Aunt Bettie: Will you kindly permit another of God's children to enter your happy band of boys and girls? I have been a silent reader of your corner for almost a year now, and wish to say that I just love the dear old *Pentecostal Herald*. I am glad to hear that so many of the boys and girls are Christians and I want to say here that I am among these and I expect to always stay in this holy band of God's people. I have been rejoicing in my Savior's love for almost a year, and have never regretted the time I gave my heart and life to Jesus, and am now rejoicing in the fact that he has counted me worthy of carrying his message to the poor people of distant lands who are hungering for the gospel, and by my Lord's help I'm expecting to enter Asbury College in the near future to prepare for the glorious work which has been given me. I fear I've written quite too long a letter and if I do not close Aunt Bettie will fail to print it. I will close with a scripture verse: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." M. L. Smith.

Dear Aunt Bettie: This is my first letter to *The Herald*. My mother takes *The Herald* and I sure do enjoy reading the Boys and Girls' Page. My age is between 10 and 11. If any of the cousins guess my age I will send them my picture. I go to school every day. I am in the 4th grade. My teacher's name is Mr. Denslow A. Dixon. I go to Sunday school every time I can. If any of you wish to write to me my address is Bourbon, Mo. Bessie Gibson.

Fallen Asleep.

MRS. W. H. ARLEDGE.

A beautiful, sweet life has passed through the valley of the shadow of death into the more effulgent glory of his presence. A self-sacrificing, ever thoughtful of others, administering to the need and wants, soothing pains and cheering the sorrowful. Mother—yes, a real mother, not only to her own children, but to her in-laws—to the neighbor, to the stranger, ever the same gentle, beautiful character.

When unkind words were spoken to her, there was no unkind reply, but readily she forgave the one who would offend—and place her arms about those of her own fold and caress and speak consoling words, even though she was the target at whom the sharp words were directed.

The glory that is hers now, the music which greets her ears, the welcome plaudit by the angels, the Father, Son and Holy Ghost, tells us that for her there is no more sorrow, no sighing, no sad good-byes, no sickness—she is well forever. She is rejoicing and ready to meet those who will follow, to meet them at the Gate, where her mother met her. We'll meet her again on the other shore—the mourners will all be found. Some day, some day in the City of Gold we'll meet her.

Mrs. and Mrs. Robert L. McLendon.

THE GOAL.

Keep your eyes on the goal, my child,
For the light shines clear and bright,

Keep your feet in the narrow path,
Nor wander into the night.

Keep your eyes on the goal, my child,
And you cannot go astray,
Look neither to the left nor right,
But keep in the narrow way.

In the straight and narrow path, my child,

The light is ever clear;
So keep your eyes on the goal ahead,
Which daily draws more near.

And when you have reached the goal at last,

Met the Savior's smile so dear,
There's a starry crown and a harp,
my child,

And a Home forever, there.

Charity Ussery.

NOTICE!

To launch out into God's plan for one's life is indeed an important and sacred duty. This being my Senior year in Taylor University I will soon be ready, and am anxious, to be in God's service in winning souls. I have been in camp meeting work the past three summers, being in the Taylor University Quartet, and God has used this experience to inspire my soul with an intense desire to be out on the firing line. I stand for nothing but the old-time gospel and believe that Jesus Christ is "the same yesterday, today, and forever," thus making old-time revivals possible today. I will be open for dates as an evangelist the last of June and will be glad to hear from anyone desiring my assistance in waging the battle against the devil. My address will be Upland, Indiana.

Rev. Orville W. French.

WANTED!

At Lighthouse Mission, St. Louis, Mo., an assistant pastor. A splendid opportunity for a man that has a real passion for souls. Must be capable of handling any part of Mission work. In replying to this, state whether married or single.—E. P. Phillips, Supt., 7332 Myrtle Ave., Maplewood, Mo.

BEING A "D. D."

To Whom it May Concern.—I am a bit troubled. Never in my life have I ever asked any institution to confer upon me the title of "D.D." In fact, I have never yet felt myself worthy of such dignity. But in spite of all that I can do my friends will attach the august letters to my name. I plead guilty to being both an M. D. and a D.D.S., but this D.D. is not mine. As far as I am personally concerned, it makes little difference; but other people do not understand. Often have I tried to keep this title from my name in the public prints. This is fair warning. If in future some kind one wishes to so decorate me, I shall bear it as best I can. I have no itching for titles. Would rather throw off some. Faithfully yours,

O. G. Mingledorff.

ANNOUNCEMENTS.

S. H. Prather, 1310 Clay St., Henderson, Ky., has some open dates for April and May, and would love to help as song leader in any camp meeting where he is needed. He is a member of the Evangelistic Association of the Methodist Episcopal Church, South, as Evangelistic Singer.

Evangelist W. R. Gilley, of 531 N. Butler St., Lansing, Mich., has some open dates for this spring and summer. I have known Bro. Gilley for years. He is an able expositor of Bible doctrine, a strong preacher, and of a gentle and deeply spiritual nature. It gives me pleasure to thus recommend Rev. Gilley and I am doing this unknown to him and without his solicitation. Julius Miller.

Owing to the high water in the bounds of my work and that I will not be able to fill my appointments, or at least most of them for a while, I would be glad to assist some one who needs an old-time revival in his church. I believe in the old-time religion. Ollie J. Smith.

Rev. Albert Reed and Wife are open for engagements for the summer and fall. They are willing to help any run-down place, no matter how hard, that will let them preach full salvation. Their terms are free-will offerings.

I take pleasure in recommending Rev. R. L. Smith as an Evangelist and Singer. He was sanctified at Lighthouse Mission at our Coast to Coast Convention in April, 1921. He is pastor of a Methodist Church with the privilege of doing outside evangelistic work. He is desirous to be altogether in holiness evangelistic meetings.

E. P. Phillips.

TILTON, N. H.

If the brother who requested prayer in the Feb. 8th issue of The Pentecostal Herald that he may get the victory, over the tobacco habit will write to me I would like to help him. Also, hope to hear from any other who would like to be free from the habit, as I know of a valuable remedy.

W. H. Shepard, Tilton, N. H.

REQUEST FOR PRAYER.

A sister requests prayer for her husband and parents-in-law, that they may be saved and sanctified, and for her pastor that he may be filled with the Holy Ghost.

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THE MODERN THEORY OF THE BIBLE

By SAMUEL A. STEEL, D. D.

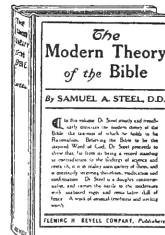
From the Foreword: The Bible is not in danger. A book that has survived the attacks of its enemies and the mistakes of its friends for thousands of years is immortal. But false views about the Bible, that tend to destroy our faith in it as the revealed word of God, are fraught with great danger to the individual, society and the nation. This sort of error is like undermining the foundations of a building. It is our duty to combat it, expose its fallacy, and drive it away. * * * If the modern theory of the Bible is true, the sooner we get our faith deposits out of the fraudulent concern we call Christianity the better. But, thank God, the theory is not only not true; its falseness is so evident that the wayfaring man, though a fool, need not be deceived by it.

Believing the Bible to be the inspired word of God, Dr. Steel proceeds to show that far from its being a record standing in contradiction to the findings of science and research, it is in reality anticipatory of them, and is constantly receiving therefrom vindication and confirmation.

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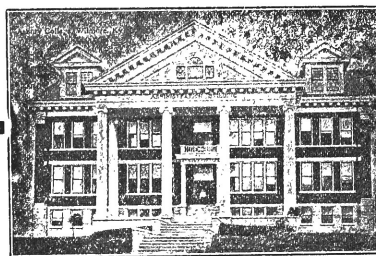
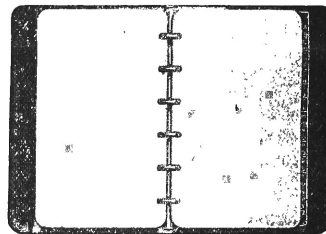
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Sunday School Lesson

REV. O. G. MINGLEDORFF, D.D.

Lesson II.—April 9, 1922.

Subject of Lesson.—The Lord Preserves Joash.—2 Kings 11:1-17.

Golden Text.—The Lord preserveth all them that love him.—Ps. 145:20.

Time.—About B. C. 880.

Place.—Jerusalem.

Introduction.—Remember that the kingdoms of Juda and Israel run parallel. In studying the latter we occasionally dipped into the former. In our study of the former we shall reverse the order. Some knowledge of the history of the kingdom of Judah just preceding our lesson will be necessary to a clear understanding of it. When King Asa died his son Jehoshaphat, then thirty-five years old, took the throne, and reigned twenty-five years. During the early portion of his reign he was true to God, and had great blessing on himself and his kingdom; but at a later date he blundered fearfully in entering into an alliance with Ahab King of Israel, and in marrying his son Jehoram to Athaliah the idolatrous daughter of Ahab. Whatever may have been his motive, this step resulted in ruin some years later; for when he died Jehoram became king of Judah, and his wife, another Jezebel, led him against the God of his fathers, and planted Baalism in Jerusalem. At the end of a sinful reign of but eight years Jehoram died of a loathsome disease, "and departed without being desired." His son Ahaziah took the throne, and reigned one year under the control of his wicked mother, Athaliah. Going to visit his uncle, Jehoram King of Israel, at the time when Jehu revolted and killed that ruler, he, like "poor dog Tray," was in bad company and got killed too.

The Lesson Proper.—Our lesson portrays one of the most terrible pictures in Jewish history: an ambitious old woman murdering her own family, in order to hold a usurped throne. This is the woman who had been brought into the royal family of Judah by the misstep of Jehoshaphat. Her purpose seems to have been to destroy all the seed of king David. The lesson says that she "destroyed all the seed royal"; but this is one of those peculiar Hebraisms that do not always cover the entire case. God had made promise to David that he should never lack for a man to sit on his throne, and Divine promises never fail: Christ the royal Son of David will reign forever. When Athaliah was killing her grandchildren Jehoshaba, the half sister of Jehoram and wife of the good priest Jehoida, secretly stole away the baby boy Joash and concealed him in a room somewhere in the temple of the Lord. Here he was kept for the next six years under the tutelage of this godly couple. They selected a good nurse for the little fellow, who being in the secret no doubt did her best to keep things under cover; but that was not so difficult after all, for God was watching over the young prince of the house of David. Then Athaliah being a regular worshipper at the house of Baal which she had erected nearby, would not be likely to go often into the temple of Jehovah. This made it easier to protect the boy; but one

must believe that Jehoida and his devoted wife were ever on the lookout for danger. Theirs was a sacred charge, and must be met in the fear of God. Like Samuel this boy was brought up in the temple of Jehovah. And, by the way, that is a good place in which to rear our little ones even in this our day of sin and folly. It is even better than the movies and the dance halls with all their up-to-date attractions.

The crowning of the young king was a glad day in Jerusalem. For six long, anxious years Jehoida and his wife had been getting ready for it. The little prince had been well reared, and had been carefully trained to act his part in the drama. The master hand of Jehoida is seen in every detail of the plot. Secrecy rules the day, but the plan covers the little kingdom. He brings in his guards in groups of hundreds on the holy Sabbath, the day of worship, when such crowds would be little watched. They are armed with good weapons laid up in the house of the Lord years before by king David himself, and placed in strategic position about the temple, each group having its own captain. They have but one duty before them: to protect Joash. Orders are strict, no trifling now. "He that cometh within the ranges, let him be slain." Good! It takes orders such as that to deal with the devil's gang. When all is ready Jehoida the priest of Jehovah anoints and crowns the boy king amid the rejoicings of the people. No wonder they are glad. For six years they had been under the foul rule of a heathen woman who had been grinding out their lives. How such people hold sway over nations is a mystery; but that they do is a fact.

The noise of the people shouting "God save the king," reached the ears of Athaliah in her palace hard by the house of God. It must have been the costly palace erected by King Solomon out of fine stone and cedar. She would go down to the temple and see for herself what those contemptible Jews were making all that fuss about; and down she went. If you have a lively imagination, you can possibly form some idea as to her feelings when she came in sight of the real cause of all that wild hurrah. The real king had come to his throne: the usurper was doomed; and she knew it. The scene has its ridiculous side. It is almost amusing to see this miserable murderess who had never had one bit of right to the throne of David rending her queenly robes and screaming: "Treason, Treason." Who cared? Nobody. God's hour had come. Judah rose in her might, and claimed her heritage. It is fine to hear "General" Jehoida give orders: "Have her forth without the ranges; and him that followeth her kill with the sword. . . . Let her not be slain in the house of the Lord." That was God's man obeying his Master's orders. There was no sickly sentimentality with him. This sinful woman had polluted the sacred temple of Jehovah and trampled upon the rights of his people; and now she must meet Divine wrath and die like the miserable criminal that she was. "Mercy

knows her appointed bound, and turns to vengeance there." "It is a fearful thing to fall into the hands of the living God"; for "Our God is a consuming fire." Amen. We have no use for any other kind of a God; for any other kind would not be God at all. Ours must be an omnipotent, omniscient, omnipresent God, full of infinite love and mercy, able to make a heaven for saints and a hell for unrepentant sinners and devils. No other sort of a God can rule this universe and make it a safe place for the welfare and happiness of his dear children. Be it remembered forever that he is under no obligation to protect or to save an impenitent sinner; but that he has placed himself under an obligation as sacred as the eternal throne to save and protect all who repent and come to him through Jesus Christ.

The beautiful ending of our lesson brings to light the fine godly character of the good priest Jehoida. When the crowning and the anointing had been completed, and Athaliah was out of the way forever, he called together the people and made a sacred covenant between them and their youthful king, "that they should be the Lord's people;" nor did he stop at this: the king and the people must enter into covenant with Jehovah. None of our plans or promises are worth while till he has his rightful place in them. He is all in all. It is "Not by might, nor by power, but my Spirit, saith the Lord," that we are to succeed in his work.

A. H. Johnston and wife, song evangelists, of 800 Princeton St., Akron, Ohio, have gone to Florida for a much needed rest. Persons desiring to communicate with them can do so by addressing them at St. Augustine, Fla., general delivery.

REPORT.

The meeting at Rockbridge, Ohio, with United Brethren Church closed with the smiles of God's approval upon us. There were something like 75 seekers at the altar. Some of these were pardoned and sanctified in the same meeting and some were repeaters. Several joined the tithers' league, probably 25, about the same number erected family altars, and 25 or more young people dedicated themselves to special service for the Master.

Brother H. O. Davis is the splendid pastor. A man of good sense, and lots of religion, and much loved by his people. Brother G. W. Good, from Reynoldsburg, Ohio, had charge of the music and did it well.

J. E. Williams.

COLUMBUS, OHIO.

As I haven't reported to the paper for sometime I will do so. My last meeting in last year was at Brown's Chapel, near Greenfield, Ind., in the I. H. Church. I never worked with a better class of people. There was love and unity in the Church and the Lord gave us victory and several were either saved or sanctified.

Our next meeting was at Normal, Ky., in the I. H. Church. God gave us victory in the meeting and backsliders were reclaimed. Sinners saved and believers sanctified.

Our next meeting was at Carstown, Ohio, in a Methodist Church. The Lord honored the truth and boys and girls and older folks were converted and a few sanctified. From here we

Gospel Tents

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went to Ft. Jefferson, Ohio, for a union meeting with the Methodists and United Brethren. The Lord came on the services and gave us wonderful victory. Altar services lasting some nights until midnight and after. Souls prayed through in the old-fashioned way and most everyone that came to the altar got a real experience. The U. B. pastor got sanctified the last Sunday. The M. E. pastor is a blessed man and stands by the truth.

Our next meeting was at the Bethel Mission, Springfield, Ohio. While the battle was hard at first God gave us victory and one hundred and fourteen knelt at the altar. The last two services were blessed there being fifty at the altar and two preachers were reclaimed. We are now at Columbus, Ohio, for a few nights. Pray for us.
C. B. Fugett and Wife.

RURAL AND GREENSFORK, IND.

Since last reporting, I have held two meetings, the first one was held at Rural, Ind., in the Friends' Church, Rev. Elwood Hinshaw, pastor. This is a small church, but has some fine people as members. The crowds were large, the size of the place considered, about fifty-five were saved or sanctified and eleven healed.

The second meeting was held at Greensfork, Ind., in the Methodist Church, Rev. Frank C. Knowles is the Spirit-filled pastor, a man in whom there is no guile. There were about ninety seekers at the altar, of whom about sixty-five were saved or sanctified. These were not people who had sought the blessing before but were nearly all new material, and were the best people of the town, the Neff Quartet were all at the altar the same night, seeking sanctification as a second work of grace, and received it. They would grace any camp meeting platform in the world. Sixteen came to the altar at the first call.
Carl Tucker.

REVIVAL AT PITTSBURG, ILL.

One of the most spiritual and uplifting, old-fashioned gospel meetings ever held in this town has just been closed with more than sixty persons wonderfully saved. The meeting was a union revival of the M. E. and Free Baptist churches. The services were conducted by Evangelist Rev. E. O. Allen and Rev. W. T. Smart, pastor of Free Baptist Church. The spirit of co-operation was one that the whole community was aroused to attention and was continually speaking about the working of the Holy Spirit. From the very beginning the meetings were largely attended and both attendance and interest held up with the very last of the services.

We call to mind one night when the spirit of testimony was so great, that the shouts of the Christian people took full charge of the services, and the preachers joined in with the shouts of scores of people, after which the invitation to the altar was given and seekers began to call upon God in all parts of the house.

Out of the list of conversions we

are proud to say that 26 of them were heads of families. The meeting was sweetened and filled with life and pep with good gospel singing both with chorus and male quartet with Webster H. Davis as director.

Any church planning for a revival of God's people and a real soul winning campaign we recommend Evangelist E. O. Allen, as a real gospel of love and full salvation preacher. His preaching is a treat and his personality a benediction to any community. We recommend him. Committee.

PROPS AND PILLARS.

Rev. 3:12: Him that overcometh will I make a pillar in the temple of my God.

There is a vast difference between a prop and a pillar. The church today is full of props but we find but few pillars. A prop at best is only temporary and will not last. It is weak as compared with a pillar and often bends under the strain placed upon it. Sometimes it gives way with a crash just when most needed. So it is with many props in the church for they are after all temporary, bend and weaken and give way.

But the pillar first of all is placed upon a good foundation and is not temporary and weak, but is solid and is expected to hold up something. Just so the Christian who has received holiness of heart and become established upon the foundation Christ Jesus stands erect and holds up the preacher's hands, the doctrine of entire sanctification, the finances of the church and the spiritual interests of the Church in general. He also bears his portion of responsibility, and work in relation to the progress of the work of the Lord.

A pillar to be effective must be in place and in line; so any pastor, as well as the Lord himself, likes to see his pillars in place and in perfect line with holy living.

Evangelist R. J. Kiefer.

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Graham, Ky., July 23-Aug. 6.
June 22-July 1, open.
August 10-27 open.
Address, 8610 Norton Ave., Everett, Washington.

SLATE OF THEODORE AND MINNIE E. LUDWIG.
Harper, Kan., March 15-April 9.
Address, 4010 A. North Grand Ave., St. Louis, Mo.

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Mt. Morris, Mich., Nov. 13-Dec. 11.
Home address, Hillsdale, Mich.

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Henderson, Ill., April 1-16.
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2020 Hancock Ave., West, Detroit, Mich., Feb. 22-March 31.
Home address, Boaz, Ala.

C. E. EDWARDS' SLATE.
Athens, Ga., March 19-April 9.

WM. H. HUFF'S SLATE.
Fourth week of March, Juan Castro, Peru.
April 4-12, Panama.

F. J. MILLS' SLATE.
Fort Clerk, N. D., March 19-April 2.
Flaxville, Mont., April 5-May 10.
Home address, Station A, Box 81, Lansing, Michigan.

SLATE OF JACK LINN AND WIFE.
Home address, Oregon, Wis.

SLATE OF C. B. FOIGHT.
Logansport, Ind., April 5-16.
Oak Grove, Ohio, Oct. 1-15.
Athens, Ohio, Oct. 16-29.
Hollinsburg, Ohio, Nov. 3-12.
Covington, Ky., July 18-30.
Staunton, Va., Aug. 3-13.
Feesburg, Ohio, Sept. 1-10.
Pt. Isabel, Ohio, Sept. 13-24.

ANDREW JOHNSON'S SLATE.
Memphis, Tenn., April 2-16.

PRESTON KENNEDY'S SLATE.
Home address, Binghamton, N. Y., Rt. 3.

W. N. LAMANCE'S SLATE.
Keokuk, Iowa, March 25-April 21.
Beulah, Mich., May 1-June 4.

T. M. ANDERSON'S SLATE.
East Liverpool, O., March 27-April 9.

E. O. RICE'S SLATE.
Park Rapids, Minn., March 20-April 2.
Little Falls, Minn., April 6-16.
Home address 1697 W. Minnehaha, St. Paul, Minn.

H. E. COPELAND'S SLATE.
Home address, 5258 Page Blvd., St. Louis, Mo.

SLATE OF PROF. ALLAN W. CALEY.
Pineville, Ky., March 5-26.
Open dates, after April 16.
Decatur, Ga., April 2-16.
Home address, Wilmore, Ky.

MRS. REBECCA BELL GRIFFITHS' SLATE.
Hamilton, Ohio, April.
Home address, Hamilton, Ohio.

ROBERT A. YOUNG'S SLATE.
Asbury College, April and May.
Open dates, June.
Center Point, La., camp, July 13-23.
Scottsville, Tex., camp, July 27-Aug. 6.
Mineral Springs, La., camp, Aug. 10-20.
Address, Wilmore, Ky., Box 111.

SLATE OF J. A. COLLIER AND PAUL C. SCOTT.
Open date, April.
Permanent address, 1917 Cephus Ave., Nashville, Tenn.

FRED CANADAY'S SLATE.
Portland, Ore., March 12-April 2.
Clatskanie, Ore., April 9-30.

W. B. YATES' SLATE.
Leitchfield, Ky., March 25-April 9.
Stanford, Ky., April 16-30.
Elizabethtown, Ky., April 31-May 14.
Wilmore, Ky., May 25-28.
Alton, Kan., June 1-11.
Blackwell, Okla., July 13-23.
Des Moines, Ia., July 27-Aug. 6.
Mt. Vernon, Ohio, Aug. 10-20.
Dodge City, Kan., Aug. 24-Sept. 3.
Greenville, Tenn., Sept. 8-18.
Dodge City District, Kan., Oct. 1-Dec. 15.

SLATE OF JARRETE AND DELL AYCOCK.
Toledo, Ohio, March 19-April 2.
Middletown, Ohio, April 6-16.
Home address, Atwood, Okla.

SLATE OF CALLIS-GRENFELL PARTY.
Maysville, Ky., March 28-April 16.
Marsden, Ill., April 18-30.
Wilmore, Ky., May.
LaGrange, Ky., June 4-25.
Harrisburg, S. D., June 28-July 16.
Gayville, S. D., July 18-Aug. 1.
Canton, S. D., Aug. 3-13.
Colton, S. D., Aug. 15-Sept. 1.
Louisville, Tenn., Sept. 8-17.

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Empire, O., April 6-16.
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Sale City, Ga., Aug. 1-13.
Dyer, Tenn., Aug. 17-27.
Home address, Sale City, Ga.

ROBERT L. SELLE'S SLATE.
Shattuck, Okla., April 9.
Home address, Winfield, Kansas.

A. BRITTON PETERSON'S SLATE.
Portland, Pa., April 2-16.
Wilmington, Del., Feb. 19-March 5.
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Kingsley, Mich., (R.F.D.) March 27-April 9.
Permanent address, 815 Allegan St., Lansing, Mich.

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Graham, N. C., April 30-May 21.
Spray, N. C., May 28-June 18.

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Home address, 171 W. Lane Ave., Columbus, Ohio.

PROF. ROBT. J. KENNEDY'S SLATE.
Bailey, Tex., March 26-April 6.
Celina, Tex., April 9-23.
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Home address, Boaz, Ala.

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Muncie, Ind., July 1-16.
Seymour, Ind., July 16-30.
Hastings, Neb., Aug. 2-13.
Portage, O., Aug. 13-27.
Burr Oaks, Kan., Sept. 1-10.

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Elston, Mo., March 19-April 3.

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Permanent address, Conway, S. C.

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De Soto, Mo., May.

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