

PENTECOSTAL HERALD

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THERE IS VICTORY AHEAD.

By The Editor.

WE find not a few people who are greatly distressed over the false teachings that are being given out in many schools and from not a few pulpits. There is genuine cause for anxiety. The Bible will stand the test. The truth will prevail, but the seeds of doubt which are being sown broadcast will result in a blasting harvest of lost souls. Human souls which can never die are precious in the sight of God. He loved them so well that he gave his Son to die for them. It is an awful tragedy that they should be lost.

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The most dangerous enemies of God and man today are those men professing deep piety and claiming profound scholarship who are assailing the Scriptures and would, if possible, make the people believe that much of the Old and New Testaments is not inspired, that it really matters little what we believe provided we are honest and preserve an altruistic attitude toward our fellowmen. They speak lightly of our Lord, his birth, his deity and his death. One is shocked at their calm and suave audacity.

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We are thankful that there is rising up a strong body of devout and scholarly men who are answering these skeptics. It is only a question of time when the people who desire to know the truth and who love the truth will refuse to hear the message of men who do not claim to have a message from God. They will repudiate and refuse to support false teachers who are bringing no prodigal back to the embrace of the Father, who are lifting no degraded human being out of the slums of sin, who have no message of deliverance for those who are led captive by Satan.

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The time is coming when the chaff and the wheat must be separated, when there will be a lining up of those who stand for the Bible and the saving power of a pure gospel. For the present, the people are a bit dazed, many of them hardly know what to think; they can hardly believe their own ears; when preachers speak lightly of the inspired Word of God and of the sufferings and death of our Lord they are amazed and confounded, but the time is not distant when the mask must be pulled off of the deceivers of the people, when these pretended scholarly skeptics must be thoroughly uncovered and their wolfish spirit disclosed. We are coming to the time when God's people will speak plainly, when they will make themselves heard.

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We are well aware of the fact that there are great churches sadly under the influence of unbelieving preachers who have tampered with the faith, who seem to have abandoned themselves to skepticism, who appear to be without the fear of God before their

eyes, but a Judgment Day is coming. Even if they should seem to triumph for the present God has said, "My spirit shall not always strive with man." The day is hastening when the sheep and the goats will be separated, when the believers will stand upon the right, and the skeptics upon the left hand of the Great Judge. Some men are speaking very loudly now against the meek and lowly Nazarene, but the time will come when our Lord shall place all his enemies beneath his feet. It is a time for patience, for faithfulness, for watching unto prayer. Our Master has said, "He that endureth unto the end shall be saved."

The Next Great War.

PART I.

I am to express some of my opinions rather, some of my hopes and fears, with regard to the next great war, where, when, and by whom it is to be fought.

It must be remembered that war is now in progress, and that fighting has been going on in some part of the world constantly for many years. There is war going on between various factions in China at the present time. There is not much prospect of settled and protracted peace in that country for some time.

There is also civil war in Mexico. It seems there is no hope for peace in our neighbor republic without a strong man for president who is a sort of military despot, who will seize and hold the reins of government as Diaz did, with sufficient military force to make short shift of any one who opposes him. This would be an unfortunate state of things, but better than the present state. If such a man could be found—a real statesman and patriot—who would protect the interests of the Mexican people against all foreign greed, develop the wonderful resources of the country, establish a system of public schools, and use every possible means to encourage the work of religious missionaries, in placing the Bible in the hands of the people, and teaching them how to read and practice its precepts, such a man in the short period of one generation, say three decades, could make a new and great country out of Mexico. But where is the man? He does not seem to exist. Truly great men seem to be scarce in the world at this time.

There is no war in South America today; it would be a risk to say what will be tomorrow. It will be safe to say that the next great war, a war that will affect all civilization, will not be in South America.

It is not likely that the next great war will be in the Orient. There is no probability that

the Orientals will go to war with each other. The Japanese are the only Orientals likely to go to war with anybody, and they have been at war with nature and have come out defeated with an immense indemnity to pay which will keep them busy for some time.

There might be a great war in India. If India should rise up against British rule and Afghanistan should join in, and Russia should become enlisted, and the Mohammedan world should join against Britain, that would give you a *great war*. We do not believe that such a war is probable in the very near future. We think Britain would withdraw from India before she would run the risk of being involved in such a war. We can safely eliminate the Orient from any possibility of being the battle-field for the next great war.

It is not improbable that the various nations will be compelled to take a part in bringing some sort of order out of the chaos which reigns in China. It must be admitted that there is the possibility of serious trouble in the Near East. War might begin with any Mohammedan people on a comparatively small scale and soon spread into a world conflagration. In the recent war between Greece and Turkey it took great patience and forbearance to prevent a break between the great powers. Russia stood back of Turkey, England, at heart, sympathized with Greece—or we may say, with humanity. Had the world not been war sick, Turkey would not have gotten off with such a high head; but with Russia quietly promising her aid, and the Mohammedans everywhere in an irritated and restless state of mind, ready to join in with the Turks, England realized the delicate situation in India and Egypt and granted conditions which at other times and under other circumstances, she would not have done.

Well, following our line of thought it would seem that the next great war must be in Europe. Let me suggest, however, that we are living in times when it is the unexpected that happens. But even if the battlefield of the next great war should be in the Orient, or in the Near East, it will most likely be fought by European powers; in fact, we cannot have a great war without involving the European nations.

One of the worst wars now in progress is being waged in Washington City between the two great political parties. This war is not being fought out with firearms, but with a very dangerous quality of poison gas known as "hot air." But for this war in Washington City, we would have a very different state of things in Europe today. Had the United States given her full moral support to the League of Nations Germany would have been made to feel that she must do her utmost to pay her indemnity. France with the backing of Great Britain and the

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Salvation---Ancient and Modern

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

BISHOP Ryle that great evangelical light of the British pulpit once said, "Our chief medicine for the spiritual diseases of the nineteenth century is a bold and unhesitating inquiry for old faiths, old doctrines and the faith of the days gone by." Generally speaking, when people seek religion they begin a backward movement—that is to say they swing back to the Bible, to the Cross, to the faith of our fathers, to Repentance, and the Precious Blood. Hence our hymns of invitation have this idea of returning back to the God in them:

Return, O wanderer, return,
And seek thy Father's face;
Those new desires which in thee burn
Were kindled by his grace.

Return, O wanderer, return;
He hears thy humble sigh:
He sees thy softened spirit mourn,
When no one else is nigh.

Return, O wanderer, return;
Thy Savior bids thee live:
Come to his cross, and, grateful, learn
How freely he'll forgive.

There is a wide difference between the old or ancient way of salvation, and the new as taught by our social service experts. One would suppose that a new redemption had been purchased and a new fashioned salvation had recently dropped down on us by the way the "experts" talk. We shall endeavor to point out in this article (first) the way of salvation as taught in the Bible and then (secondly), contrast it with the new kind put out by the new theology or modernist school.

The steps of salvation as preached by the Methodist Church for over a hundred years are as follows:

1. Conviction for sin. John 16:8. Rom. 7:24.
2. Confession of sin. 1 John 1:9. and Repentance. Acts 3:19.
3. Saving faith. Eph. 2:8.
4. Justification. Rom. 5:1.
5. Witness of the Spirit. Rom. 8:15, 16.
6. Baptism of the Spirit. Matt. 3:11.

John Wesley when seeking justifying grace under the instruction and prayers of Peter Bohler tells us what he expected to receive when he got saved, (and he obtained it). He said:

"If it be said that I have faith; (for many such things have I heard, from many miserable comforters;) I answer, so have the devils,—a sort of faith; but still they are strangers to the covenant of promise. So the apostles had even at Cana in Galilee, when Jesus first manifested forth his glory; even then they in a sort believed on him; but they had not then 'the faith that overcometh the world.'" The faith I want is, 'A sure trust and confidence in God, that through the merits of Christ my sins are forgiven, and I reconciled to the favor of God.' I want that faith which St. Paul recommends to all the world especially in his epistle to the Romans; that faith which enables every one that hath it to cry out, 'I live, yet not I; but Christ liveth in me; and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me.' I want that faith which none can have without knowing that he hath it (though many imagine they have it, who have it not: for whosoever hath it 'is freed from sin; the whole body of sin is destroyed' in him; he is freed from fear; 'having peace with God through Christ, and rejoicing in hope of the glory of God.' And he is freed from doubt; 'having the love of

God shed abroad in his heart, through the Holy Ghost which is given unto him, which Spirit itself beareth witness with his spirit, that he is a child of God.'"

General William Booth, of the Salvation Army, was a thorough old-fashioned Methodist, Bible Christian in his theology. He stated his theology of the way of salvation thus:

"I saw also that there was sufficient divine grace flowing through the sacrifices of Jesus Christ, to enable every man who seeks it to find salvation. In other words, there is salvation for every man. This was from the beginning, and has been to the present moment one of the most precious features of redeeming love in my eyes. Oh how wonderful, how glorious, how like the God of love is the fulness, boundlessness of his mercy—salvation for every man, from every sin, and salvation just now. It was illustrated in the mercy that had been shown me. I used to sing over and over again the couplet:

"'Tis mercy all, immense and free,
For, O my God, it found out me."

"Then there came another truth, the willingness and ability of the Holy Ghost to make men entirely holy in thought, feeling and actions in this life. This truth laid hold of the very vitals of my new religious existence. I saw that entire holiness was insisted upon in my Bible; while my Hymn book, composed chiefly of the precious hymns of Charles Wesley, was all aflame with the beauty and value of it. Soon after my conversion I was thrown into the midst of a red-hot revival that was thoroughly permeated with this truth. The spiritual interests of my new-born soul yearned after it, giving me no rest until I believed for it."

Now before placing before our readers a contrast from the modernist camp, let me pass on this searching, pungent

MESSAGE FROM JOSEPH COOK.

"In the name of the Bible, no less than science we must beware of advising the unconverted to do anything that does not include immediate total affectionate, irreversible self-surrender to God as both Savior and Lord."

Now let us take a look at a Modern Program of Salvation. One of our Home Mission Departments puts out a great deal of Modernistic literature. One of the tracts is entitled, "How may I become a Christian." As we read it we could not refrain from asking, Has Methodism thrown overboard her great soul-saving doctrines? Have we changed our beliefs? Have we thrown on the dump heap our theology by which men and multitudes were convicted of sin, converted and transformed? Has the right been conferred on our chief officials to discard our great saving beliefs and publish in their place new fangled notions, modern theories and teachings that are not any more Methodist, Wesleyan and Scriptural than if they were composed by Dr. Eliot, of Harvard, edited by Rev. Stickney Grant, approved by Rev. J. Newton Fort (the Universalist) and O. K.'d by Dr. Fosdick?

Some most extraordinary things are said in that tract put out by the Methodist Press. For instance:

"To become a Christian one actively sets out to accomplish aggressively certain goals."

Another: "The man who would become a Christian must be willing to believe good things about God and about himself."

Again:

"When one makes an honest effort to think good things about God and himself. . . . he will naturally turn to Jesus Christ, who is

the 'outstanding expert' and learn from him the facts about God and humanity."

Another:

"When one turns to Jesus Christ to discover the facts of God and his own self that is the beginning of a friendship between himself and Christ."

Still another:

"When a man has summoned his power of will to believe in God and himself. . . . and strikes up an intimate friendship with Jesus Christ that he is truly willing to do anything or go anywhere to sustain that friendship—then he is a Christian."

Read this:

"The moment a man musters the might of his will and acts—crusades—discovers God by means of the life of Jesus, and becomes a friend of Christ, at that moment he becomes a Christian, though it takes a life time to complete the task."

Once more:

"Wherever and whenever men have gained the courage to make this test they have always found God. . . . and have been freed from the slavery of selfishness and found pleasure in righteousness."

If this is not Methodism transformed into purest Unitarianism there is no longer any use to say that white is not black and black is not white.

This kind of things throws into discard and ridicule everything that Methodism has taught about conviction for sin and repentance and forgiveness and redemption through the precious blood of Jesus.

Think of the religious experience of Methodists for one hundred years and more, from John Wesley down to the days of Cyrus Fosc.

These men when seeking Christ saw themselves under condemnation, lost and undone. They did not think that the first step in becoming a Christian was to think good things of themselves. We will have to tear out of the hymn book all our hymns of penitence if this new-fangled teaching is to prevail.

Then what a novel designation of Jesus the Savior—"Outstanding Expert." We Methodists have been for a hundred years taught to think of Jesus as "Wonderful Savior," "The Mighty to Save," "Glorious Redeemer." I suppose the next thing they will be calling the Christ will be "Social Engineer," "The Superman," "The Great Educator," etc., etc. I wonder how many soul-stirring hymns would be written if we thought of Jesus as "Expert," etc.

Christ, according to this tract, is thought about only in terms of "friendship," never a Saviour, Redeemer from sin, its guilt and pollution. The sinner coming to God must come to get rid of his sins and to know Jesus as a personal Saviour.

To become a Christian as per this theory is to "muster up power of will to believe in God and himself." When did this new theology brand receive the Methodist O. K.?

Then to become a Christian a man must be a "crusader" and "discovers God by the life of Jesus." Absolutely not a word said about the cross and our being saved and redeemed by the precious blood.

This tract is false to Methodism, false to the Bible, false to the plan of salvation on the following points:

It is Unitarian. It ignores the Blood.

It ignores the fact of guilt, condemnation and ruin of sin.

It ignores confession of sin and repentance.

It makes religion a matter of human effort and "try."

It makes the matter of getting religion a question of will power and crusade instead of contrition, penitence a broken heart and faith in Jesus as Savior.

It makes religion a matter of Friendship, Reconciliation, Regeneration.

Oh, brothers, let us not mutilate and de-

stroy good old Methodist Bible doctrine this way. If some of our chiefs want to turn into Unitarians and Universalists let us serve notice on them that if they wish to go with Dr. Fosdick, and Dr. Fort and their crowd we have no serious objection to their going, but that we prefer to remain Methodists after

the fashion of John Wesley and Bishop Simpson and J. O. Peck, Bishop Joyce and John S. Inskip, and a host of Methodist preachers who turned the world upside down proclaiming a free and full salvation through the precious blood.

At Midnight.

Leila M. Conway.



HE hand of Time's great clock is almost to the hour of twelve. Dark, oh, so dark! Even the atmosphere is heavy with the presence of evil forces, "rulers of darkness, principalities, spiritual wickedness in high places." And on earth, strife, lawlessness, hate, murder, a wild, seething sea of unrest, "men's hearts failing them for fear" and filled with dire forebodings of impending disaster. Why this strange scene, can anyone tell? "As the days of Noah were, so shall also the coming of the Son of man be." Forgetfulness of God, a falling away from grace, "having a form of godliness but denying the power thereof." To what depths of unbelief does Christendom sink, for "when the Son of man cometh, shall he find faith on the earth?"

But see! off in the distance beautiful, shining rays are piercing the gloom. We draw near to learn from whence these lights arise. 'Tis a company of pilgrims and with faces set heavenward. They appear not of the world. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun?" The "wise virgins" robed "in fine linen, clean and white,"—each carrying a vessel filled with oil and brightly burning. Beautiful fruits of the Spirit they bear,— "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and wafting sweetest perfume. The gifts of the Holy Spirit are also theirs, and busily they move to and fro on unceasing errands of love and helpfulness. Sinners are saved; believers obtain the Holy Ghost; the sick are healed; and the poor have the Gospel preached unto them. These God-indwelt ones do not tire. They go out into the highways and hedges and compel men to come in. Comforting those that mourn, speaking a word of cheer to the dying, and they proclaim the glad tidings of Christ's coming near and afar. Ever and anon they look up into the sky—knowing not the day nor the hour that the Lord will come, their ear eager to catch the first sound of the trumpet. And oh, longing for his appearing! their loins girt about ready to rise and meet him in the air.

Over on the other side what is it? Barely discernible through the blackness of the night there looms up some dark object ahead—one all but stumbles over it, scarce seeing the obstacle. Let us examine. Lo, 'tis people, motionless forms huddled in a group and soundly locked in slumber. Feebly flickering lamps—the last spark almost expired—are by their side. The "foolish virgins," who too, had set forth to meet the Bridegroom. They are the Lord's, and desire to look into the face of him who has saved them by his grace. "Sister virgins, take oil with you," plead the wise, "for that in your lamp might burn out ere Jesus calls. Have the Holy Spirit enter within for to replenish and to lead from grace to grace." Quickly comes the reply, "You are over righteous. Our forefathers had not the baptism and got to heaven. Grace just to take us through is all that we want," and with a knowing toss of their heads the foolish pass on. "But stop and help that poor drunkard lying along your pathway," the wise call again. "Am I my brother's keeper? It is enough to attend to our business," and the foolish quicken their

pace. "Oh, the need is so great. Won't you go and aid those halting ones down in indecision's valley to choose for God?" entreat the wise. "Trouble us not," say the foolish. 'Tis all we can do to see after our own soul," and stopping their ears they hasten by. What scenes of distress and piteous appeals on every side, "but having eyes that see not." Does not the Son of man look sorrowfully upon them? He searches the heart, for "the King's daughter is all glorious within." Yes, "Christ formed in you,"—ah, more than all good works, a world of deeds could not compare with a character fashioned like unto the divine. Jesus beams tenderly on his to-be Bride, "Thou art fair to look upon, my love." "Thou art all fair. . . there is no spot in thee." But that all-piercing eye beholds self in the foolish virgins. Instead of gold there is tin; dross in place of purity. The soul does not reflect his image. And outwardly there are leaves but no fruit. Yet that penetrating Eye beholds a measure of grace and spiritual life. "Thou hast a little love" and "hast not denied My name;" nevertheless "I have somewhat against thee," sadly speaks the Lord. "The diseased have ye not strengthened. . . neither have ye bound up that which was broken. . . neither have ye sought that which was lost." Ezek. 34:4. "Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." But the foolish heed not the Voice that calls. Intent on earthly things, the gentle stirrings of the Holy Spirit are quenched. Business, pleasure, the cares of the world absorb the attention. The family altar is torn down, their Bible lies unopened, no time to go to the closet of prayer. A languor begins to steal over them, their footsteps lag. They scan the horizon,— "the Bridegroom doth not yet appear, he delayeth his coming. No need to watch so closely, let's stop and rest awhile, then we will continue on our way." Soon they are lost in a worldly stupor, God and the soul forgotten. Grown weary in waiting, and "while the Bridegroom tarried, they all slumbered and slept." Ye foolish, if ever there's a time needful to stay awake, it is now. "For in such an hour as ye think not, the Son of man cometh" and suddenly "like as a thief in the night." Besides, poor wanderers vainly seek the light, and your gleaming lamp held aloft would show them the way to Calvary's cross. A helping hand would rescue souls slipping into destruction and plant their feet safely on the Rock of Ages. Every moment can be filled, oh awake ye that sleep, rise up quickly! Low burns the flame in their lamp's socket, the last drop of oil nearly gone.

There is an ominous stillness—the hush which betokens storm's outburst in the oncoming, great tribulation—darker and darker it grows. The wise virgins are alert, hearts all aglow, and with upturned, radiant faces. "Make haste, my beloved." It seems their ear can catch the sound of his feet in the distance, as if "he cometh leaping upon the mountains, skipping upon the hills." Oh, what rapture awaits them! "And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." At last, the long-looked for hour has arrived. "Our Lord! our Lord!" flashes from heart to

heart of the wise. Aroused by God's trump, the foolish start from their slumber. "Then all those virgins arose and trimmed their lamps." To their dismay, the foolish find that their lamps have ceased to burn. Without any light, not a ray to guide the way, oh how awful! and frantically they call to the wise, "Give us of your oil; for our lamps are gone out." Anxiously they peer, and hands extended for the oil. "But the wise answered, saying, Not so; 'we would so love to grant your request, yet cannot; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

"Fools that we were," bitterly rue the poor virgins as they hasten away. "And while they went to buy, the bridegroom came." "Thou fairest among women, My love, My undefiled," calls he; "thou hast kept the word of my patience I also will keep thee from the hour of temptation (testing), which shall come upon all the world." "Rise up, my love, my fair one, and come away."

"The voice of my beloved!" joyfully cry the wise. "I am my Beloved's, and my Beloved is mine." "I sought Thee, I inquired of the daughters of Jerusalem, Saw ye him whom my soul loveth?" "My beloved is . . . the chiefest among ten thousand. . . yea, he is altogether lovely." The clouds part, "And they that were ready went in with him to the marriage: and the door was shut." That door once open to any of Christ's who would become one of the Bride, but now closed for aye, the priceless opportunity forever fled. "Afterward came also the other virgins" running breathlessly, their vessels brimful of oil. What! the door closed? Tears begin to flow. "Why, we tried our utmost to get back in time." They pound furiously, "Lord, Lord, open to us." In grief-stricken tones they call, "Take, oh, take us too. We do not want to be left behind." The answer is borne back, "Verily I say unto you, I know you not;" "thou art not of them that forsook all to cleave unto me,—to be made one," "I in them, and they in me." "Of my bride you might have been. I called, but you failed to go all the way; thou canst not now fill a place with her by my side." Oh, the weeping and lamentations, the wringing of hands, as falls on the ears of the foolish a far-off strain of sweetest celestial song. Up in heaven they are making glad, for "the marriage of the Lamb is come, and his wife hath made herself ready." The supreme moment, that saints of all ages have looked forward unto and the goal which Paul also sought to attain. Billow after billow of grandest melody. The redeemed and angelic hosts vie in the rapturous, swelling anthem. All heaven re-echoes with joyous acclaim "as the voice of many waters, and as the voice of mighty thunderings." Canst not Jesus be heard speaking to her, "You did bear my reproach on earth and suffered without the gate; wounded in the house of my friends; buffeted, spit upon, made of no reputation. Verily, you have been baptized with my baptism and drank of the cup whereof I did drink. You who have been abased, shall now be exalted. Your love which suffered even unto death, shall receive an exceeding great reward. In my glory you shall shine and reign with me on my throne. Mine, forevermore."

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MONTHLY SERMON

THE OBLIGATION TO TITHE.

Text: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.



In this text God, through his prophet, brings a serious charge against the Hebrew people. He begins with an exclamation as if he were surprised that a people would be so wicked and so rash as to rob the God who created, them, and upon whom they are so entirely and has preserved

dependent. He brings the accusation straight home to them. He tells them that they are cursed with a curse, and gives as a reason that they have robbed him. He also assures them if they will bring the full tithe into his storehouse that he will open the windows of heaven and pour them out an overflowing blessing. There was a covenant between God and the Hebrew people. There were certain obligations that they were duty bound to observe; certain tithes that they were pledged to pay. They had broken their pledge, failed to perform their obligations, a curse had come upon them and in the text God is pointing out the curse, explaining the cause, and assuring them of the possibility of a remedy, but they must meet their obligations by bringing in their full tithe.

It is unthinkable that an intelligent God would undertake to set up a kingdom among men in the world, that must necessarily involve considerable financial expense, and not make some definite plan or arrangement for the meeting of those expenses. All governments arrange for assessments and taxation to secure an income sufficient to meet the running expenses of the government; the divine government is no exception to this rule.

The provisions made in the divine law to meet the expenses of the kingdom of God in the world are most equitable and liberal. His kingdom is to be run with the most careful economy; the expenses are to be met by all of the subjects of this kingdom in proportion to the income of each subject. God asks men for a seventh of their time and a tenth of their income. They must give to him the Sabbath day and in turn he makes this contribution of time one of his greatest gifts to men. On the Sabbath they are to rest, relax their nerves, rest their minds, refresh their physical strength, enjoy the companionship of their families, direct their thought to their Maker, engage in worship and social religious service with their neighbors and fellow-beings.

Undoubtedly, the Sabbath day is one of the greatest benefits and blessings that God has ever bestowed upon the human race. The importance of keeping the Sabbath is not only written in the Holy Scriptures, but it is written in the nature of things. It is not only important that man should cease from his toil one day in seven for physical rest and the refreshing and renewing of his bodily strength, but it has been found that this is equally true with animal or brute creation.

It is also true in the mechanical realm; the utensils of toil will last longer and render better service when they are laid aside for a seventh day rest from use. We see in the law of the Sabbath a gracious concern in the mind of our God and Maker for the dumb brutes that have been created for the service of mankind. God has taken pains to specify that his dumb creatures shall have the privilege of a seventh day rest. It is a shame and a sin for any owner of dumb beasts to work them hard through the week and then drive or gallop them about on the Sabbath day, regardless of their worn bodies and of the gracious commandment of God that was meant to protect them from overwork.

The law requiring a tenth of the income is certainly most liberal toward the tenant. God furnishes the land, the rain, the sunshine, the seed, the animals with which to cultivate the soil, the health and strength for the labor, and then proposes that when we dig the potatoes we put nine of them into our basket and one into his; that when we thresh the wheat we put nine bushels into our bin and one in his; that when we gather the corn we put nine wagon loads into our crib and one in his, and so on, with all the products of our fields, our factories, our shops; in a word, we are to take nine parts of all the products of our labor, the increase of our activities and give to him only the tenth. This is certainly a most liberal arrangement; it is a plainly written law, and God clearly teaches us in the text that those who fail to comply with this arrangement are robbers. They are not only thieves, but they have the audacity to steal from God while his all-seeing eye is resting upon them. A Christian civilization without the Sabbath and the Church, and all those institutions for education, the care of the aged, the orphan, and the sick, which necessarily spring up about the Church, cannot be maintained without considerable expense; but it has been found that if all members of the Church will promptly pay their tithe these expenses can be bountifully met and that there will always be money in the treasury of the Lord.

Some years ago, when I was in India, I heard the complaint among some of the educated natives of that country, that Great Britain sent out high officials from England for the government of India; that these officials received large salaries, and that they sent away this money collected by taxing the native people, for investment in England, and thus the country was gradually drained of its wealth; that a stream of money constantly flowed from India into England which would never come back.

This is not so in God's administration of his kingdom among men. He collects his tithe, but he does not gather it up into the storehouses of heaven; he invests it in our midst, and for our benefit. What becomes of the tithe we give to God? He turns it back to the givers; with it, he builds the churches in which we worship, the schools in which we are educated; he erects the buildings in which our orphans are cared for, the hospitals in which our sick find comfort, nursing and healing. How infinitely gracious and good is God! There is no sort of selfishness in the administration of his kingdom. Our welfare, salvation and happiness is his one great concern. When we rob God we rob ourselves.

Not only is this true, that God gives back to us for our own use, what we give to him, but he also pledges prosperity to the liberal giver. "Give, and it shall be given you; good measure, pressed down, shaken together, and running over, shall men give into your bos-

om." Let no one suppose he can be stingy or dishonest with God and escape the notice of his all-seeing eye; and let such an one remember that God hath spoken of him in plain terms; he has called him a robber; that tenth which he holds is not his own; it is an act of theft as really as if he had stolen from his neighbor's field, or extracted the purse from the pocket of his fellowman. God is displeased with him and will call him to account. Because of these robberies by vast multitudes of church members the cause of God struggles in the world. Churches are not built and the people go without the benefits of the sacred sanctuary; orphanages are not erected, and little children, who are without parents, go unprotected and grow up ignorant and vicious; missionary enterprises languish, and the heathen that might have been saved and civilized, live in darkness and die in their sins.

It is no small matter to rob God; to go through life indifferent to his divine commandment with reference to the very small tax he would collect of us while we live on his earth, breathe the air, enjoy the fruitage, and dwell amidst the countless blessings that he has poured upon us with unstinted mercies from a bountiful hand. Many a man has been stingy and dishonest with God. He has clung grudgingly to that tenth which belongs to his Maker and Preserver. He has hoarded it up and held on to it with a grudging, thievish spirit, died in his sins and gone up to meet the God from whom he had stolen all of his life, and left the fruits of his robbery to be the curse of extravagant, wasteful, and godless children.

There is a story told of a peasant who, in a beautiful valley at the foot of a mountain, laid his sacrificial lamb as an offering upon the altar of God; kindled the fire to consume the lamb, fell upon his knees and closed his eyes in worship. An eagle perched upon a tall crag above the nest of its young, sniffed the odor of the consuming meat and swooping down, snatched the lamb from the burning altar and mounting to its erie, dropped the stolen sacrifice into its nest to feed its fledglings, while the astonished peasant gazed in grief and sorrow upon the bird which had stolen his sacrifice, and now perched above its nest far beyond his reach. As he gazed with grief upon the thieving bird, he saw a smoke rising from the eagles' nest, and then a flame shot up. The mother bird screamed with agony and flew helplessly about the crag while the nest was consumed and her helpless young were burned to death. It chanced that a live coal of fire had adhered to the stolen sacrifice and dropping into the nest had kindled the dry sticks into a flame, which had destroyed the objects of her care and love. This fable strikingly illustrates the folly of those parents who have robbed the altars of God in order to satisfy the extravagance and lusts of their wicked children who have been consumed in the fire of their own carnal passions.

There is a feature in this wise law of tithing that must not be forgotten; forgetfulness of God leads to all manner of sinfulness. The memory of God is the best preventive against wickedness of every kind. Doubtless, one of the objects of the law embracing the keeping of the Sabbath and the paying of the tithe, is to keep in our minds the thought of God, his presence in our midst, his right to rule the inhabitants of the earth; the mercies he has extended to us, the grace and compassion revealed in the gift of his Son, and the salvation provided in his sacrifice upon the cross. No one can keep the Sabbath and carefully and conscientiously pay his tithe, and forget

God. Obedience to these commandments will keep the thought of God, our obligations to him, our dependence upon him, and our trust in him, always before our eyes. If man neglects the Sabbath, forgets to keep it holy; if he refuses to pay his tithe, he will forget God; he will forget that God owns the world; he will come to believe that he is the owner of the earth he occupies instead of a mere tenant remaining for a little while and hastening on to some other world where he shall give a strict account for his stewardship here. We do not believe that infinite wisdom could have devised a better method of keeping the thought of God and reverence for him in the minds and hearts of men, than is provided for in the keeping of the Sabbath and the paying of the tithe.

In conclusion, let us remember that a blessing is pronounced upon those who bring in all the tithes; and God has not forgotten to keep this promise. We believe it is the universal testimony of those who carefully keep accounts and pay their tithe, adding to this obligation frequent thank-offerings, that God has graciously blessed them in basket and in store. We have known persons who date the beginnings of their prosperity to the time when they commenced to carefully pay their tithe. It is pitiful and distressing to hear people who claim to be religious, whining about and saying, "My present circumstances are such that I cannot pay my tithe," as if they could not get on with their ninety cents without stealing a dime from God almighty. We have heard others complain thus: "I am in debt, and I feel I must pay my debts before I can pay my tithe," as if it were necessary to rob God of the few dimes one owes to him in order to pay a debt to some one else. This is not only poor religion; but it is poor business; it is transacted at great risk. In our text God says, "Ye are cursed with a curse." What intelligent being, professing to be a Christian, is willing to steal God's ten-cent piece and with it, take his indignation and curse? Let us heed the divine exhortation: "Bring ye all the tithes into the storehouse," and dwell under the window from which overflowing blessings are poured out.

What is at Stake in the Present Contest?—Everything.
 Rev. Harold Paul Sloan, D.D.

WHAT CAN WE EXPECT AS THE FINAL CONSEQUENCE OF THE PRESENT THEOLOGICAL CONTROVERSY? A RENAISSANCE OF FAITH AND A REVIVAL OF RELIGION.

A revival of religion is the inevitable consequence of any causes that bring about an effective emphasis upon the great Christian fact: God in flesh crucified for our sins and rising again for our justification.

Conversion is a complex experience having both natural and supernatural factors; but the doctrine of God in flesh crucified for our sins and raised for our justification when powerfully emphasized and believably approached releases all of them. Whenever this doctrine is preached there is an inevitable quickening of all moral and spiritual faculties. The contemplation of the Resurrection of Jesus stimulates the sense of eternity, and brings the idea of God near. The contemplation of the Cross as the sacrifice of God for human sin, God taking man's place, inevitably quickens conscience. The contemplation of God's holy, self-sacrificing love humbles pride and melts the heart to tenderness. In all this the Holy Ghost supernaturally assists our faculties, and when we yield to his influence and the influence of his truth in a choice of repentance and faith he works in us

as deep intuitive sense of the reality of all that we have believed. But notice his work is ever simply to *vitalize* the fact of Christ, or the doctrine of Christ, or the responding faith of the individual heart to Christ. He does not preach Christ, he vitalizes the Christian witness of Christ. He does not create faith, he vitalizes in our hearts our own choosings, and reachings and believings upon Christ. And so, whether we are thinking of the natural or the super-natural aspect of conversion, the preaching of Christ as God crucified for our sins and raised again for justification is the one outward conditioning factor upon which it all waits.

When God in flesh, crucified for our sins and raised again for our justification, is out of emphasis there is religious decline. When this great idea comes back into emphasis there is religious revival. Nor does it matter in either case what circumstances may be casual to the lack of emphasis or the revival of emphasis, the emphasis itself is the one question. If the Church ceases to preach Christ as God crucified for our sins and raised for our justification, substituting for it Christ as our exemplar and teacher the result will be religious decline. And if the Church recovers this emphasis, even though the recovery should be attended with bitter controversy, the result will be a religious revival.

We can be certain of this as a conclusion in abstract reasoning. But history confirms it. Paul preached Christ in this way in the midst of controversy, and his preaching was fruitful. The Christian Church was controversial for centuries, but grew steadily because it held this vital emphasis in spite of debate and denial. The great movement of Protestantism at the opening of modern history was a tremendous theological controversy that brought this conception of Christ's all-sufficient Saviorhood into mighty emphasis over against the Roman confusion of works—righteousness. The controversies of that period gave to humanity a revival of religion, a vitalized Church and a new world because it achieved the true Christian emphasis. Again, the Wesleyan revival. It had a controversy against Deism on the one hand, and against Calvinistic pre-destination on the other; but it emphasized Christ as God and Savior so effectively that its controversial features are largely forgotten and it stands in the thought of the world simply as a revival of religion. The revival work of Charles Finney included very definite controversial features. He debated against the deadening influences of universalism in a section of the country where these views had been influential. The controversial incidents did not prevent his evangelistic success. He preached Christ as God, a Savior through his blood. What else he did was not important so long as this stood out through him in supreme emphasis.

We can put it down, the Church is always mighty when Christ is preached as God crucified and raised again, man's redeemer from the guilt of sin, his Savior from its power. It does not matter whether this emphasis is accompanied by controversy or not; the truth itself is mighty by the Holy Ghost in the hearts of men, and a revival will always accompany its effective emphasis.

It will doubtless be agreed on every hand that controversy, even when necessary, is a thing to be regretted. It will doubtless be agreed also that Jesus regretted those characteristics of the human heart which made him certain that the Gospel of his person would be among men as a sword dividing between man and man. He said, "Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." (Matt. 10:34-35).

History has fulfilled this prophecy. But

this foresight of Jesus that his name in history would divide between father and son, daughter and mother did not deter him from projecting his name into history. He put his name there. Controversies were launched. Divisions took place. There were contests and persecutions. But his name in history, in spite of these things, has meant salvation for the individual and a new level of civilization for us all.

We all shrink from controversy. We all rejoice in spiritual revivals, in brotherhood and peace. But the question is not, shall we have a revival or a controversy? We have not had the controversy and we have not had the revival. What we have had is, on the one hand, a sad neglect of the doctrine of Christ as God crucified for our sins and raised for our justification; and, on the other, a repudiation and denial of this sublime truth. On the one hand, Liberals have been repudiating the Virgin Birth, the Godhood, the Atonement, the Resurrection and the almighty Saviorhood of Jesus, and, on the other, Evangelicals have been under-emphasizing these great truths. We have been preaching the human example of Jesus rather than his supernatural person. We have been preaching peace between state and state and neglecting to preach the peace which Jesus made between man and God on the Cross. We have been preaching a way of life, ethical details, rather than the Gospel of an almighty redemption. We have lost out of its place of primacy in the Christian Church the great truth: God in flesh crucified for our sins and raised for our justification.

There can be no revival until this supreme truth is brought back. Until it occupies again the place of central and unchallenged interest in the Church. In accomplishing this there will inevitably be controversy. Negative views must be defeated. Negative views must be excluded. The Christian truth, God in flesh, crucified for our sins and raised for our justification must be made supreme and unchallenged within the Church even at the cost of such another contest as that which has shaken the Christian world before. If men want to be Unitarians we had better have a new Unitarian Church through which they can express themselves. The conflict is inevitable. The Church cannot longer allow men who repudiate her best treasure to continue as leaders within her fold.

(Continued on page 9)

See page 13 for offer of free Bible for five best reasons why one should read THE HERALD weekly

The Good Old Bible Stands.

Let sceptics rail and vent their wrath
 On what we call divine;
 Abuse or use the good Old Book,
 The more its pages shine!

Assault the Book of books with hate,
 And tear its leaves in shreds,
 Then scatter them like autumn leaves,
 Or ashes of the dead;

Ten million people pick them up,
 Those hated, scattered parts,
 And find a remedy to heal
 And soothe their aching hearts!

This word of God shall not return
 Void to him who gave it;
 It lives and shall forever live
 To judge the world or save it!

It points to One who died for me,
 Its promises are true;
 It satisfies in life and death,
 And brings all heaven to view!

It stands, the Good Old Bible stands,
 Though hate would blast its pages,
 Unmoved, amid chaotic change,
 Built on The Rock of Ages!

REV. WILLIAM WOOD,
 Kennebunk, Maine.

AT MIDNIGHT.

(Continued from page 3)

Ah, foolish virgins, arightly do ye mourn at having missed the prize of the high calling as the unutterable loss now dawns upon you. And, as the result of negligence, left to pass through the great tribulation. Examples in mercy given for to inspire and admonish souls. Dear believer, while it is yet possible, oh, hasten to join the ranks of the wise. "The fig tree putteth forth her leaves" and Age-end prophecy is rapidly fulfilling. The Holy Spirit is being poured on cold, barren, spiritual wastes,—"Lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come," and as needy ones come flocking to God, the spiritually dead are made alive, believers receive the Holy Ghost, and like in the days when Jesus walked among men, the sick are healed, the blind receive their sight, the lame walk, and the tongue of the dumb is unloosed. Precious earmarks of the near return of our Lord. And the voice of the Bridegroom is heard throughout the land, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment,—while tribulation's storm sweeps by—until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. 26:20, 21.

Oh, hasten, dear heart, get your vessel filled with oil and be ready when the Bridegroom shall descend to take his watching and waiting ones "from the evil to come" and ever to abide close by his side.

The Council of Hades.

Rev. H. J. Zelly, D.D.

CHAPTER V.

THE PRESS CAPTURED.

THE next attack was made upon the Church press and it was but a short time before the effects of the "submarine" offensive were seen. Radical articles appeared, and at first the editors, when called to account, apologized for permitting them to have been published, but gradually these articles became more numerous, and the protests ceased and finally every official publication became "liberal" in its teaching, and more than that, antagonistic to the Bible as inerrant, and to the fundamental doctrines of the Church and the Bible. In addition to their radical teaching, all of them, with scarcely an exception, refused to publish the articles in defense of the faith that were sent to them in reply to the heresies published, and the false accusations made against the defenders of the faith. It soon became apparent that this plan was being pushed to the limit, when orthodox books were refused publication and advertisement, and liberal books were issued, advertised and sold by the representatives of the Church.

Nowhere was the victory of the Council more apparent than in the Sunday school literature of the Church, and tons of rationalistic matter were circulated among the youth, through this channel. The effect was seen in blighted lives and a lost faith that may end in ruined souls. They were told that the crossing of the Red Sea by Israel was not a miracle, but the dividing of the waters was "not an unusual phenomenon at this place. A strong southeast wind, by driving the waters of the lake northward, together with a simultaneous ebb of the tide in the lower gulf, might easily produce the effect described in the text."

Of the ascension of Christ they were told, "This, of course, does not imply that his

physical form was lifted into some physical heaven, the focalizing of which is a wholly needless piece of speculation. It was a dematerialization of the same order as those that preceded it. The story of the ascension was only a fabrication of Luke."

The younger children were told "Man once walked on all fours and climbed like the monkey. Like the monkey, too, he had a natural coat of hair, and had no need of clothes. It was by covering the body more and more with clothes that mankind gradually lost the hairy covering."

One of the spokesmen of the Council said, "Voltaire and Paine were men of great intellectual acumen, and though not spiritual, were specialists in their class, and should be listened to with attention." And a book of which he is the author gives abundant proof that he had "listened to them with attention." Some had departed so far from the truth as to take part in conventions of unbelievers, and deliver memorial addresses in honor of noted infidels, before rationalistic societies. It might seem to be uncharitable for man to say of these teachers what God has said, "Professing themselves to be wise they have become fools."

As these things emanated from the Council and were accepted by the readers as true, the invisible President of the Council danced for joy.

Here a Little and There a Little.

"Quartus, a Brother."

I remember hearing four different addresses on the theme "If I could live My Life Over." The speaker was in each case an old man, of course. Each one of these aged men urged his hearers to consider life values from the viewpoint of sunset. They regretted that in the hurry and vim of their youth they had not anticipated the close of the day of life and been governed by the sober judgments of maturity and experience. It is more than twenty years since I heard the first of these lectures, but to this day there lingers in my mind the observations noted then and repeated in each of the other like addresses. This was our dominant impression then and now; these aged and good men had not discovered anything new about life's true values; they simply had learned the truth about life's essential things which we all know, but all neglect. For instance, they had observed that such matters as patience, love, duty, honesty, labor, and Christianity, are after all the matters of first and lasting importance.

It will be a great boon to any young man or woman, who wishes to grow into a really worthwhile life, to anticipate the closing of the record book of life and ponder the qualities of womanhood or manhood which they want to be dominant and strong in their old age and in the record they are now making. If one wants to come to the setting of life's sun with name untarnished, with sweetness of poise, with breadth of sympathies, with warmth of tenderness in one's life to others, rich in honor, then youth is the time to make adequate preparations. Today is the day to determine the colors that are to be woven into the fabric of one's character. Sunset light will not change colors, it will only reveal the design and execution that today makes.

When our life's work is ended and we cross the swelling tide, it will be glorious to meet our Savior and King, but it will add to the glory of that time if he can say to us, relative to the matter of making womanhood and manhood, "Well done, thou good and faithful servant!"

Every household should have a good Bible Dictionary, and on account of buying a large

quantity at a very low price we are offering the \$2.00 edition of Smith and Peloubet's Bible Dictionary at the unheard-of low price of \$1.25, postpaid.

Good News

By
Rev. C. H. Jack Linn
Evangelist



"IT'S ME, OH LORD."

The colored people have a song called "It's me, oh Lord." It is not my brother, my sister, the preacher, the evangelist, the editor, the neighbor, but "it's me, oh Lord!" How true that is. When we stand before God, we shall give an account to God, individually and personally.

In Rom. 14:12, we read, "So then every one of us shall give an account of himself to God." In these days of hurry, worry, scurry and flurry, it seems we are side-tracking main issues, and getting our eyes upon folks and things. May the dear Lord hold us to him alone.

In a recent meeting during a testimony meeting, a woman arose and said: "I have learned something since Brother Linn has been here. I have always been a church member, or at least from the time I was a little girl, but I have known that I have never had a real experience with the Lord. These days I have been praying, and while I would pray the enemy would come and whisper, 'You are as good as so-and-so. You are as good as your husband who professes, and you have seen the preacher do so-and-so.' And I was defeated in my prayers and did not get the experience I needed and yearned for.

"But I am satisfied now with Jesus, and a verse that is running through my mind and heart is the one found in Romans 14:12, 'So then every one of us shall give an account of himself to God.' That is a precious verse to me. By his grace I shall keep my eyes on Jesus, and go through with him alone."

More and more, it seems, the religion of Jesus Christ becomes a personal matter. We dare not look upon the dearest friend, but keep our eyes upon Jesus.

I have a confession to make and I want all the readers of THE HERALD to read it. I want to confess that by the grace of God I am going through with Jesus. He completely satisfies my heart. And I can't stop shouting Hallelujah!

Sermons for the Times.

This book of sermons carries the proper title. The themes discussed and the thought advanced belong to today. The warblings, the exhortations, and the suggestions are practically for the times and conditions in which we are living. The book has had a phenomenal sale. A new edition is just from the press. It is selling rapidly. The price is \$1.00. Write to The Pentecostal Publishing Co., Louisville, Ky., enclosing a one dollar bill. You will find this book interesting and helpful in many ways.

Autobiography of Rev. J. W. Hughes.

The Autobiography of Rev. John Wesley Hughes is now ready for his many friends who will want to read this very interesting book.—Brother Hughes gives a graphic description of his life and labors. The chapter on the great revival at Carlisle, Ky., when he was pastor there is well worth the price of the book. Thousands of Brother Hughes' friends will want this book and will read it with great interest. Send at once to The Pentecostal Publishing Company, for a copy. Price, \$1.50. H. C. MORRISON.

EVANGELISTIC REPORTS

GREENWOOD, SOUTH CAROLINA.

It has been sometime since making a report of our work in the evangelistic field. I am associated this year with Dr. E. P. Taylor, Jr., of Batesburg, S. C., and we have just closed our first campaign of the new year. This meeting was held in the Methodist Church, Clover, S. C. It was a very profitable meeting from many standpoints. Though hindered to some extent by bad weather, we had good crowds with many times not room enough to take care of the large crowds that came out.

Dr. Taylor is a young man in the evangelistic work but preaches like an old veteran. He is a man of deep devotion, of great faith, and a fire-baptized preacher. His sledge-hammer blows are hurled against sin in high and low places.

The meeting ran for two weeks with something over seventy professions and some forty additions to the Church.

We are now beginning a meeting in Old Tranquil Church, Greenwood, S. C. Our slate is well filled for the spring and summer months. We desire the prayers of the readers of The Herald for our work in the Master's kingdom. **Homer S. Jenkins.**

REPORT.

Evangelist J. B. Kendall, of Lexington, Ky., has just closed two successful meetings on the Manchester, Kan., charge. There were a goodly number of additions from the snowy-haired grandfather down to the lad of thirteen. Several who had lived within the bounds of this charge for years but kept their membership elsewhere, were made to realize their obligation to help build up God's kingdom here where they are living and moved their membership to this place.

We have known Evangelist Kendall for nine years and he has assisted us with unusual success in meetings before where conditions were difficult. He does preach the old-time Gospel with tremendous power. He makes God's truth so plain that the sinner, the backslider, and the lukewarm Christians are made to feel that they must do their duty or face fearful consequences. Faithful Christian workers have their spirituality deepened and are inspired to still greater zeal in the Master's service.

Brother Kendall has held scores and scores of meetings in Kansas and we doubt if any other evangelist has so many earnest, devoted friends in this state as he has. We most cordially recommend him to all pastors and churches who believe in deep conviction for sin, in genuine repentance, in full salvation, and in absolutely complete consecration to his service. **F. A. Whittlesey, Pastor.**

NATIONAL CONVENTION.

From Jan. 29 to February 3, the Coast to Coast convention was held in the Light House Mission in St. Louis, Mo., the Rev. E. P. Boyd pastor. They have a fine modern brick building, in an accessible location, that, it is said, will seat a thousand people, and that cost sixty thousand dollars. Many of the leading and ablest evangelists of the country have successfully wrought in that place as the years have gone by. That mission is a memorial to the Rev. J. H. Flower, its founder, who years ago went to his eternal reward, but his works do follow him.

The mission is well organized, and efficiently manned with leaders of the various departments of the work, the pastor and his official board leading the way of the various activities of the mission. They have five regular preaching services each week, and every evening of the week is given up to different religious phases of the work. The pastor and his official board threw themselves into the work of the convention with zeal and faith that was most inspiring, and that contributed in large measure to the success of the meeting.

The pastor led the way, and his people loyally followed his example in furnishing most royal entertainment for the whole evangelistic party, which was greatly appreciated by every member of it. Brothers Geo. J. Kunz, Joseph H. Smith, Alvin Young, and the writer constituted the party. Each one of them rendered very efficient service in sermon, exhortation, prayer, testimony, or song. The first night of the convention being the anniversary of Brother Smith's conversion, he took the whole preaching hour in relating his Christian experience relative to his pardon and sanctification. It was an hour of blessing to the large congregation present.

The visible work of salvation began in the first service, and fruit was gathered in every service of the convention after that, with perhaps one exception. The last day was the crowning one of the whole convention, and the last service was the climax of the entire meeting. Brother Kunz was graciously helped in preaching on Sunday morning, and the people were blessed in an unusual way under his unctuous ministry. Brother Smith brought the message Sunday afternoon in his characteristic way, when the people were fed and blessed. It fell to the lot of the writer to deliver the closing message of the convention Sunday night. He had announced his faith early in the meeting that the large audi-

torium would be crowded with people, and that the unusually long altar rail would be filled with seekers before the convention closed. His faith was honored in both regards, be it said to the glory of God, and the people greatly rejoiced over the victory won. From all the reports brought in from the various services held on the last day, about two score of people professed to be converted, restored or purified, and the convention closed leaving a fine impression on all the people.

The convention work has been suspended for the time being, in order to give Brother Kunz an opportunity to administer the mission work of the National, but it will be resumed later on and likely continued up to the camp meeting season. Meanwhile the members of the evangelistic party will accept some calls for meetings on their own accord. A dozen conventions have been held under the auspices of the National since the work began last November, and the blessing of the Lord was upon them all in a very gracious way, for which praise and glory are ascribed to God alone. **Reporter.**

TROY, OHIO.

Evangelist Robert A. Young and wife, of Charleston, W. Va., conducted a most gracious revival meeting in the City Mission at Troy, Ohio, Jan. 29-Feb. 14. From the very first the Lord blessed. Having brought them to us in the fullness of the blessing, he kept the unction of the Spirit upon them throughout the campaign. Rarely have we seen leaders as humble or wise as were Brother and Sister Young in their ministry. Their messages from the pulpit, in the factories, high school and homes, all bore witness to being inspired and were used of the Lord to bring many souls into definite experiences of salvation and sanctification. So simply and convincingly was the truth presented that several times seekers came to the altar before the invitation songs were sung. Mrs. Young is an able assistant in the pulpit, with the music, in personal work, and at the altar. They pray through, and God works with them.

The meeting was running at such high tide at the time arranged for closing that it had to be continued several days longer. When we did close it seemed to us there was so much conviction over the community that we could have gone on indefinitely if Brother and Sister Young could have remained. We have invited them to return and conduct a three-weeks' tent meeting in 1925. **Donna Stratton, Asst. Supt., City Mission.**

CLEVELAND, OHIO.

My first fall meeting was at Clarke Ave., Friends' Church, Cleveland, Ohio; it was a very gracious awakening. Much good done in the church and quite a few came in from outside finding Christ for the first time precious to their lives. I recall a rather unusual peculiarity in that meeting; so many men, traveling the Christian pathway alone, and burdened for their wives. So often the situation is the other way round. Very definite prayers went to the throne and definite answers returned and a number of women made their choice of salvation at the altar, thus completing family circles. Pastors Rev. and Mrs. Hadley live wires and splendid help.

Was at Hopewell, Ohio, Nov. 4-18, with Rev. Stanley Weed. This was a tight, hard pull. Much resistance to the truth, smaller crowds, but the interest was intense and much good was accomplished. Brother and Sister Weed surely stood loyally back of the truth, and were fine workers.

Nov. 25-Dec. 26 was in Kingston, M'ch., with Rev. Anna Fillmore, and with Baptist people. This was a fine meeting. A gracious refreshing in the church more particularly.

Have just returned from a very wonderful meeting at Urbana, O., Friends' Church again. Rev. and Mrs. Jacobs were pastors and splendid help. The victory hit us the first Sunday. Twenty-five or thirty were at the altar that morning and there was no barren altar after that. It closed in a blaze of victory. Something like two hundred knelt at the altar in two weeks.

We are just opening up at Cedar Ave., Friends' Church tomorrow morning with Rev. Cox. Please pray for us that gracious victory may come. **Edna M. Banning.**

MEETINGS IN CALIFORNIA.

Since our meeting at Pasadena, Cal., we have labored at Pomona, Chico, Ontario, San Diego and Redlands. The meeting at Pomona with Rev. Ira Akers, pastor, was said to be the best in twelve years. We had some real scenes of victory. Bro. and Sister R. A. Shank had charge of the music. The Lord blessed them in the ministry of song. Bro. Ingram and wife, pastors at Chico, are sacrificing to put the church at Chico on its feet and we sacrificed with them.

Bro. Cornell, pastor at Ontario had charge of his own singing and to the size of the crowd I have never heard better. This meeting has been reported by the pastor.

The meeting at San Diego, with Rev. B. W. Miller and wife was an unusual meeting. It was prayed down. One marked feature of this meeting was the real prevailing spirit of prayer by pastor and people, and the Lord surely visited them with an old-time revival. Brother Miller is a young man, but I consider him one of the best educated and one of the best informed men in the Holiness Movement, and another good thing he likes to see things go red-hot for God. They added thirty-four of the finest people whom I have ever seen join any church, to their membership.

Brother and Sister Lowman had charge of the singing. Bro. Lowman can soar the highest with his voice and hold it there the longest, with seemingly no effort, of any one I have ever heard. He is blessed with a spiritual wife.

We are now at Redlands and getting a good start. As many as sixty were at the altar the first Sunday during the two services. Bro. Corlett is song leader and he is good. Bro. Clark is pastor. We would like to stay longer and could, but we have promised to be in Xenia, Ohio, Feb. 24. The year 1923 has been one of the best of our ministry, having seen, with the exception of about one hundred, five thousand souls at the altar. We have been invited to return to all the places where we have labored, excepting one, and the Lord willing my brother and I are planning to return the first of November with Rev. U. E. Harding, pastor of First Church, Pasadena, and also other places.

Bona Fleming and Wife.

THE GOOD WORK CONTINUES.

It is remarkable how the Lord's people have rallied to the work we are doing at Asbury College, especially in the erection of the spacious and beautiful Theological Building, known as Morrison Hall, which is now being occupied by our young men who are preparing for the ministry. We are still finishing some rooms, however, and the expenses each week are heavy, so please to help us as the Lord impresses, that we may soon have the building free of debt. Let those whose names have not appeared in the list of contributors, be patient, for they will appear in due time as we get to them. Space forbids our printing only a limited number each week. The grace of the Lord Jesus Christ be on all who have had the joy of helping in this monument of faith and prayer.

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(Continued from page 1)

United States, would have felt more secure and could have been restrained and brought to reason; Germany would not have been invaded, her industries would have been revived, and with her industrious people she would now be a beehive of industry, the mark would have been stabilized, the indemnity would be flowing into France and Belgium, the standing armies would have been reduced, France would be rapidly rehabilitating herself, taxation would ease up in all countries, borrowed money would flow back to the lending nations, commerce would be increased all over the world, and there would spring up between the nations the fellowship of trade and the feeling of "Ye are members one of another." But alas! Alas!

This letter is growing too lengthy and I must write you again next week at which time I will suggest the probable line up of the nations in the next great war.

A Peculiar Situation.

It has come to pass that a very large number of our Methodist people have quite turned away from Methodist doctrine. Not only so, but some of them are coming to discount the Bible, its inspiration, the deity of Jesus, and the saving power of his blood.

If anyone lifts up pen or voice in the defense of our plainly written doctrines, the inspiration of the Bible, or the blood atonement of Jesus, these deserters from the spiritual ranks of Methodism are ready to break out with a tirade of accusation. They say we are disloyal to the church; that we are ignorant; that we have no vision; that we hinder the financial enterprises of the church; that we stand in the way of missionary progress. They bring upon us every sort of accusation.

This condition creates great confusion among the people and they wander to and fro not knowing what to do. How long will this continue? There are two classes of letters which flow to my desk constantly. One comes from the laity, telling of how their pastors abuse and ridicule THE PENTECOSTAL HERALD and its editor; how he is accused of being a disturber of Zion; how that THE HERALD is disseminating false and hurtful doctrines. Another class of letters comes pouring in from pastors, presiding elders, prominent laymen on camp meeting commit-

tees, thanking God for THE HERALD and the great work it is doing and begging me to come and hold revivals, preach at annual and district conferences, and insisting that they desire to have their young preachers come under the influence of my ministry. This class of letters far exceeds the class mentioned at first and keeps me encouraged to go forward in the great, good work of the Lord.

Of course some people will understand that by the grace of God my purpose is fixed and I would go forward trying to herald the truth and offering the people a full Gospel if the encouraging letters did not come. At the same time, they are very highly appreciated. It may be interesting to our readers to know that if we published the letters of approval and sympathy, it would require about one monthly issue of THE PENTECOSTAL HERALD to contain them.

So we shall "let the heathen rage and the people imagine a vain thing" while we press forward with the blessing of the Lord in the service of the people.

The Two Destructive Critics.

CHAPTER XII.

HOPELESS WAITING.

HERE is perhaps no one thing in the course of human life that more completely subdues and humbles a man, than to wait through long days and nights of hopeless suspense at the bedside of one the heart devotedly loves, when there is absolutely no hope for recovery. Days and nights like these teach a man his helplessness. It masters his will; it conquers his pride; it clips the wings of his imagination; it clarifies his vision; it enables him to see, as perhaps nothing else, the vanities of life, the deceptiveness of sin, the emptiness of all his ambitions that have for their object material things. Pride, wealth, the physician's skill, the nurse's care must all bow before the inevitable. No mansion can be built so secure that death may not boldly enter its front door, and when its authoritative tread shakes the portals of the home we must bow in silence and suppressed sob to an enemy that is absolute master of every situation.

For ten days Dr. Wise waited and watched at the bedside of his son for the coming of the inevitable. For twenty years he had been dwelling in a strange realm of fiction, of hazy philosophy, of science, falsely so-called. He had been moving in a fog of doubt and uncertainty. Having given up the old faith he had wandered over a vast waste of mere hypothesis like Noah's dove over the deluge, without any solid foundation upon which to rest his feet. The sad calamity which had befallen his son had been to him like the wrecking of a train running at full speed. He had been made to realize that he had surrendered great truths that had brought to him, and millions of others, a restful, peaceful assurance of salvation, and that he had taken in the place of the truths, nothing but empty and contradictory human opinions.

In his meditations he was surprised to find that he had built his theory of evolution on a little handful of bones, and a tooth or two, picked up in various sandpits and gravelbeds in different continents, over which scientists have never agreed, but out of which a group of them had claimed to find a connecting link uniting the brute creation with the human race; and that with the poor unproven truth of these bones he had made for himself a sort of crazy quilt philosophy and named it science. He had retired the God of the universe into some far-away realm of non-existence, and had united his faith with the contradictory views of men claiming to be scientists, with sneering skeptics and blas-

phemous infidels. He was startled as he realized that he had let beer-guzzling destructive critics take away from him his Bible and give nothing in return but a jumble of contradictory theories over which they themselves could not agree. He realized that all of this unbelief brought to him no comfort, no peace, no restful assurance in this day of his unutterable sorrow.

Twice each day he was permitted to have a short conversation with his son. The dear lad was radiant in the joy of the restoration of his faith and the assurance of full salvation in Jesus. He talked of the camp meeting where he was converted and sanctified. He talked of the beautiful faith of his saintly grandmother. He talked of Aunt Louann, her visit, and the great help she brought to him with her faith and prayers at his bedside. He talked to his father of the emptiness, the contradiction, and the crime of the false doctrines flooding the world, destroying the spiritual life of the students in the colleges and universities, of the awful judgment awaiting those ministers who used their sacred office to disseminate skepticism among the people. He urged his father to cast away his doubts, to return to true loyalty to the Word of God and saving faith in the Lord Jesus Christ.

Dr. Wise could say but little. He listened intently; the tears rolled down his cheeks, and he was choked with sobs of deepest sorrow. During the ten days of waiting he ate but little. He could scarcely sleep; he stayed close to the door of the room in which his son lay dying, always eager to enter and listen to the solemn, low, sweet words of a soul pluming its pinions to rise into the eternal day of blessedness and finding its resting place at the feet of its Redeemer and Lord. Urged by the physician he became concerned for his health; he sometimes walked in the fields back of the hospital. The whole world seemed to him one vast desert. The very trees, birds and flowers appeared to mock at his deep desolation. The house of his soul seemed to be left desolate. He remembered the dream of Jean Valjean when there was no verdure, no life; everything was covered with the gray ashes of death and desolation; all human beings were turned to bony skeletons, and the skeletons pointed the finger of accusation against him.

There is no desolation like unto that which visits a human soul that has cast away its faith in the Bible; that has once known, but has now rejected the Lord Jesus as a Savior; that has once enjoyed the sweet witness of the Holy Spirit, but has now grieved and driven him out of the heart. Unbelief is one of the most dangerous sins in all the world. It shuts up the avenues of divine approach; it digs a chasm so deep and wide that God himself cannot build a bridge across it.

Poor Dr. Wise had forced himself into skepticism. He had been ambitious to pose as a scholar. He had been swept away on the popular current of a delusive, unscriptural, unscientific, popular infidelity. He was like those priests in the days of our Lord upon earth who believed that he was the Messiah, but would not confess him because they loved the praise of men rather than the praise of God. There is perhaps no class of men farther from the spirit of the Lord Jesus than high-salaried, elegantly-dressed, luxuriantly-fed, high-headed, suave ecclesiastics who know nothing of the little child humility and trust which brings one into the kingdom of God's dear Son; who know nothing of the crucifixion that destroys the carnal nature and makes the heart the throne of the risen and glorified Christ. But all of this strut and vainglory are the husks that swine do eat and, eating, grow gaunt and bony. These husks will not even fatten swine, much less, feed the hunger of an immortal soul.

The awakening must come. Some men are fortunate enough to awaken in this world in time to escape from their delusions, to flee

out of the prison house of their doubts, to get back to the faith and find the Christ who is gracious to receive even a Peter, who falsifies and swears. Some hug their delusions, move on in darkness and never wake up until they wake up in the fires of an eternal torment.

At last, on the morning of the tenth day, after the dying young man had found consolation in Christ, the nurse leaving the physician at the bedside, stepped into the hall and motioned to Dr. Wise, and whispered, "The end is approaching. Your son wishes to speak to you. Control yourself." And the poor man, staggering under the burden of an unutterable grief, entered the room of his dying son.

(Continued)

A Real Missionary Entertainment

Wm. H. Huff.



THE most interesting and unique missionary work being done in Montevideo, Uruguay, is that of the Pan-American Institute in the Cerro. Now "Cerro" in Spanish, means "hill." This is the hill from which Montevideo got its name. It is just across the bay from the main city, a beautiful location, and if it were in the States it would be the fashionable suburb of the city. But here it is the homes of Montevideo's poor. The big packing-houses are here where many of these people find intermittent employment, and of the ten thousand inhabitants of this district, a large part belong to the poor and illiterate classes. Illegitimacy is quite rife, and the social conditions are distressing. When one looks over one of these congregations, he sees the real thing. This is the only Protestant work of any kind being done among them.

To meet the extreme needs of these people, the Institute carries on an every-day program which aims to secure their physical, mental, social and moral redemption. They conduct three day schools and four kindergartens with nearly 300 children enrolled this past year under definite Christian instruction and influence as they learned their school lessons. They provide bread for these poor children at recess time. Although they are not required to attend the religious services of the church, it is encouraging to note that practically everyone of these school children is in the Sunday school.

You must remember that these people need everything, so we have to furnish every possible uplifting influence for their lives. To this end there are gymnasium classes, classes in cooking, concerts, and entertainments in which sometimes as many as one hundred take part, temperance clubs both for youth and children, Boy Scouts and Camp-Fire Girls' organizations, all of which are under definite Christian supervision and are teaching by precept and example the highest Christian ideals of living.

The girls and young women are organized into a splendid chorus which delighted me on Watch Night with their singing of The Old Rugged Cross and Hallelujah for the Blood, in Spanish, of course. Recently one of the school teachers organized a Missionary Society for girls and is doing splendid work with them. Three Junior Epworth Leagues meet weekly, where the children direct the service, lead in prayer, etc., and are learning splendid Bible lessons for which there is not sufficient time in the ordinary Sunday school session. Just a year ago a small Methodist Church was organized as one of the phases of the Institute's program. During this year thirty-three adults have been baptized, and they now have about fifty members and probationers, who out of their extreme poverty have averaged \$15 gold each this year in voluntary contributions to the work. For I found that in this institution no ba-

zaars and suppers and other money-getting devices are permitted. All giving is on the Scriptural basis. They have four preaching services a week, and during the year have held three weeks of revival meetings. Revival work is very difficult here, for only the Mohammedan field is more difficult than Latin America. Last but not least are the five Sunday schools under the direction of the institute. In four years these schools have increased from an enrollment of 170 to over 1200 this past year, which makes the Sunday school work of the Pan-American Institute probably the biggest in South America.

I was privileged, on December 30, to visit all of these Sunday schools. These schools are strategically placed throughout the town; for example, one is near the bull-pen where the bull-fights are held, another is in the district where cock-fighting is the chief diversion. I wish you could see some of the places where they hold these Sunday schools. One is in a mud hut, yet has enrolled over 160 this year. Another is held in a house made of Ford automobile packing-boxes and covered over with tins from Rockefeller's oil cans. It is amazing how much can be done with limited facilities and barriers that seem almost insurmountable. What could not be done if proper equipment were available!

I spoke briefly in each of these schools and was very cordially received. In the school farthest out, a little girl presented me with a bouquet on behalf of the children. By the knowledge and intelligence they showed in regard to scriptural and religious truth I could tell about how long the Sunday school had been going. In the school that had been going for four years, the children and young people answered me as quickly and intelligently as our children do in the States, in matters pertaining to the Bible and Christian living. I am convinced that in sections like this we must begin with the children and lay well the foundations for the coming generation's religious work. Nevertheless, I was pleased to see a goodly proportion of adults in all the schools, and at the preaching services.

I preached at the Cerro three nights, closing with the Watch Night service at which we had some 125 men, women and children present. The Bible says "the poor shall have the gospel preached to them" and so far as the poor were concerned, it was literally fulfilled in this instance.

The Institute is using twenty-six rooms for its activities in six sections of the town. There are eight workers giving their full time to carry out its program. It is conservatively estimated that the institute is actually touching the lives of some 3,000 people in the Cerro, which is fully five times as many as four years ago. The annual expenses of this work are about \$9,000, of which more than half is raised locally, thus relieving the Board of Missions of a considerable load. The average weekly attendance at all activities is about 1500 people.

Brother Arthur F. Wesley took charge of this work four years ago, and under his direction the work has grown to its present state of efficiency. He is also Area Secretary, editor of the *Revista Evangelica*, which is the Spanish Methodist Review, and is one of the busiest men in South America.

This work is so remarkable that I felt you people in the States should know about it. It is a practical demonstration of the results of presenting the whole gospel for the whole man. Won't you pray for this gracious work and these sacrificial workers? A goodly number of you have been interested in and have contributed to this work, so you will be glad to know what is being done.

The Lord has given me twenty-one days in Uruguay. My hands have been full, and I am happy in the work. I sail tomorrow night again for Argentina, where a busy program awaits me until the 23rd of January, when I will cross the continent for Chile.

What is At Stake in The Present Contest?

(Continued from page 5).

This is what is going on today, and already there are advance signs of the revival that must inevitably follow. Religion is coming back into a place of first human interest. It is getting headlines in the big metropolitan dailies. It is being given large place in the popular magazines. Theology is being discussed over the dinner tables, on the Pullmans, and by travelers upon the busy streets. From this quickened public interest will come a new emphasis upon Christ as God and Savior, and with this emphasis will come inevitably a great religious revival.

It often happens that good men fear the very forces through which their blessings are to come. Just before the Civil War there were twenty-three Protestant ministers in Lincoln's city of Springfield, Ill. Three of these voted for Lincoln in the canvass. The rest were afraid. They thought it would be better to compromise with slavery than to do anything that might lead to war. God ruled otherwise. Today we would unanimously adjudge those right who had voted for the truth regardless of possible consequences involved. It is similar today. A supreme issue is before the Church. If we face it there will be controversy, and doubtless there will be that pain and sorrow which always attends upon a human contest; but out of it will come a new emphasis upon Christ as God and Savior, a revival of religion and a vitalized Church to perform God's purpose in the world. We close with the lines of a Christian hymn:

If, on a quiet sea,
Toward heaven we calmly sail,
With grateful heart, O God, to thee,
We own the favoring gale.
And should the tempests rage,
And rest delay to come,
Blest be the tempest, kind the storm,
That drives us nearer home.

What is the Matter with Protestantism?

Dr. Charles Rhoads in the *Eastern Methodist*, says: "Rev. Dr. G. W. Ridout, now professor in Asbury College, Wilmore, Ky., has expanded an address at a convention there into a stirring and comprehensive booklet on the above title. It is a keen diagnosis of present day Protestantism in a friendly spirit, very interesting from first to last. He shows that Protestant doctrines are thoroughly Scriptural and that now we have nothing to fear from present day Roman Catholicism nor from outside attacks of any kind. It is the Modernism, so rampant in the Protestant churches, which constitutes our peril. For Modernism 'robs Christianity of its Divine contents. It gives us: The atonement without blood. Man without Divine creation. Christ without Deity. Religion without Regeneration. Heaven without Hell. The Bible without Inspiration or Authority.' The book has an astonishing accumulation of the follies of Modernism, giving names of New Theology pastors and professors and their teachings in significant extracts. And the tainted Sunday School lessons are exhibited in detail. The whole constitutes a valuable document for General Conference discussion sure now to be prolonged and decisive on the whole subject. But Dr. Ridout presents the remedy as fully and as convincingly as he diagnoses the doctrinal ailment. He is here at his best and the whole booklet is especially timely and valuable to every Methodist pastor and layman on the eve of the crucial 1924 General Conference. The church is being aroused but it cannot be too soon nor too mightily for the courageous action required."

48 pages. 15c copy. Special prices for quantities. Pentecostal Publishing Company.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Thought I would try and write a few lines and tell all of you good people that wrote Miss Nannie Hall a letter that they were very, very much appreciated by her; think she received nearly fifty. The lady that rents part of her house very kindly read them to her. Do wish I could tell you the good she has gotten out of each one of your letters, spiritually. They were a treat to her. She is a very intelligent woman and if it was so she could she would write each one of you a letter. It was right amusing to see her laugh and talk about the letter one man wrote her from Florida. He told her about the country and all the beautiful flowers. She said, "The idea of a man being so interested in flowers." She feels so sorry for the little girl that wrote her a letter that has T. B. She has about five or six different diseases. One is rheumatism in the very worst form; nearly all of her fingers are drawn down in the palms of her hands with knots on her knuckles as large as good size marbles. Before she became an invalid she taught school. She has a fine piano and could once play beautifully, and was an expert with a needle. She is a fine Bible scholar, though she doesn't understand why God has placed such awful afflictions on her. The girl in Florida who mentioned sending her some oranges, they will be appreciated very much as she can eat fruit. Everybody that is not taking The Pentecostal Herald subscribe for it, then read it. It's next to my Bible with me. When I read it I pass it on to some one else.

Mrs. L. E. Westbrook.

Dear Aunt Bettie: Will you let a South Carolina girl join your happy band of boys and girls? This is my second letter to this page, but the last time I wrote I forgot to sign my name, but I won't forget this time. My sister and I gave a one-year subscription to The Herald for her birthday present. I love to read it, especially the Boys and Girls' Page, and Dr. Morrison's sermons. I have brown hair, fair complexion, and weigh 112 pounds. My age is between eleven and fourteen years. I am in the seventh grade at school, and have a sweet teacher, Mrs. M. R. Pearson. The one who guesses my age I will send them my picture. I have been going to Sunday school every Sunday for nearly two years. I am a Christian, and a member of the M. E. Church, South. Our pastor's name is Rev. J. W. Cooley, and we like him fine. I had better go, as I see Mr. W. B. coming; hoping to see my letter in print.

Helen Johnson.
128 N. McDuffie St., Anderson, S. C.

Dear Aunt Bettie: Here I come again for admittance. Hope Mr. W. B. will be out this time sleigh riding. I guess he was rabbit hunting when I visited you before. I have received letters from several of the cousins since I visited you before. Two of them have sent me their pictures. I am so glad that so many of the young folks of today are Christians. What we need is a Christianized world. But we won't have it as long as so many people let Satan reign in their hearts. I can't understand why so many people are living in sin rather than live the Christ life, for he tells us in his Word, "That he is no respecter of persons." I like the church very much, but I am not able to go there very often, not more than three or four times each year. I kindly ask Aunt Bettie and the cousins to pray that I might be able to go more often in 1924 and the years thereafter. I also ask all who read this to pray that I might in the near future see each one in my family living for Christ Jesus. Oh, it is so hard for one to see their loved ones living in sin. Frances DeBard. I guess your age to be 15. Am I

right. If so, don't forget your promise. Martha Raymer, I am sorry that your mother and father are dead, but I am glad that you have a good home. Keep on praying. God will answer prayer. Edward W. Stoltz, I think your letter is just fine, write another one soon. A happy New Year to all except Mr. W. B.

Thomas H. Williams,
Huntly, Va.

Dear Aunt Bettie: Please crowd up some and give me a little room. How are you and the cousins this snowy afternoon? Papa takes The Herald and I enjoy reading the Boys and Girls' Page. I belong to the M. E. Church and go to Sunday school every Sunday I can. Hurry up, Kentucky boys and girls so we can have more letters. My uncle is going out for the Lord; he is a fine preacher.

Margaret Sweazy,
Bloomfield, Ky.

Dear Aunt Bettie: Will you kindly let me write a few lines to The Herald? I have just got through reading the Boys and Girls' Page. I will be sixteen March 2. I have dark red hair, am 5 feet and 2 inches tall and weigh 127½ pounds, have light blue eyes and fair complexion. I go to Sunday school and prayer meeting every Sunday. I have two brothers and two sisters. I would be glad to see a paper with my letter in it. I am well acquainted with Sallie Mahan. She and I go to school together. I am not saved but I long to be.

Daisy Lea Launus,
Eaglette, Ark.

Dear Aunt Bettie: Will you let another girl from Kentucky join your happy band of boys and girls? I have blue eyes, light hair and fair complexion. I go to school every day. I am eight years old and in the sixth grade. I take music. I have one sister and no brothers. My sister has had pneumonia. I am a Christian. I go to church and Sunday school every Sunday. Every one in my family belong to the Christian Church but daddy and he belongs to the Methodist Church. I have three cats and one of them is a very big cat. He is white and black like his mother. We had to kill his mother for she was catching chickens.

Gladys Evelyn Simpson.

Dear Aunt Bettie: I want to join your happy band of Boys and Girls. Let me see! Is Mr. W. B. there? If he isn't I'll write a few lines. I have two brothers and one sister. I am ten years old, and go to the M. E. Church, South. I am a member of it. I am in the fourth grade. My teacher's name is Miss Carter. She is not a Christian as I know of. My father is the pastor of our church. There are two merchants in Yulee, the place where we live. We have three teachers at our school.

Wilda Driskell,
Box 43, Yulee, Fla.

Dear Aunt Bettie: I am only a little six year old boy. I enjoy hearing my mama read the letters from the children. I go to school every day and have a fine teacher. I have for a pet a kitten named Jiggs. My mama and papa are Christians. I spent the winter last year in Miami, Fla. I sure liked it fine. I must run for I hear Mr. W. B.

Paul Rayburn,
Pierce, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I have been a silent reader for quite a while. My birthday is Dec. 13. I am sixteen years old. I do not go to school this year but I am going next year and will be in the second year high school. I was in the hospital from July 10th to Sept. 15th. So school had begun when I got home and when I was able to start it was

too late. But why should I let one year keep me from getting my education. I go to church and Sunday school almost every Sunday. I belong to the Methodist Church. Frances DeBord, I guess your age to be 16. If I am right don't forget your promise. I have two brothers and one sister. To the one who guesses my middle name I will send a Christmas remembrance. As this is my first letter I had better quit before Mr. W. B. gets it.

Erma R. Parks,
Altamont, Ill., Rt. 3.

Dear Aunt Bettie: I am a little girl nine years old and I am going to school and am in the fifth grade. I take music lessons. I go to church every Sunday and to prayer meeting every Thursday. I have read so much about Asbury College that I hope some day not far away that I may be there.

Marion Corks.

Dear Aunt Bettie: Will you let me in for a few minutes? I have visited you once but thought I would come again. My father is a preacher at Gap Mills, W. Va. He has been preaching for six years. Mattie Jackson, I guess your middle name to be Lee. Whoever guesses my middle name I will write them a letter. It starts with L and has three letters in it. I am eleven years old and in the eighth grade. I had better run out before Mr. W. B. gets this.

Martha L. Chapman,
Gap Mills, W. Va.

Dear Aunt Bettie: Would you let a little Tennessee girl join your happy band of boys and girls? I am ten years old and am in the sixth grade. I live in a half mile of school. My teacher's name is Miss Edith Nelson. How many of you cousins like Christmas times? I do because you get nice presents and it is Christ's birthday and it liked to have been mine. I have one sister and no brother. I will close for I see Mr. W. B. coming for dinner.

Morris McGeer,
Route 4, Dover, Tenn.

Dear Aunt Bettie: I suppose you have all forgotten there was such a person as I, but here I come again, so you will have to put up with me. Well, cousins, if you were here with me I'd take you out sled riding. How many of you tried the contest in The Herald a few weeks ago? I'd. I wrote to a girl in Taylorsville, Miss., having my name and shall expect an answer soon. Gertrude Nichols, how old are you? Alice Evans, I guess you are fourteen years old. I would like to correspond with you two girls. My age is between twelve and fifteen. What has become of Mae Day, Pansy Copwood, Lizzie Lenard, and Andrew Whittaker? A member of my family corresponded with him for a time; he went from Dawson Springs, Ky., to Dayton, Ohio, then we lost track of him. If you see this sir, please chirrup. What do you cousins like to do? I like to sew, read and do housework. I haven't enough patience for crocheting, tatting and embroidering. I suppose most of you go to school, but I don't as I have finished common school and have had no suitable opportunity to go on. I mean to go to Asbury, if possible. I belong to the United Brethren Church and have been baptized under that denomination, but do not attend church there on account of the unspiritual condition. I taught the class of Junior girls while there and sure hated to give it up. Some of you cousins please write to me as mother and I are alone part of the time.

Marjorie V. Walters,
Harrisburg, Colo.

Dear Aunt Bettie: I received so much pleasure out of my other letter thought I would come again. I like flowers very much. We raise good gardens. I live on a farm on the Arkansas River. I see house boats and small boats going up and down the river often. Mattie L. Jackson, I guess your middle name is Lee. Dear Goldie, I am certainly sorry for you, but God will care for his little ones.

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In the March "Bible" Number THE MAN OF THE RECORDS

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Henry Harris,
Rt. 5, Box 47, Muskogee, Okla.

Dear Aunt Bettie: Was surely surprised when I read the delightful little answer you placed at the bottom of my last letter, so I have taken the privilege (if I dare) to again get into print. I want to thank dear F. H. C. from Grand Ledge, for the pleasing personal letter I received congratulating me on my poetry and poem called "Thankful." Indeed I am also thankful that there are a few young people who have left the old world, and are looking up towards Jesus. Glory, glory, he is coming, Some gladsome day. Then he will take the good to heaven, To stay with him always. There the angels will be singing, And music will play— Glory, glory he is coming Some happy day.

I wonder how many feel that way about his coming, for it says in the Bible, "The Son of man came to save that which is lost," so prepare ye the way of the Lord, and make his paths straight. Will close now, as I must study my lesson for Sunday school, and read some chapters of the Bible, for the day.

Goldie Kleinhardt,
3452 Hendricks St., Detroit, Mich.

Dear Aunt Bettie: Will you let another Kentucky girl join your happy band? I will be nineteen March 1. I have light hair and blue eyes. I go to Denton school and am in the eighth grade. My father takes The Herald and I enjoy reading it very much. I go to church twice a week. We sure have a fine pastor. Who ever is my twin please write.

K. M. Bishop,
Smith Grove, Ky.

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FALLEN ASLEEP

GARRISON.

Mrs. Hester Ann Garrison was born in Russell county, Ky., July 15, 1847. She was the daughter of Rev. Solomon Nichols, a local preacher of no mean ability. She gave her heart to God when she was eighteen years old, and united with the M. E. Church, South. She was married to George W. Garrison, August 29, 1867. This union was blessed with thirteen children, four dying in infancy and the other nine still live, four daughters and five sons. They all live in Adair county, Ky., or adjoining counties. Eight of whom were with their mother in her last hours. She died Feb. 1, 1924. She and her two single daughters lived in Columbia, where they were well known for their honesty, industry and devotion to their church, which they supported liberally, and anxious to do all they could for the success of the kingdom of God.

She leaves besides her children, four brothers and one sister, thirty-four grand-children and twenty-two great-grandchildren. She had been in declining health for two years or more, and could not attend church for a long time before her death, but she kept in close touch with her Savior and enjoyed her friends visiting her, especially her pastor and other ministers of the gospel who prayed with her.

Her funeral was conducted by her pastor, Brother Sleamaker, assisted by Rev. R. V. Bennett and the writer, and she was laid to rest in the cemetery at Milltown, Adair county, Ky. May God comfort the bereaved family.

Jesse L. Murrell.

HENDRIX.

Mrs. Virginia W. Hendrix went to be with God, from her home, near Waynesboro, Miss., Feb. 4, 1924, being 75 years old. She was born and raised in Choctaw county, where she and Mr. H. A. Hendrix were married. This union was blessed with nine children, two being deceased. The body was laid to rest Tuesday afternoon at 2:00 o'clock at Old Mount Zion cemetery, Sail, Ala., by the side of her husband who had gone several years before. Quite a number of relatives, friends, and a host of old darkies that knew her, were there to pay the last sad respect to her.

Just before she slipped away she said, "How long before I'll fly to thy bosom, oh Lord." It was my privilege to know Mrs. Hendrix personally all my life. Before her husband's death they were both faithful to their Christian duties, but after his death she almost excluded herself from the outside world, and buried herself in her Bible, Christian literature, children, and home. Never did she miss an opportunity to do a kind deed in her quiet modest way, and almost invariably answer any question you asked her about the old preachers of years ago, of things of today pertaining to Christianity.

I remember hearing her say that Bishop DuBose was the first infant babe she could remember; they were raised in the same neighborhood, and when she spoke of him she always said "Malard."

Glorious it is to wear the crown of a deserved and pure success. May each link of the chain rest under the shadow of God's wing, hopefully looking to a joyful reunion with her. Accept my deepest sympathy, for I know there is no love like mother's love.

A Friend.

McMATH.

At her home in New Philadelphia, Ohio, of double pneumonia, supplemented by cerebral hemorrhage, Mrs. Louella Kate McMath, wife of Charles McMath, passed to her crowning after one week's illness, age 54. Mrs. McMath was converted when about eighteen years old, at Antrim, Ohio, the place of her birth, and united with the M. E. Church. About fifteen years

ago, she definitely sought and received the experience of perfect love, and her life was a practical demonstration of that experience. She delighted in the prayer, and class meetings, where her voice was ever lifted in honor of her God. She was a true saint of God. As often as opportunity afforded she was found in the camp meetings, and her life was a loyal one to the church of her choice. The sick, aged, and needy found in her a ready helper. She took and read with much profit *The Pentecostal Herald*, and other such papers, as well as books on the higher life. Next to the last visit in the home, she loaned the writer the life of Dr. H. C. Morrison and spoke so often of the help she received in reading the book, and the sermons of this good man.

The funeral was conducted from the home, and First M. E. Church, New Philadelphia, Ohio, by the pastor, Rev. M. M. Brown, assisted by the writer, Tuesday, Feb. 12, 1924. The text used was from Psa. 116:15. "Precious in the sight of the Lord is the death of his saints." The sermon was true indeed to the life of this good woman. Her body was laid to rest in the beautiful cemetery near her home where she lived for thirty-two years. She leaves to mourn their loss, the husband, three sons, William, Paul, and Claude, who is still in high school. One sister, three brothers and three grandchildren. As one of her nearest neighbors, the writer can testify to her sterling worth and Christian fidelity. The home has lost a devoted wife and mother, the community a good neighbor, the church a faithful worker, but heaven is the richer.

E. B. Westhafer.

To Whom It May Concern:

Received notice yesterday that my next Revival Campaign, date March 9 to 30, must be postponed on account of local inconveniences. This date is now open. Anyone desiring my services, with or without special singer, should address me at Felton, Pa., until March 2, thereafter Naper-ville, Ill.

Manly Evangelistic Team.

REQUESTS FOR PRAYER.

Mrs. Amanda Adams asks for prayer that she may be restored to health; also that her eyesight may be restored to her.

Anna Goodwin: "Pray for the work and success of Bethel Mission."

All readers of *The Herald* are asked to pray for a dear girl that she may speak distinctly.

A woman requests prayer for herself and child that they may be healed.

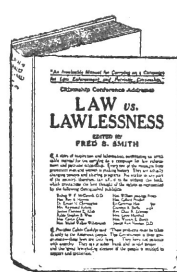
Pray for a good man who has a family, wife and two small children. On the tenth of last month he fell and broke his neck. He is in the Altman Hospital at Canton, Ohio.

Pray for a woman who has back-slidden and for her friends who are unsaved, that they may get right with God and become soul winners.

Please pray for a woman that she may be healed of dropsy.

A loyal subscriber to *The Herald* requests prayer for herself and husband that she may be healed of nervousness and that they may be drawn closer to God and do more for him in the future.

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BEARDSTOWN, ILL.

Just closed a wonderful meeting in the first M. E. Church at Beardstown, Ill. This is one of the finest churches in the Illinois Conference and has a membership of more than 1200. The pastor, Rev. G. L. Losh, did his own preaching. He is a wonderful man of God and preaches a full gospel. The Lord greatly blessed our efforts with the salvation of many souls, 127 professing conversion. Among this number were many railroad men. In this day of the handshake and card-signing it certainly is a refreshing time when we have the opportunity of working with men who believe in a deep and abiding work.

I have been home but very little since September Conference, the calls from the field are so urgent, and the Master's business requires haste. The Lord continues to bless and I praise him every day for the strength to carry on.

Lynn B. Kent.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF.

Lesson XI.—March 16, 1924.

Subject.—The Reign of King David. 2 Samuel 7:18-26; 8:14, 15.

Golden Text.—I delight to do thy will, O my God. Psalm 40:8.

Time.—B. C. 983 to B. C. 943.

Place.—Jerusalem. This was the chief center; although Bethlehem and Hebron must not be forgotten.

As we enter upon the study of the reign of king David, let us remember that he did not live in the light of our times, and that he must be measured by what he had, and not by what we have. Many persons misunderstand Old Testament characters because they seem unable to comprehend this fact. God has given light as fast as fallen men could use it, and will judge them by the light of their day; for he is a just God. David did many things that we dare not do. He had many wives; but in his times polygamy was in full force. We have more light; so that polygamy is now gross adultery in lands where Christianity has been preached.

It is a common-place to say that the world has seen few such men as king David. Most of the world's great men have had but one or two talents; but he was many sided, and seemed to excel in whatever he undertook. His ancestors were farmers and herdsmen for generations before he was born. In him was some gentle blood; for Ruth the Moabitish woman was his great-grandmother. His father Jesse was a sheep-raiser; and as a lad David learned how to shepherd his father's flock. He was a brave young fellow who could single-handed slay a lion and a bear. Anyone who reads the twenty-third psalm intelligently, knows that he was a good shepherd. He did not write all the psalms; but he did write enough of them to tell the world that he was the greatest poet that has arisen among men. It has been a long time since he laid down his pen, and many have written poems since that time, but no poems have gripped the hearts of men as his have. We would not disparage Shakespeare and Milton, but the twenty-third psalm has been worth more to the world than all that both of them ever wrote.

We have no way of telling just how David played on his harp, seeing that the phonograph was not yet invented, but when we read of his so playing as to drive the demon out of king Saul, so that the troubled soul of that royal monster became quiet, we feel as though we would go a long way to hear him perform. His little encounter with Goliath was the stimulus that made us learn to use the sling in our youthful days. It makes us feel good yet to think how we used to make a big stump our Goliath, and how we never stopped till we had landed a rock on the spot we had marked for his forehead; and when a big bobcat caught our pet lamb, we longed to play David and heard him in his den. David made the finest outlaw the world ever heard of. Jesse James and his sort disgust a decent boy; but the boy who can read the story of David and his six

hundred dodging Saul, sleeping in the cave of Adullam and playing tricks on the Philistines, without wishing to join the army and be one of them, has too little spirit in him to ever make a man. And after his days of outlawry were ended, he rivalled Caesar and Napoleon in generalship, cleaning out the enemies of Israel on every side, and leading his people on to marvelous prosperity; and thereby showing that he was not only a general, but a statesman. How different from most men; for great generals seldom make good rulers.

Everybody is sorry that David sinned so grievously in the matter of Uriah and his wife Bathsheba. But let no one imagine that because he sinned and repented and got back to God, other men have a license to do likewise. Although David was a great sinner, he was also a great repentant, and God forgave him the sin; but he had to pay for it in all sorts of calamities that came upon him and his household. Bathsheba bore him a son, but he died as a special chastisement to David. Fornication broke out among his own children, and his son Absalom violated the sanctity of his father's house, grasped for the throne, and tried to kill him. It is an awful thing to provoke God, and have him leave us in the hands of Satan. Sin is like cause and effect: "For he that soweth to his flesh shall of the flesh reap corruption." There is no escape.

In our lesson today we find David in a rather serious frame of mind. He had just talked with the prophet Nathan about building a house for the Lord his God; and Nathan had told him to do whatever seemed right to him, for the Lord was with him; but that night the Lord gave Nathan another message for the king. He had never asked anyone to build him a house, nor could David do it. He had greatly blessed him, but David had been a bit too bloody for that sort of work. His son Solomon, who was to reign after him, would build the temple for the Lord. David could gather costly material and draw plans for the edifice, but could not erect it. He could put the priesthood in order, and arrange for the state-ly worship of the Lord's house, but could never see its glories. God's refusal to permit Moses to enter Canaan and his refusal to allow David to build the temple contain some worth-while lessons for good men. We have no doubt that many a good man has failed to reach the real goal of his life because he failed God at some crucial point. Heaven is gained at last, but there was an awful loss while on the earth.

It is interesting to study David as he is portrayed in the lesson before us. When he had received God's message from the lips of Nathan, he went in, "and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" Those are great days in one's life when he is brought to a stand-still before Almighty God to take stock of his past life. We go so fast in this wild age

that there is little time for meditation; but we must have it, or forever be spiritual pigmies. No doubt David went back to the sheepfold and his father's flock, to the singing birds and the shining stars that used to thrill his young soul while he watched the sheep around Bethlehem. He remembered the time when he killed the lion and the bear. Goliath's blood was again fresh on his hands and his sword. He was back in the palace of king Saul, loving Jonathan and his beautiful sister Michal, while the king was trying to kill him. He was hiding in the cave. Again he was meeting Abigail, wife of the wicked Nabal, as she was bringing him a present to save the life of her husband. He is reigning seven years at Hebron, years full of royal trouble and hard work for the kingdom; for Saul's son Ishbosheth is reigning over all the tribes but Judah. Bye and bye he is driving out the Jebusites from Jerusalem, and is settling himself down for his long reign from that city. Ishbosheth is dead, and all Israel is under his crown. His had been a marvelous life, God-blessed and God-led every step of the way. Who blames him as he retrospects the journey for crying out: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever"?

I am not disposed to discuss in any critical sense the lesson before us. True, it is one of the high points in a great life; but everything in it is so simple that a little child can understand it. David is talking to God as a man talks to his best friend. He is confessing his goodness to him and to his people Israel, and is magnifying the Lord for his gracious promises to his seed forever. He does not forget to pray that all the promises may be fulfilled. The last two verses tell us of God's preserving David whithersoever he went, and that "David reigned over all Israel; and David executed judgment and justice unto all the people."

Such men as Abraham and Moses, Samuel and David do not fit their environment. The stock had come out of Babylonia; but they had left nothing in their native land like themselves; nor would they have ever been any wiser or any better than those who afterward grew up in their native land, had it not been that they were led and blessed by the Almighty. Do away with the supernatural, and all is mystery.

ST. JOHNS, KY.

I began a revival at the Hoover Schoolhouse the third Sunday in January which lasted three weeks. The Lord was with us from the beginning. Heads of families were saved and sanctified and some fine young people found the Lord. Rev. John Miller, pastor of New Stithton charge, was with us a few days and gave us some splendid sermons. The roads were bad and the weather cold, however, the folks greatly helped us by being faithful to each service. May The Herald readers pray that God's richest blessings may rest upon our efforts to glorify him at this place, and upon all those who are trying to live for him.

Mrs. G. M. Noe.

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By Mrs. Eva M. Watson.

On reading some of the remarkable things recorded in this book, the question may arise, "Are these things so?" We answer most emphatically, yes. We were personally acquainted with this dear saint we have heard her shouts of victory in the sanctuary, and can testify to her plainness of attire, her simplicity of manner, and her depth of piety. She was noted for her close intimacy with God. Her life was a continual benediction. She was a flame of living fire. It will do you good to read these remarkable incidents in her life. This new edition contains a half-tone engraving of Holy Ann. Paper covers, 10 cents. Pentecostal Publishing Company, Louisville, Ky.

THE RED SOLO BOOK.

In the report of Rev. J. F. Knapp, of the great camp meeting at God's Revivalists, Cincinnati, we read: "Brother and Sister Johnson for the second time this evening were called to the platform to sing,

"I have a Friend in Heaven,
Jesus is His name;
A Friend who never changes,
Every day the same.
He hears my every prayer,
He pleads for me up there;
I have a Friend in Heaven,
Jesus is His name."

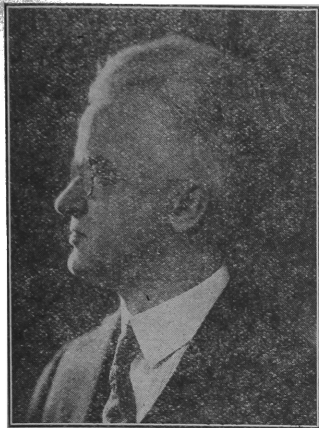
This is one of the great songs written by Rev. and Mrs. Jack Linn and is to be found only in their Red Solo Book. Price 25 cents, with 20 other songs. Order from Pentecostal Publishing Company, Louisville, Ky.

THE BIBLE CRITICS

Are destroying the people's faith; they are filling the church with unbelievers. The Evolutionist would get rid of God in creation while the critic would get rid of him in the Bible. The new book, "Postmillennialism and the Higher Critics" by Evangelists L. L. Pickett and Andrew Johnson puts the critics to rout. It is an arsenal for defense of the faith. It puts to confusion the baptized infidel. Buy, read, loan, give it. Its circulation will do great good. Give it wings. Though 445 pages it sells for but \$1.50; three copies for only \$4. Pentecostal Publishing Company.

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To the one sending us the five best reasons why one should read **The Pentecostal Herald** weekly we will send a very fine large type India paper Bible with references and concordance Value \$12.00. Your five reasons must be sent not later than April 1st, 1924.



DR. HAROLD PAUL SLOAN.

The Pentecostal Publishing Company, of Louisville, Ky., in announcing the second edition of "Historic Christianity and The New Theology," by Harold Paul Sloan, D.D., calls the attention of the reading public to the press comments which greeted this book upon its first appearance.

Clarence True Wilson, says in the *Methodist Review*: "This volume is by the man who because of brains, utter devotion, mastery of the subject and ability of an unusual type, is the recognized leader of a large majority in Methodism (and the last General Conference) who stands for a positive belief in Historic Christianity and a positive faith in the Traditional Doctrine of the Church as set forth in the Apostles Creed. Dr. Sloan, with many other Methodists, thinks there are those in the church writing under the cloak of freedom and science, (a very volitare word) manifesting a negative attitude the vital Doctrine of Christianity."

Professor Leander S. Keyser, who holds the Chair of Systematic Theology at Willenberg College, says of the book in the Philadelphia Presbyterian: "Among the truly strong books in defense of the evangelical position, I regard Dr. Sloan's book on 'Historic Religion and The New Theology,' as one of the very best. He is calm and dignified throughout, yet thorough and penetrating. Dr. Sloan is an excellent doctrinal theologian and that helps to equip him as a powerful apologist."

Professor John Alfred Faulkner, of Drew Theological Seminary, speaking of the book and of Dr. Sloan who was at one time a student in his classes, says: "In fact his moderation sometimes leads him to almost less than justice to his own side, and there are places where he could have made his criticisms more trenchant and decisive. I suppose the Commission will feel that on the whole they have been treated—from the standpoint of the Methodist Fathers—more leniently than they deserve."

Dr. Morrison, in *The Pentecostal Herald*, says of the book: "There has just come from the press one of the most timely books within the five years past, 'Historic Christianity and the New Theology.' This most excellent book is from the clear, pungent fascinating pen of Harold Paul Sloan of the New Jersey Conference of the M. E. Church. There is no man of our times more thoroughly posted on the ins and outs of the New Theology. He has investigated thoroughly, he writes deliberately, his statements are clear and his arguments are convincing."

Historic Christianity and the New Theology—Paper binding, 50c. Cloth binding, \$1.50.

THE CYCLONE.

(The "Old Arm Chair"—Sound Bible Doctrine)

The Devil's stirred a cyclone—while old Times a slippin' by,
And set his demons dancin' with a hideous battle cry.

He knows the trumpet's goin' to sound so he's blowin' things in air,

That's sendin' souls into the pit to face the torments there.

But with a calmness born of heaven and a vision that is fair,

I find myself a-rockin' in the "Old Arm Chair."

Bro. John, he took to Darwin—said his theories couldn't hurt,

And we had chimpanzee for our dinner, with gorilla for dessert.

He drew an evolution picture so we all could take a look,

But it didn't edify the soul and it wasn't from the "Book!"

So with a calmness born of heaven and a vision that is fair,

I find myself a-rockin' in the "Old Arm Chair."

Sister Sue, she took to Science, the Baker Eddy kind;

Said that death and body sickness is "delusion of the mind."

'Twas a subtle wind that struck her and blowed her off the track,

And since she "needs no blood atonement" she'll never make it back.

But with a calmness born of heaven and a vision that is fair,

I find myself a-rockin' in the "Old Arm Chair."

Mother dear, she took to "New Thought"—the "Religion of the Day,"

Stacked the literature skyhigh—but the Bible laid away.

And rules for upright living she hung where all could see,

But they only worked for time—left out eternity.

So with a calmness born of heaven and a vision that is fair,

I find myself a-rockin' in the "Old Arm Chair."

The wind that hit my father had raps upon the door,

Played upon his violin—moved the table 'cross the floor.

Conan Doyle was introduced as the Savior and the Guide,

To all the Spirit knowledge (and the devil's own beside).

So with a calmness born of heaven and a vision that is fair,

I find myself a-rockin' in the "Old Arm Chair."

The wind that hit the preacher was jazzy, modern, new,

Set him dancin' in the basement—and playin' billiards too;

Preached with "higher criticism" and God's Holy Word forsook,

Said the blood had lost its power—took the "Holy" off the Book.

But with a calmness born of heaven and a vision that is fair,

I find myself a-rockin' in the "Old Arm Chair."

And while the earth's a-reefin' from the cyclone blowin' round,

When I hear the trumpet ringin' with a sure and certain sound,

When the pearly gates are opened above the roar and din,

I'll plead the blood of Jesus and I'll go a-sailin' in.

So with a calmness born of heaven and a vision that is fair,

I find myself a-rockin' in the "Old Arm Chair."



REV. (JUDGE) FRANK MORRIS.
General Evangelist.

Hast just closed a great revival at Blanchard, Oklahoma. Over 250 converted and reclaimed, and 125 additions.

I find myself a-rockin' in the "Old Arm Chair."

(Note.—Though some might be inclined to excuse the one "who stands in the Holy place" others are inclined to recall a satire of Dean Swift's which he wrote when peeved at the prelates of the Church of England and Ireland.

"Of whom there are not four at most, Who ever heard of an Holy Ghost,

And when they boast they have conferred it,

Like Paul's Ephesians never heard it And when they gave it 'tis well known,

They gave what never was their own."

Myra B. Cole.

EVANGELISTIC AND PERSONAL.

Rev. R. J. Smith, Illmo, Mo., has entered the Evangelistic Field, and is open for calls anywhere. He will hold a meeting at Delta, Mo., March 10 to 23. He is a pastor-evangelist in the St. Louis Conference, M. E. Church, South. Address him as above.

Rev. A. D. Buck, Avon Park, Fla., has assisted Bothworth brethren in a tent meeting for the past four weeks. He filled the pulpit for the brethren in the surrounding towns and the altars were filled with seekers—some-time as high as 214 in one service weeping their way to God. He expects to spend his summer campaign in the North and West beginning at Spring Lake, Tex., the first of April. If any of the brethren out there want a meeting write him as above.

W. W. Hendrickson has moved from Kingswood, Ky., to Texas, and is situated so as to help anyone who need help along holiness lines. Write him at Ridgeway, Tex.

Rev. Will Hill, Wrens, Ga., is holding a meeting at Jefferson St., Church, Atlanta, Ga. Despite the bad weather he is forging ahead with the promise of a fruitful campaign.

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PHILADELPHIA

CASS, W. VA.

I would like to tell you of our great meeting at Cass, W. Va. Being sent to the Durbin charge of which Cass is one of the appointments, I found some loyal Methodists, both M. E. as well as M. E. South. We rented a large store building, bought lumber and made seats, and when completed three hundred people could be comfortably seated.

January 9th, we began our revival meeting, and it was an old-time revival, the building was crowded every evening. There were 205 professions, 43 of this number gloriously sanctified. Folks would come to the altar and stay until they would pray through and get the victory. The power of God was manifested in great measure. The meeting lasted four weeks and at the close 50 united with the church in good fellowship and several with the M. E. Church, South. All expenses were paid in full and a subscription of over \$1,000 was raised for a new M. E. Church. A lot was bought and partly paid for. To God we give all the praise, bless his name!

Rev. W. F. Rorke.

WANTED.

Experienced, high-grade evangelist of deep spirituality needed for early evangelistic campaign in city of fifteen thousand; Methodist Protestant Church, small membership; facing unusual opportunity. Modern public methods by former advertising manager. Williams Robinson Evangelistic Party. Moderate compensation assured. Can also use competent singer. Communicate immediately with pastor, Monroe, La.

Stephen B. Williams.

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EVANGELISTS' SLATES

- ALEXANDER, PROF. H. M.**
(Song Leader and Soloist)
Open dates after February 10.
Home address, 105 N. Main St., Power Point, Ohio.
- ALLEN, HARRY S.**
Panama City, Fla., March 9-21
Birmingham, Ala., March 23-April 3.
Moultrie, Ga., April 20-May 11.
Home address, 801 American Blvd., Macon, Ga.
- ANDERSON, T. M.**
Wilkinsburg, Pa., Feb. 24-March 9.
Alexandria Bay, N. Y., March 16-30.
San Francisco, Cal., April 11-20.
Sacramento, Cal., April 23-May 4.
Los Angeles, Cal., May 7-18.
Pasadena, Cal., May 23-June 1.
- ARCOCK, JARRETTE.**
Huntington, W. Va., March 9-23.
Lowell, Mass., March 9-23.
Troy, Ohio, March 30-April 13.
New Castle, Ind., April 20-May 4.
Home address, 2109 Troost Ave., Kansas City, Mo.
- BALSMEIER, A. F. AND LEONORA T.**
Troy, Idaho, March 2-23.
Phoenix, Ariz., April 18-May 4.
Glendale, Ariz., May 9-25.
Home address, 12 Taylor, Topeka, Kan.
- BANNING, EDNA M.**
Columbus, Ohio, March 2-16.
Address, 94 N. Pratt Ave., Cleveland, O.
- BEIKNES, GEORGE**
Binghamton, N. Y., March 2-16.
Sullivan, Ind., March 20-April 6.
Kokomo, Ind., April 9-27.
Newton, Kan., May 15-25.
Cincinnati, Ohio, June 5-10.
Mendon, Ohio, June 27-July 6.
Kingswood, Ky., Sept. 1-10.
Hastings, Mich., Sept. 21-Oct. 12.
Home address, Kingswood, Ky.
- BENNETT, GEORGE.**
Everett, Wash., March 5-23.
Hermosa, Beach, Cal., March 27-April 11.
Paso Robles, Cal., April 13-May 4.
- BRYAN, GERALD F.**
Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Inez, Ky., Sept. 4-14.
Home address, Normal, Ky.
- BROWNING, RAYMOND.**
Thomasville, N. C., March 9-23.
- BURKETT, W. S.**
Open dates during March.
Ft. Wayne, Ind., April 6-20.
Home address, Fremont, Ohio, 425 S. Arch St.
- BURKETT, W. S.**
(Song Evangelist)
Open dates after February 10.
Home address, Fremont, O., 425 S. Arch Street.
- BUSSEY, M. M. AND WIFE.**
Florida Campaigns, Oct. 14-April 1.
Address, 130 Forsyth St., Jacksonville, Florida.
- CAIN, W. R.**
Janestown, N. D., March 8-23.
Minneapolis, Minn., March 27-April 13.
Newman Grove, Neb., April 15-27.
- CANADAY, FRED.**
Clatskanie, Ore., March 9-23.
Marshfield, Ore., March 30-April 13.
Tillamook, Ore., April 30-May 4.
- CLARK, C. S.**
Waynoka, Okla., March 2-16.
Home address, 808 Ash, Guthrie, Okla.
- COLEMAN, PAUL.**
Cincinnati, Ohio, Feb. 27-March 9.
West Union, Ohio, March 16-30.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.
- CONLEY, PROF. C. C.**
(Song Evangelist)
Open dates, February and March.
Home address, 586½ North Howard St., Akron, Ohio.
- COOK, GEORGE W.**
Brunswick, Md., March 5-23.
- COPELAND, H. E.**
Eureka, Mo., Feb. 19-March 9.
St. Louis, Mo., March 11-April 6.
De Soto, Mo., April 8-27.
Home address, 1237 Kingshighway, St. Louis, Mo.
- CRAMMOND, PROF. C. C. AND MARGARET.**
Manton, Mich., April 2-20.
Home address, 815 Allegan St., Lansing, Michigan.
- DICKERSON, H. N.**
Dalesburg, Ky., June 15-29.
Brown County, Ind., Camp, July 26-Aug. 10.
Inez, Ky., camp, Sept. 4-14.
Normal, Ky., Sept. 16-19.
Home address, 309 Holt St., Ashland, Ky.
- DONOVAN, JACK.**
Greensburg, Ind., March 2-23.
Indianapolis, Ind., March 25-April 3.
Greenwood, Ind., April 8-20.
St. Louis, Mo., May 1-18.
Covington, Okla., June 1-22.
- Millville, N. J., July 2-28.
Glassboro, N. J., Aug. 2-17.
Home address, 632 W. Main, Thorucown, Indiana.
- DUNAWAY, C. M.**
Akron, Ohio, Feb. 24-March 16.
Burwell, Neb., March 19-April 13.
DeKoven, Ky., April 20-May 4.
Carthage, Miss., May 11-25.
University Park, Ia., May 30-June 8.
Open, June 9-18.
Janestown, N. D., June 19-29.
Millport, Ala., July 6-20.
Simpson Park, Mich., July 25-Aug. 3.
Edeon Rapids, Mich., Aug. 4-10.
Indian Springs, Ga., Aug. 12-18.
Sturdy Lake, Pa., Aug. 19-28.
Fig. N. C., Aug. 29-Sept. 7.
Home address, 216 N. Candler St., Decatur, Ga.
- HUNKUM, W. B. AND WIFE.**
Greentown, Ind., Feb. 17-March 9.
Home address, 1353 Hemlock St., Louisville, Ky.
- DUVALL, J. H.**
Fountain, Colo., Feb. 24-March 9.
Cherry Vale, Kan., March 16-18.
Kansas City, Kan., March 22-April 6.
Terre Haute, Ind., April 8-May 1.
Home address, Terre Haute, Ind., 1656 Liberty Avenue.
- ELSNER, THEODORE AND WIFE.**
Everett, Mass., March 5-23.
Home address, 214 Beach 145th St., Neponset, L. I., N. Y.
- ELLIS, G. EDWIN.**
Greenville, Iowa, Feb. 24-March 9.
Home address, University Park, Iowa.
- FEW, B. A.**
Garland City, Ark., Feb. 24-March 9.
Little Rock, Ark., March 16-30.
Asheville, N. C., April 9-20.
Lewisville, Ark., April 27-May 11.
Home address, 5023 Lee Ave., Little Rock, Ark.
- FLEMING, JOHN.**
Tennar, Del., April 4-14.
- FLEMING, BONA.**
Monongahela, Pa., March 10-25.
California, Pa., March 26-April 13.
Pittsburgh, Pa., April 14-27.
Olivet, Ill., May 8-18.
Science Hill, Ky., May 24-June 1.
Cincinnati, Ohio, June 2-8.
Indianapolis, Ind., June 9-22.
- FUGETT, C. B. AND WIFE.**
Huntington, W. Va., March 2-16.
Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Ironton, Ohio, July 25-Aug. 3.
Lynn, Ind., August 10-24.
Huntington, W. Va., Aug. 30-Sept. 14.
Home address, Normal, Ky.
- GILLEY, W. R.**
Teddick, Mo., March 4-16.
Home address, Box 85, Olivet, Ill.
- GLASCOCK, J. L.**
Allegan, Mich., March 3-13.
Home address, 1350 Grace Ave., Cincinnati, Ohio.
- GLEASON, RUFUS H.**
New Brighton, Pa., Feb. 26-March 16.
At Conference, March 19-23.
Open for church meetings till about May 25. Summer tent meetings beginning about June 1.
- HALLMAN, W. R. AND WIFE.**
Port Huron, Mich., Feb. 24-March 9.
Berne, Ind., April 10-30.
Jett, Okla., May 4-25.
Atlanta, Neb., June 12-22.
Home address, 6537 Kenwood Avenue, Chicago, Ill.
- HAMES, J. M.**
Dunkirk, Ohio, July 24-Aug. 3.
Marion, Mich., August 9-17.
Home address, Greer, S. C.
- HENLEY, CURWEN.**
(Evangelist, Singer and Musician)
Barr-Church-Palmyra, Ill., Mar. 10-23.
Open date, April 6-20.
Medora, Ill., May 1-19.
- HEWSON, JOHN E.**
Indianapolis, Ind., Feb. 24-March 16.
Open dates, March 23-May 25.
Montevideo, Minn., May 30-June 8.
Atlanta, Neb., June 12-22.
Open date, July 27-July 2.
West Port, Ind., July 4-14.
Open date, July 18-28.
Bluffton, Ind., July 13-Aug. 10.
Hartselle, Ala., Aug. 14-24.
Knoxville, Iowa, Aug. 28-Sept. 7.
- HILL, WILL EVANGELISTIC PARTY.**
Hillsboro, Ga., March 5-15.
Miami, Fla., March 29-April 20.
Atlanta, Ga., April 20-May 3.
Social Circle, Ga., May 8-20.
Yulee, Fla., May 20-June 2.
- HOLLENBACK, ROY L.**
Open date, Feb. 23-March 9.
Carthage, Mo., March 16-April 6.
Winchester, Ind., April 13-May 4.
Home address, Mansfield, Ill., Box 133.
- HOLLENBACK, URAL T. AND WIFE.**
Beloit, Wisc., March 2-23.
Edgerton, Wisc., March 27-April 20.
- HODGINS, DANIEL G.**
Jonesboro, Ind., March 2-24.
Marion, Ind., March 25-April 6.
Home address, Box 361, Brighton, Mich.
- HUNT, JOHN J.**
Shelby, Mich., March 2-14.
Van Wert, Ohio, March 16-28.
Dover, N. J., March 30.
Home address, Media, Pa.
- JACOBS, G. F.**
Hotchkiss, Colo., Feb. 21-March 16.
- IRVINE, J. W.**
Open for meetings. Will go anywhere.
Address, 140 W. 73rd Street, Chicago, Ill.
- JENKINS, HOMER S.**
Clinton, S. C., March 9-30.
Great Falls, S. C., April 6-20.
Graniteville, S. C., April 27-May 18.
New Brookland, S. C., June 1-22.
Johnston, S. C., June 29-July 11.
Home address, Baresburg, S. C.
- JOHNSON, LEO M.**
Philadelphia, Pa., Feb. 26-March 11.
Ocean City, N. J., April 6-20.
- KENDALL, J. B.**
Sauborn, Iowa, beginning March 2.
- KENNER, ALEXANDER.**
Patrick, Ky., Feb. 18-March 2.
- KENT, LYNN B.**
(Singing Evangelist)
Barry, Ill., March 2-23.
Roadhouse, Ill., March 24-April 13.
Syracuse, Neb., April 14-27.
Home address, Green City, Mo.
- KENNEDY, ROBERT J. AND WIFE.**
(Singers)
Los Angeles, Cal., Feb. 4-March 11.
Heavener, Okla., March 17-31.
Dallas, Tex., April 6-20.
Open dates, May, June to July 27.
Myra, Tex., July 27-Aug. 10.
Hood, Tex., August 10-24.
- KERNEN, MADELINE.**
(Song Evangelist)
All dates open for 1924.
Home address, Chanute, Kansas.
- KIEFER, R. J.**
Mt. Carmel, Ill., March 30-April 20.
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- KINSEY, W. C. AND WIFE.**
Stillwell, Ind., March 7-23.
Home address, 252 So. West 2nd St., Richmond, Ind.
- KRAHL, MARTHA.**
(Song Leader, Children's and Young People's Worker)
Waynoka, Okla., March 2-16.
Pond Creek, Okla., March 23-April 6.
- LAMANCE, W. N.**
Kansas City, Missouri, March.
Springfield, Missouri, April.
- LEWIS, RAYMOND C.**
Hamilton, Ind., Feb. 24-March 9.
Canton, Ohio, March 16-31.
Mt. Carmel, Ill., April 1-14.
Home address, Van Wert, Ohio.
- LINN, JACK AND WIFE.**
Youngstown, O., Feb. 20-March 9.
South Fork, Pa., March 12-30.
Open date, April 3-30.
Home address, Oregon, Wis.
- LITTRELL, V. W. AND MARGUERITE.**
Watonga, Okla., March 6-23.
Home address, 425 N. Sumner St., Beatrice, Neb.
- LOVELESS, W. W.**
Corydon, Pa., Feb. 25-March 11.
Springfield, Ohio, March 13-30.
Home address, London, Ohio.
- LUDWIG, THEO. AND MINNIE E.**
Pana, Ill., Feb. 20-March 9.
Home address, 772 N. Euclid Ave., St. Louis, Mo.
- MCBRIDE, J. B.**
Spokane, Wash., March 2-16.
- MCCALL, F. P.**
High Springs, Fla., March 30-April 20.
- MCCORD, W. W.**
Lincolnton, N. C., Feb. 25-March 9.
Kannapolis, N. C., March 10-23.
Tuscaloosa, Ala., March 30-April 13.
Pell City, Ala., April 14-27.
Bessemer, Ala., April 28-May 18.
Blank, Ala., May 19-June 1.
King's Mountain, N. C., June 2-15.
Clover, S. C., June 16-29.
Open date, June 30-July 13.
Sale City, Ga., July 17-27.
Open date, July 30-Aug. 17.
Open date, Aug. 18-Sept. 7.
Brevard, N. C., Sept. 11-23.
Open date, Sept. 29-Oct. 12.
- MACKAY SISTERS.**
Coraopolis, Pa., Feb. 24-March 9.
Spartanburg, Pa., March 13-30.
New Cumberland, W. Va., April 1-18.
Atlanta, Ga., April 20-May 4.
Abilene, Tex., May 5-18.
Home address, New Cumberland, W. Va.,
- MANLEY EVANGELISTIC TEAM.**
Elmira, Ont., March 9-30.
Kenmore, Ohio, March 30-April 10.
Home address, Naperville, Ill.
- MINGLEDORFF, O. G.**
Stewart, Neb., March 5-23.
Tewell, Neb., March 25-April 13.
- MITCHELL, LEROY J., EVANGELISTIC PARTY.**
Clear Lake, S. D., Feb. 25-March 9.
Palandra, S. D., March 9-23.
McLeansboro, Ill., March 30-April 20.
- MOLL, EARL B.**
Open date, March 2-16.
Vicksburg, Miss., March 16-30.
Shubuta, Miss., March 30-April 13.
Jackson, Miss., April 13-27.
Avera, Miss., May 1-11.
DeKalb, Miss., May 12-25.
Hattiesburg, Miss., May 26-June 8.
Biloxi, Miss., June 15-27.
De Soto, Miss., July 2-11.
- MOORE, GEORGE A. AND EFFIE.**
Crawfordsville, Ind., Feb. 24-March 16.
Hammond, Ind., April 13-May 4.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- MOORMAN, W. C.**
Open dates after February.
Hartford City, Ind., March 9.
- NIXON, FREDERICK F. AND ERNA O.**
Zaleski, Ind., March 4-16.
West Middleton, Ind., March 18-April 6.
- POLLOCK, G. S.**
Donora, Pa., March 2-23.
- PRATHER, S. H.**
Open dates after Feb. 24.
Home address, Henderson, Ky.
- QUINN, IMOGENE.**
(Evangelist)
Lineville, Ia., March 2-23.
Red Bird, Mo., March 30-April 20.
Home address, 809 N. Tuxedo, Indianapolis, Ind.
- REES, PAUL S.**
Orange, Cal., Feb. 24-March 9.
Malden, Mass., March 23-April 6.
Flint, Mich., April 13-27.
Kansas City, Mo., May 1-18.
Greensboro, N. C., May 23-June 1.
Home address, 1800 N. Hill Ave., Pasadena, Cal.
- REDMON, J. E.**
Mitchell, Ind., March 2-23.
- REID, JAMES V.**
Prescott, Ark., March 2-23.
Ft. Worth, Tex., March 23-April 4.
Abilene, Tex., April 27-May 18.
Belton, Tex., June 1-15.
Waco, Tex., April 6-20.
Home address, 3233 Hemphill St., Ft. Worth, Texas.
- RICH, N. W.**
Port Huron, Mich., Feb. 24-March 9.
Chicago, Ill., March 13-23.
Kalamazoo, Mich., March 27-April 6.
Berne, Ind., April 10-30.
- ROBERTS, T. P.**
Salvisa, Ky., March.
Elmore, Ohio, April.
Mackville, Ky., May 3-18.
Wilmore, Ky., May 19-31.
Salem, Ill., June 1-22.
Jonesville, Ky., June 25-July 16.
Dayton, Ohio, July 17-27.
Bowersville, Ohio, July 30-Aug. 17.
Home address, Wilmore, Ky.
- RYLAND, WILLIAM A.**
(Song Leader)
Open date, March and April.
Address 1322 Kappes St., Indianapolis, Ind.
- ST. CLAIR, FRED.**
Potlatch, Idaho, Feb. 10-March 9.
Syracuse, N. Y., March 16-April 20.
Oakdale, Cal., April 27-May 18.
- SHELL, J. L.**
Kenton, O., March 20-April 6.
Home address, 1305 Dayton Ave., Springfield, Ohio.
- SHANK, MR. AND MRS. R. A.**
Franklin, Ill., March 11-23.
Home address, 191 N. Ogden Ave., Columbus, Ohio.
- SHELL, W. L.**
Key West, Fla., March 9-April 13.
Havana, Cuba, April 20.
- SHEPHERD, ALICE G.**
Courtland, Ohio, April 1-20.
Wildare, Ohio, May 4-25.
Silica, Ohio, June 1-22.
Home address, Troy, Ohio.
- SHEPARD, BLANCHE.**
Detroit, Mich., March 2-23.
Grand Haven, Mich., Mar. 30-April 20.
- SLATER, CHAS. L.**
Litch, Mich., March 14-16.
Detroit, Mich., March 17-19.
Croswell, Mich., March 20, 21.
Applegate, Mich., March 22, 23.
Flint, Mich., March 25-30.
Ola, Mich., April 1, 2.
Merrill, Mich., April 3, 4.
Owosso, Mich., April 5, 6.
Sault Ste Marie, Mich., April 8, 9.
Ellsworth, Mich., April 11-13.
Schomberg, Mich., April 14.
Chief, Mich., April 15.
Grand Rapids, Mich., April 16, 17.
Muskegon, Mich., April 18-20.
Burnips, Mich., April 21, 22.
Holland, Mich., April 23, 24.
Battle Creek, Mich., April 26, 27.
Jackson, Mich., April 28, 29.
Lansing, Mich., April 30-May 1.
Hastings, Mich., May 2-4.
Home address, Kingswood, Ky.

SMITH, JAMES M.
Open dates, March and April.
Home address, Box 722, Hattiesburg, Mississippi

SPEAKES, JOS. N.
Kansas City, Kan., March 20-April 6.
Home address, 2905 Troost Ave., Kansas City, Mo.

STOZIER, W. H.
Will help in meetings anywhere.
Home address, 2110 Second Street, Macon, Ga.

TAYLOR, JENKINS EVANGELISTIC PARTY.
Clinton, S. C., March 9-30.
Open date, April 6-20.

THOMAS, JOHN.
Pittsburgh, Pa., Mar. 16-21.
Providence, R. I., March 23-April 6.
Marshallville, Ga., April 13-27.
Marksville, La., May 4-18.
Wilmore, Ky., May 25-29.
Cincinnati, Ohio, May 30-June 6.
Piqua, Ohio, June 6-15.
Liversnore Falls, Me., June 22-July 3.
Old Orchard, Me., July 4-13.
Permanent address, Wilmore, Ky.

VAYHINGER, M.
Loogootee, Ind., Feb. 24-March 16.
Jefferson, Pa., March 23-April 6.
Bice's Landing, Pa., April 7-20.
Carmichaels, Pa., April 21-May 11.
Burlington, Ind., May 18-June 8.

WELLS, KENNETH AND EUNICE.
Washington, Pa., March 4-23.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.
Tacoma, Wash., March 9-23.
Home address, University Park, Iowa.

WIBEL, I. E.
New Carlisle, Ohio, March 16-30.
Home address, Bluffton, Ind., 317 South Bennett St.

WILSON, GUY.
Centralia, Ill., March 2-23.

WILLIAMS, L. E.
Open—March-April.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Britton, Mich., Feb. 25-March 9.
Eagle, Mich., March 10-24.
Sevsnour, Ind., April 1-5.
Effingham, Ill., April 5-20.
Olivet, Ill., May 1-18.
Hillsboro, Ind., May 18-June 8.
Freeport, Mich., June 15-29.
Waterloo, Ia., July 4-14.
Webb, Ky., July 17-27.
Fithian Ill., July 30-Aug. 17.

WIREMAN, C. L.
Erlanger, Ky., June.
East Point, Ky., Aug. 7-21.
Oil Springs, Ky., Aug. 25-Sept. 7.
Home address, 105 Park Pl., Covington, Ky.

WOOD, REV. AND MRS. V. A.
Milroy, Ind., Feb. 20-March 9.
Vanatta, Ohio, March 16-30.

YATES, W. B.
Providence, Ky., April 13-27.
Leitchfield, Ky., May 4-18.
Wilmore, Ky., May 25-28.
University Park, Iowa, May 30-June 8.
Pavonia, Ind., June 12-22.
Red Rock, Minn., June 26-July 6.
Omaha, Neb., July 8-10.
Ames, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 3.
Camp Sycar, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.
Open dates, Feb. 12-March 30.

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"Postmillennialism and The Higher Critics."

This new, needful and noteworthy book is now on the market, making its advent into homes, halls and libraries. It is written in point of authorship by the two eminent evangelists, Rev. Andrew Johnson and Rev. L. L. Pickett. It is a clean cutter and goes after the modern post-millennial critics in good style. With one fell swoop and blow it forever demolishes the false view of the post-critics and puts them to utter rout. Young Methodist preachers who still hold to the old-time fundamental Bible doctrines ought to secure a copy of this great book which is both a classic and a polemic. It will help them as they wade through the modern course of study for the undergraduates. The intelligent laymen who are interested

in correct views on these great Bible themes such as prophecy and the Second Coming of Christ would do well to secure the book and peruse and ponder its pages. The authors, not only set forward the evangelical doctrine of the Second Advent in a strong and convincing manner, but answer the arguments of twenty or more of the leading modern post-critic writers. The book contains 445 pages and covers the whole field of Christian Eschatology. For such a large and luminous volume it sells for the remarkably low price of \$1.50. Order of the Pentecostal Publishing Company, Louisville, Ky.

HELENA, OKLA.

We are glad to report through the columns of *The Herald* a gracious revival which has just closed. At Camp Creek in Western Oklahoma, commencing on Jan. 1, 1924, the Lord met with us in a special way; people were stricken down under the power of the Holy Ghost and came through shouting the victory in Jesus' name. Many precious souls were reclaimed, saved and sanctified. God's people were revived and the shouts of the saints and the newborn babes in Christ was refreshing to our soul and made us think of the old-time fire and power of Methodism. God's blessings on *The Herald* family and the great truths it is standing for.

Rev. J. M. Edgar.

JARRELD VALLEY, W. VA.

Just closed an eight-day meeting here. Rev. C. N. Sisson was the evangelist. Several souls prayed through to definite victory and the whole town and community was stirred, and the church was wonderfully revived. Bro. Sisson is a man of God and preaches a full gospel. Any pastor wanting a spiritual feast in his church and some one to lead his congregation into the light of full salvation I would advise them to employ Bro. Sisson, as he is a man with God's message. He is now conducting a meeting at Garrison, W. Va. The Lord is blessing his messages and souls are getting saved and the people are shouting the praises of God. His address is Rev. C. N. Sisson, Charleston, W. Va., general delivery.

Rev. Oscar Lawson.

WILLIAMS, KY.

We are in the midst of a gracious revival. Altar has been crowded for ten or twelve days. Scores are being saved; church packed and we have put chairs in twice and people are turned away. In twenty-nine years I have never seen such a beginning, and the tide is constantly rising.

We have that great soul winner Dr. Will J. Harney, of Wilmore, Ky., as our evangelist and there can be no better. He is sane and sound. He knows how to win men to Christ. The one thing I like so well about this revival, is souls really get salvation and go right to work. Above all Dr. Harney urges seekers not to let up until they really get saved. His great sermons are so full of love, and tenderness. His big warm heart wins men, draws men and no wonder our church is packed and the altar crowded with earnest seekers and scores are finding their Savior.

Somehow he gets all to praying and they pray things through. He is a man of much prayer. In fact I have never seen any man who prays more. He wrote that remarkable book, "Praying Clear Through," which is now in its tenth thousand. Dr. Harney stands so close to pastor and the church. He keeps church doors wide open. How God's people are rejoicing over this most wonderful soul-saving revival. It is great and good to watch night after night, to see an altar full of earnest seekers. Then to watch them come through bright and go right to work.

Old and young are being saved and filled with the Holy Ghost. We have as yet one week and two days for this meeting to go on.

N. H. Young, Pastor.

ORLAND, OHIO.

I accepted an appointment last fall to a work in Venton County, Ohio, I have charge of a circuit of five appointments. We closed a very successful revival a few days before Christmas. It lasted for five weeks. This was in a rural community where the rains were frequent and the mud deep. Notwithstanding the drawbacks the old gospel plow dug up around forty souls, and I am glad to tell you that they prayed through at the mourners' bench in the old-fashioned way.

I waited until after the holidays then came over to another appointment (Mt. Pleasant), where there had not been a real revival in thirty years. Nearly thirty-five souls were at the altar in this meeting and all prayed through to either pardon or purity. Praise God, the fire is still falling. We preach sanctification as a second work of grace, and only obtainable by good Christians who are living up to the highest state in the justified life. Many gray headed men who have spent long years in sin came forward for prayers and are now rejoicing in our Savior's love. We have two more days yet here at Mt. Pleasant, and are trusting God for a still further ingathering.

Last Sunday morning the Holy Ghost took control and ran the meeting to nearly four o'clock in the afternoon. No one went home for dinner and many prayed through and found their Savior. We are sure that no one can doubt, who has gone through this meeting with us, that the gospel of Jesus Christ is still the power of God unto salvation to every one that believeth.

Robert P. Walker.

CONSISTENT WITH GOD.

There are 17,000,000 automobiles in the world, of which 14,000,000 are in the United States. Last year we spent in purchasing automobiles and their upkeep eight billion dollars (\$8,000,000,000). We have plenty of money for luxuries. Am I consistent with God?

We are the richest people on the face of the earth. Two-thirds of the bullion gold of the world is in the federal vaults of the United States. At the close of the world war we had on deposit (not capital stock) in our banks fifty billion dollars more than we had at the beginning of the war. The way that we are spending money is evidence that we are so rich that

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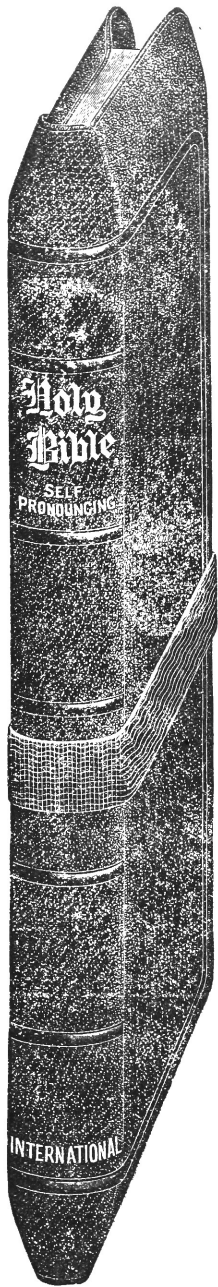
The income of Southern Methodists last year was estimated at \$1,073,500,000. You have a share of that which is needed for the advancement of God's Kingdom. Am I consistent with God?

He gave himself a ransom for the many. What have I given? Am I consistent with God?

Garfield Evans.

On account of an extra good buy of a very large quantity of Smith and Peloubet's Bible Dictionary, we are offering this book at a very special price of \$1.25. postpaid. Our regular net price is \$2.00.

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Pentecostal Publishing Company, Louisville, Kentucky.

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Mrs. H. C. Morrison, Associate Editor.

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THE BAPTISM WITH THE HOLY GHOST

By The Editor.

TO be baptized with the Holy Ghost is to be made pure in heart. Peter says, "Our hearts were purified by faith," that is, their faith in the promise of Christ and their obedience to his commandment kept them waiting in the upper room and the Holy Ghost fell upon them, entered into them and purified their hearts.

To be baptized with the Holy Ghost is to have the love of God shed abroad in our hearts. This is a very wonderful, indeed a marvelous experience. The Holy Ghost takes the love that is in the heart of God and sheds it abroad in our hearts. Then we love with the love of God. God so loved the world that he gave his Son for its redemption and when this love of God is shed abroad in our hearts we partake of the divine nature and we give ourselves for the salvation of the lost.

The baptism with the Holy Ghost is the great need of the church of today. Let him come in his divine power, purging from sin and shedding abroad the love of Christ in our hearts and we will easily find the solution of many problems and be able to answer accurately many vexing questions. If the various Christian denominations could bring bishops, editors, secretaries, college presidents and professors, Sunday school superintendents and teachers, the great rank and file of our American church membership into some upper room of prayer, consecration, faith and waiting until the Holy Ghost comes down in his purging and filling and empowering what a tremendous change it would make in this world of ours. What a marvelous spiritual awakening would follow. How revivals would break out. Contributions for missions would come pouring in. Modern skepticism would be swept away like chaff before the wind. Within ten years we would have a new world.

Such a baptism with the Holy Ghost as we have spoken of above would bring such revivals, such a sweep of divine power into the world that labor and capital could adjust their difficulties; our social problems would be solved; there would be economic adjustment, politics would be purified, the law would be enforced, drunkenness would disappear, the illiterate would become educated, the poor would be made comfortable, the sick would very largely be healed, sanitary conditions would prevail, orphans would be protected, old age would be cared for, and peace would come on earth. The Gospel is the power of God unto salvation. The Atonement Christ has made and the revelation he has given is adequate. The trouble is the church is sadly neglecting the great power of God. The third person of the Trinity is not recognized and called upon for leadership, for cleansing and empowering. Would God that we learned how

to appropriate the resources that are provided in the Gospel of Christ, in the revelation that God has given us. Receive the Holy Ghost and the church is an invincible power. Reject the Holy Ghost and we drift at once into great spiritual dearth. The adding on of machinery will only make us the more helpless. Without him the church becomes utterly powerless to perform her task in the world.

The Next Great War.

PART II.

WHEN the next great war will come, who can prognosticate with any assurance of certainty. One of the greatest surprises, as well as one of the greatest outrages, since the signing of the Armistice was the bombardment of a Grecian city by an Italian fleet. It gave us a glimpse into the character of Mussalina which was quite disappointing and very discouraging. It was in utter disregard of the League of Nations. There was not the least menace of the rights or of the honor of Italy. The Greeks were entirely helpless. The bombardment of their city was a merciless, unprovoked, cowardly act. Mussalina under the same provocation would not have thought of firing upon a French or an English possession. When strong men of this character are in power and leadership the peace of the world is insecure.

If the nations who are members of this League should live strictly up to the terms and obligations of the League we might hope for at least a few years of peace and recuperation from the ravages and ruin of the World War. St. Paul tells Timothy that perilous times will come when men will be "truce breakers." It seems that we are living in such times. Men and nations cannot be trusted to keep their pledges.

We are living in a period when history is making very rapidly. Things can occur now within a few years that once called for decades or a half century in order to get themselves on and off the stage of history. There is more progress in scientific discovery, in the accumulation of wealth, in the erection of buildings, the gathering of taxes, the inauguration of great undertakings, the distribution of literature within a period of ten years than in time past could get itself into an entire century; or for that matter, into a thousand years.

This rapid movement creates friction. Men and nations are restless, sensitive, grasping for wealth, eager for luxury and pleasure, and seem to be ready to violate treaties, run roughshod over the interests of

weaker nations and rush into war at the slightest provocation. The assassination of a prince, the sinking of a ship, the firing of a group of irresponsible men upon an emissary, and behold, nations in arms, battles, bloodshed, and millions of human beings slaughtered like dumb cattle.

At the present time there are two obstacles in the way that ought to postpone war for at least a short while. These two obstacles are Labor and Debt. The laboring men of the nation are opposed to war, and well they may be. When men lay down the tools of production and take up the implements of war and destruction, they not only put their lives in jeopardy but they imperil and impoverish their families; they destroy trade, break up commerce, and increase the problems which always confront the masses of humanity who must eat their bread in the sweat of their brow.

It would take very unusual provocation to induce the laboring men of England to consent to go to war. This is true of organized labor everywhere. It has come to pass that organized labor reads, thinks, and acquaints itself with world conditions, with economic and social problems, and wields a powerful political influence. No nation can take the risk of declaring war upon another nation without feeling well assured that such a declaration will meet with the approval of the great bodies of organized labor. No civilized nation could carry on war successfully if organized labor should go on a strike and refuse to bear arms, to manufacture ammunition, to man ships and run trains. Henceforth, Labor will have a voice to be heard in national affairs and must be consulted before there is a declaration of war.

With reference to Debt. The nations of Europe are fearfully in debt; worse still, their money has largely lost its value. A nation is something like a stock company or an individual; if a stock company or merchant is known to be heavily in debt, if the liabilities are far more than the assets, the promissory note of such company or individual is of little or no value. The German mark has fallen below zero because her liabilities seem to be more than her assets. If the German people could establish peace among themselves, get rid of the invasion, get their factories to work, cover the seas with her ships, carrying her products to all quarters of the earth, and find a market, the value of the mark would rise at once. She could begin to pay regular and large sums of her indemnity, and we would have good hope for peace and prosperity in the world at least, for a time. The indebtedness of all European nations is such that no nation or individual is likely to want to buy their bonds or lend them money.

It appears to me that the great danger lies in the fact that commerce has been largely

(Continued on Page 8)

Wanted---A Great Religious Emotion.

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

R have been reading lately one of the most thought-provoking books that I have read in many a day, "The Science of Power," by Benjamin Kidd an eminent British Sociologist. Some day I shall give our readers the message of this book against Darwinianism. Concerning this book Professor Giddings says: "The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperiled Western civilization, and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization."

The underlying thesis of the book may be stated in the author's own words, "The great secret of the coming age of the world is that civilization rests not on Reason but on Emotion. . . . It is the control of emotion, not the absence of it, which is the mark of high civilization . . . other things being equal the higher and more complete the individual or the people, the higher and more complete the capacity for emotion. *The emotion of the Ideal is the supreme principle of efficiency in the collective struggle of the world.*"

Passing now from the realm of Philosophy into the Religious let us say:

1. That the greatest need of the church and the world is *the awaking of a great Religious Emotion.*

Let it be remembered that Religion is not simply emotional—it is reasonable, intellectual, moral but it is nevertheless a great emotion and the great men who have stirred Christendom through the centuries have been not only great thinkers like Paul and Augustine, great theologians like Athenasius, Arminius, Calvin and Watson, great scholars like Luther and Edwards and Wesley but they have also been great emotionalists and the great evangelists have been legitimately called great emotionalists. Such was General Booth of the Salvation Army, Whitefield of the Wesleyan Revival and Moody and Inskip of later days.

The Church is dying for want of a healthy heaven-born emotion. The present flood of skepticism brought into the church by the critics and the New Theology preachers have put out the fires of holy emotion and we have churches by the thousands absolutely dried up as touching religious feeling, and pulpits by the thousands in which preachers make it their business to suppress everything like religious emotion. The fires have gone out; there is no stir, no life, no sensation, but coldness, formalism and death. Death reigns not life; the form is there and the letter but the Spirit of the Lord has been grieved away.

Some years ago in one of the church Advocates the editor said some plain things about the pulpit in the following language:

"Hundreds of American pulpits practically are mere lecture-platforms, whereon speakers essay an alleged gospel that invites men to better lives, but dares not proclaim God as the exclusive sanctioning authority. A sad number of pulpit speakers consciously or unconsciously seem to have taken merely human contracts to entertain their audiences, rather than warn, instruct, challenge, and often rebuke them in God's name. Many pulpits omit to announce the incomparable sovereignty of God over men. The arrogant assertions of the preachers who proclaim a

RELIGIOUS EMOTION.

Methodism began with a holy emotion. John Wesley's conversion took place at quarter to nine March 24, 1738. He says of it: "I felt my heart strangely warmed." That holy fire started thousands of fires in England and America.

Wesley writes in his Journal: "I preached at eight on that delicate device of Satan to destroy the whole religion of the heart—the telling men not to regard frames or feelings but to live by naked faith; that is, in plain terms not to regard either love, joy, peace or any other fruit of the Spirit; not to regard whether they feel these or the reverse; whether their souls be in a heavenly or hellish frame."

It is said that when Phrynichus, the Athenian poet, brought upon the stage his drama of the Capture of Miletus the whole audience burst into tears. The loss of Miletus was a bitter one to Athens, and they made a law that never again should the piece be brought upon the stage.

It was the remark of an actor many years ago that the difference between actors and preachers was that, they, the actors, made their fictions appear real to the people, whilst preachers acted as though their truths were fictions.

Preaching that does not move people to repentance and tears, to contrition and consecration, to humbleness and holiness, is not up to the New Testament standard. It was said of the apostles that they preached the Gospel with the Holy Ghost sent down from heaven. Holy Ghost preaching always moves.

"To work up a revival is to try to save men by mechanics. The heaven-sent man draws down a revival, which saves men by dynamics. The gospel of mechanics is a cumbersome, costly machine. The gospel of dynamics, 'power from on high,' without machinery and guarantees, goes straight to the heart and accomplishes that for which it is sent."—Jones of Wales.

'new' theology seem to have shaken the godly confidence of many other pulpits, and an apologetic, deprecating, and altogether uncertain sound issues from trumpets that should summon man in the name of a God who has never ceased to reign in Israel."

Speaking of the same thing, a woman of high literary attainments recently said, as she returned from church with an aching heart:

"After working with books all the week I go to church fairly hungry for something nourishing: for while good literature furnishes mental food, there is no soul food that compares with the old Gospel plainly preached. This is what I want, but what do I get? Quotations from Browning, quotations from Lowell, quotations from Thoreau ad nauseam. Metaphors and similes are crowded upon each other, political questions are discussed, the published views of mush-room writers are dilated upon, and a few moral platitudes bind the whole together."

In order to kindle a new and vital and great Religious Emotion the pulpit must get back to the great soul stirring truths of the Gospel.

In a soul-stirring message the Methodist Bishops of a former decade called upon Methodist preachers to preach a vital gospel. They said to the preachers:

"We must emphasize the old and essential doctrines of the Bible. We must exhibit sin as the one thing which God hates, which overwhelms the unrepentant sinner in irretrievable ruin, against which the ocean of God's wrath flows forever like a shoreless sea of fire, from which there is but one escape, and that through faith in Jesus Christ. Men must be made to feel that they are lost and need salvation. They must be made to confront the judgment bar of Almighty God. They must know that a pardoning Savior is

only for penitent sinners. The old gospel that has made its way through all the brutality of heathenism and through all the conceit and pride of skeptical philosophy for nineteen centuries, has not lost its power. Give it a chance."

2. In order to bring on a Revival of holy Emotion there must be kindled new fires in the minister's heart..

Perhaps we cannot better elaborate this thought than by inserting here that thrilling experience of one of the great Emotionalists of the Welsh pulpit.

Christmas Evans, the great Welsh preacher, tells how he lost the fire and its effect upon him and then how he regained it. He says: "The Sandemanian heresy" (a kind of religious ice plant—a type of religion which saw nothing good in churches or preachers or people except they bore its stamp) "affected me so far as to quench the spirit of prayer for the conversion of sinners, and it induced in my mind a greater regard for the smaller things of the Kingdom of heaven than for the greater. I lost the strength which clothed my mind with zeal, confidence and earnestness in the pulpit for the conversion of souls to Christ. . . . Sabbath nights, after having been in the day exposing and villifying, with all bitterness, the errors that prevailed, my conscience felt as if displeased and reproached me that I had lost nearness to, and walking with God. I had been robbed to a great degree of the spirit of prayer and of the spirit of preaching."

He now tells how he got back his fire. "I was weary of a cold heart toward Christ and his sacrifice and the work of his spirit—of a cold heart in the pulpit, in secret prayer and in the study. On a day ever to be remembered by me as I was going from Dolgelly to Machipilleth and climbing up towards Cadair Idris I considered it to be incumbent upon me to pray, however hard I felt my heart and however worldly the frame of my spirit was. Having begun in the name of Jesus I soon felt, as it were, the fetters loosening and the old hardness of heart softening, and as I thought mountains of frost and snow dissolving and melting within me, I felt my whole mind relieved from some great bondage; tears flowed copiously and I was constrained to cry out for the gracious visits of God by restoring to my soul the joys of his salvation; and that he would visit the churches in Anglesea that were under my care. I embraced in my supplications all the churches of the saints. This struggle lasted for three hours; it rose again and again, like one wave after another, or a high flowing tide, driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body, soul, gifts and labors—all my life—every day and every hour that remained for me; and all my cares I committed to Christ. Thus the Lord delivered me from being carried away by the flood of Sandemanianism. In the first religious meeting after this, I felt as if I had been removed from the cold and sterile regions of spiritual frost into the verdant fields of Divine promises. The former striving with God in prayer and the longing anxiety for the conversion of sinners which I had experienced at Leyn were now restored. I had a hold on the promises of God."

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PREJUDICE.

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



THIS is a term that has a wide, common usage, with many applications; but primarily, it is a legal word, and belongs to court rooms, trials, judges, juries, etc. When analyzed, it is found to be a compound word, or rather it is made of two latin roots: *prae*—before, and *judicium* judge; literally, passing judgment before the merits of the case are known.

We cannot get to the heart of the meaning of this word, without an imaginary court scene; the judge, jury, attorneys, and witnesses; witnesses eager to give imaginary and heresay testimony. The accused is not present, and there are no witnesses for his defense; and no attorney to represent him. The case is tried and the verdict is rendered by a unanimous vote of the jury, and the judge pronounces the sentence. But it does not end here; the penalty, either hanging, life imprisonment, or eternal ostracism—depending somewhat on circumstances—will be metaphorically executed.

This seems to be a rather heartless, cold-blooded proceeding; but it is exactly what takes place in the mind and heart of men and women—even though they profess a respectable state of grace—when they assume an attitude of dislike or unbelief regarding another individual about whom they have a distorted or partial information. "Why dost thou judge thy brother, or why dost thou set at naught thy brother?" Nowhere in God's Book are men authorized to pass judgment on their fellowmen; much less to pass prejudicial judgment. "Judge not, that ye be not judged, and with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." Yet how few there are who do not assume the royal dignity of high sheriff, judge, jury, and witness against their fellow beings. Even those who are chosen or elected to the position of judge, must always be confined to an interpretation of the law, as based upon the evidence. Both sides must have an equal show. Court verdicts can be set aside when these conditions have not been met.

No man is allowed to act as judge or jurymen in a case, when it can be established that they are in any sense *prejudiced*. Cases are sometimes thrown out of court, and verdicts reversed by higher courts, when it can be established that prejudice had contributed to the verdict.

In the every-day affairs of life, prejudice is like the unregenerated heart—"deceitful above all things and desperately wicked; who can know it?" No man is conscious of a twist in the heart so cruel and unchristian as that of prejudice. Like covetousness, it may eat out the vitals and dry up the springs of truth and justice, and we be not aware of its presence. It is quite easy to persuade ourselves that we are "not at all prejudiced," but our attitude of mind is an honest estimate based upon justice. The heart is so treacherous that we can think unkindly about an individual until we may arrive at the conclusion that nothing short of hanging will meet the demands of justice. This self-appointed judge and jury, enthroned in the soul, we believe to be a kind of *divine right*, and that all such opinions and verdicts are given, like the Pope of Rome sitting *ex cathedra*; therefore, this divine right is also weighed down with infallibility. The Pope is infallible only when sitting *ex cathedra*.

No one is conscious of this blinding, corroding power of prejudice; no one is able to comprehend how utterly such a passion blights and withers every impulse of charity and generosity. It sees black; there are

no lights among the shadows. The most sublime music reaches the ear as jarring discords; the eloquent message or sermon only maddens and harasses the impulses of interest and appreciation. Prejudice can so de-tone the voice of truth, until its receiving is like a cry sounded against an adamant wall, from which there abounds not even an echo.

Prejudice veils the soul and shuts out every gleam of light; it lives in a realm of impenetrable midnight. It is deaf and blind; it has ears, but hears not; eyes, but sees not. It dons in self-righteousness, and knows not that it is poor, and blind, and naked.

The essence of prejudice, according to the dictionary, means harm and mischief for the object to which it is directed. It is a twin sister to Malice, a-forethought, which when fully established in relation to a crime, marks it as first degree, and punishable with the extreme penalty. Prejudice is one of the black broods of evil vultures, hatched from the vilest egg of carnality. It has many degrees of severity, depending upon the character of the possessor; but wherever found, and by whomsoever manifested, it reeks with cruel hatred.

This evil thing is no respecter of person or position. It is found to exist between nations, races, communities, clans, religions, denominations, and churches, even in localities where all else should be equal. It is hydra-headed, and is often seen among professional men, artists, ministers, and members of the same faith and order. Astonishing statement, but true.

Who has not seen its ugly face in bitter rivalries and jealousies even among Protestants; then the race hatred between Jews and Gentiles, Catholics and Protestants. We learn from history that cruel fanaticism and priestly intolerance touched the flame to the fagots at a million stakes, and were responsible for the inhuman tortures of the gallows, gibbets, and other instruments of martyrdom. But the dark background, the stage setting of that "Devil's Millennium," called the Dark Ages, was *prae-judicium* with full power to act. What prejudice does now, metaphorically, the church in the Dark Ages did actually.

There is but one remedy for this as well as all other creatures of the carnal heart—"the fountain that was opened in the house of David for sin and uncleanness." Will worship and ritualism can never reach down to the depths of this iniquity; it will require the full merits of the Blood. He came to destroy the works of the devil. However, it will take sincere prayer, consecration and heart searching to locate this serpent of the pit.

Among The Whistling Pines.

MRS H. C. MORRISON.



LEAVING Louisville, Ky., Feb. 7, we reached Miami, Fla., Saturday night about 10:30. It was real winter when we left Kentucky and as the train sped onward it was a degree of satisfaction that we would soon be in the sunny clime of Florida among the blooming flowers and whispering pines. We found, however, that on alighting from the train at Miami that a winter coat was very comfortable, as the cold breeze had followed us, even to this balmy, southern city.

We find that Miami has had the greatest number of tourists in her history, it being

estimated that some 100,000 are in attendance at this time. The city builds beyond one's imagination. Three years ago when I was here there were some 45,000 population, now they claim about 65,000, which does not include the suburban subdivisions which will soon be taken into the city proper, and the population will approximate 100,000. When we remember that it was only about 26 years ago that the first house was erected here it will give one an idea of how the people have flocked to this clime where God's sunshine is at a premium, and right well the real estate dealers have learned to profit thereby. We are told that in one subdivision there were forty-two houses erected in forty-two days, and in this same subdivision, which two years ago was a vast palmetto grove, has some five hundred houses already erected on it. No wonder that this is called the "Magic City," for it has certainly sprung up like magic the past quarter of a century.

We were fortunate to have been here at the time the great Bible Conference was in session, and had the privilege of hearing Dr. Straton, of New York, deliver six splendid lectures on evolution. Then, Dr. Bingham, of Toronto, Canada, gave some strong lectures on the "Crises in the Christian Life," also a series of lectures by Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, and these men were followed by S. D. Gordon, the "Quiet Talk man," with some very helpful and thought-provoking subjects delivered in his quiet, fascinating style. We are sure that many were refreshed by the expositions of the word as brought by these able men from time to time.

We also had the privilege of attending church at our Trinity M. E. Church, South, on Sunday and hearing Bishop W. N. Ainsworth, who always brings a message full of truth and comfort. Although not well, he dug deep into the truth of God's word and gave us meat in due season. Bishop Ainsworth reminds us of the old-time gospel preachers who shunned not to declare the whole counsel of God, and held up a Christ mighty to save to the uttermost.

We are enjoying our rest, but we are endeavoring to keep up our correspondence and feed THE HERALD machine which grinds up the grist very rapidly. We shall not be able to remain long here but realize that even a short respite from one's routine greatly refreshes and stimulates for better work in the future. Dr. Morrison has promised to preach twice here and twice in Jacksonville enroute home, so he is not forgetting to make full proof of his ministry while on the wing. He is much rested by the change and is hoping to get through the year without any depletion of strength.

We find people everywhere who read and love THE HERALD, and are kind enough to say they enjoy it and it does them good. It is our desire to make it the bearer of blessing to each one who reads it, and that it may be the means of stimulating their faith in the days of unrest and unbelief when the evil forces seem to be determined to destroy the faith of every one who will be foolish enough to follow their pernicious ways. Let us watch and be sober, remembering that Satan goes about as a roaring lion seeking whom he may devour; and this lion is sometimes clothed in beautiful garments and wears a smiling face. But ye which are spiritual will be able to discern the false and cling to the true.

On account of an extra good buy of a very large quantity of Smith and Peloubet's Bible Dictionary, we are offering this book at a very special price of \$1.25 postpaid.

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STUDIES IN THE PSALMS

By DR. J. GREGORY MANTLE

No. I.

STEPS INTO THE ROYAL CHAMBER OF REST.

Psalm 37:1-7.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity." (ver. 1).

This may be called the "Fret not" Psalm. The exhortation occurs three times (verses 1, 7, 8). In the eighth verse the Standard Version reads: "Fret not thyself, it tendeth only to evil-doing." The world is full of anxious, worried people. Look at the faces of the people you meet, and see how wrinkled, burdened, and care-worn they are. One of the Puritans quaintly describes a man who was always complaining by saying: "He was sick of the frets." Multitudes today are sick of the same ailment. Fretting accomplishes nothing, it only heats the bearings, it does not generate steam. When the axles get hot the heat is not a help but a great hindrance. The best contribution the axles can make to the progress of the train is to keep cool.

Let us note in this psalm the steps into the Royal Chamber of Rest. That is the place of deliverance from fretfulness and care.

I. COME WITHIN DOORS.

"Fret not thyself." Don't hunt the wild beasts of worry and discontent. Come within doors, and enter into the Chamber of Rest. Leave fretting and fuming to those without. Anxiety is heathenish, said Jesus. "After all these things do the heathen seek; for your Heavenly Father knoweth that ye have need of all these things." (Matt. 6:32). We may well pray to Him:

"Take part with me against these doubts that rise
And seek to throne Thee in far distant skies!
Take part with me against this self that dares
Assume the burden of these sins and cares!"

Fretfulness is a threefold sin; it is a sin against yourself, a sin against others, and a sin against God. "I dare no more fret," said John Wesley, "than curse or swear. To have persons at my ears murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things well." The man who is full of complaints is a man who hangs his harp on the willows, and by his attitude passes a vote of no confidence in the Divine administration.

2. THE FIRST STAIRCASE.

"Trust in the Lord and do good." (ver. 3). The word "trust" is sometimes translated "careless." "Be care-less in the Lord." Instead of carrying a load of care, "cast all your care upon Him who cares for you." Do with your load what you have seen the loaded wagon do; dump it. This is not a carelessness which puts a premium on activity or paralyzes doing. It is, on the contrary, a trust that inspires activity and prompts to diligence. One of the best remedies for fretfulness is to try to make someone happy; to get your shoulder under a load that is crushing some over-burdened one, "do good."

Another step brings us to

3. THE ROYAL DINING-ROOM.

"So shalt thou dwell in the land, and verily thou shalt be fed." (ver. 3). The Lord does not promise us luxuries, but He does say: "Thy bread shall be given thee and thy water

shall be sure." A young girl in Scotland was accustomed to call upon a dear old saint for her contribution to the work of God. She was in very straitened circumstances, and no one knew how she existed; but she would have been greatly grieved had the collector passed her door. One day, when the collector called, Betty was sitting at her tea. As she rose to get her widow's mite out of the cupboard, she threw her apron hastily across the tea-table. With girlish curiosity, the collector lifted the apron to see what it concealed. She found that the hidden cup was filled with water. "Why, Betty," she cried in her astonishment, "it isn't tea you've got here, it is nothing but water!" "Ah, my dear," said Betty, "it's just water, but He makes it taste like wine." The fare may be plain, and not over-abundant, but our Heavenly Father will keep His promise, "and verily thou shalt be fed."

"He daily spreads a bounteous feast,
And at His table dine,
The whole creation, man and beast,
And He's a Friend of mine.
Yes, He's a Friend of mine,
And He with me doth all things share;
Since all is Christ's, and Christ is mine
Why should I have a care?
For Jesus is a Friend of mine."

Next door to the Royal Dining-Room is

4. THE ROYAL TREASURY.

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." (ver. 4). Our desires will be His desires if we delight in Him. Beware of vulgarizing these words to mean that if we are good He will give us the earthly blessings we wish. Sometimes He will give them and sometimes not.

"Good, when He gives, supremely good,
Nor less when He denies;
E'en crosses from His sovereign hand,
Are blessings in disguise."

"This is the confidence that we have in Him; that if we ask anything according to His will, He heareth us; and we know that if He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (1 John 5:14, 15). A wealthy business man was going to Europe. Before leaving, he put a blank check-book into the hands of his minister, with permission to draw upon his account, not only for his ordinary benevolences, but for any special objects that might need financial aid during his absence. What an illustration of confidence! Has our Heavenly Father similar confidence in us? He will have if we delight in Him, and we may use the blank check-book without any misgiving. "He shall give thee the desires of thine heart." "My God shall supply all your need according to His riches in glory by Christ Jesus."

There is only another stair to climb and we are in

5. THE UNDRESSING ROOM.

"Commit thy way unto the Lord." (ver. 5). "Roll thy way upon the Lord," the margin reads. Take off thy dusty garments, and be at peace. Has your way been a disappointing one? Commit it to Him. Is tomorrow your anxiety? Roll it on Him. In the room of one of my friends hangs this motto: "Today is the Tomorrow you worried about Yesterday." Throw aside all your garments of care. You cannot bear your burdens alone. You grieve the loving heart of Jesus every time you attempt to do it. Tell him all.

"Thy heart's unspoken pain He knows,
Thy secret sighs He hears full well;
What to none else thou dar'st disclose,
To Him thou mayest with boldness tell;
He is not far away, but ever nigh,
And answereth willingly His childrens' cry."

Now we have come to

6. THE CHAMBER OF REST.

"Rest in the Lord, and wait patiently for

Him." (ver. 7). Luther's translation is very suggestive: "Be silent unto the Lord, and let Him mould thee." He cannot mould the restive, fretful heart. The clay must be passive before the potter can fashion it. Be still and wait. Wait patiently for God's clock to strike. "He never is before His time, and never is behind."

"Though long His promised aid delay,

At last it will be surely sent:

Though thy heart sink in sore dismay,

The trial for thy good is meant.

What we have won with pains we hold more fast,

What tarrieth long is sweeter at the last."

Finishing Up on the East Coast

Wm. H. Huff.



finished up my work in Uruguay and got back to Buenos Aires the 3rd of January, the same night we had a big rally with the Salvation Army in this city.

They have ten Corps, three mens' and one womens', and Children Institutions, also a publishing plant where they publish three papers with a fortnightly circulation of over twenty thousand copies, which is, I believe, the largest evangelical paper circulation in Spanish speaking countries. The officers were a fine lot of men as I have ever met. The note of full salvation is not strange to them, so we had a glorious service together. The hall was packed, the band played, and we had everything but a dry time. Staff-Captain Palaci, the Editor of their papers, who is a native of the country, knows English and has the experience of full salvation. He knows how to interpret and get the truth to the people. It makes all the difference in the world when the interpreter has the experience and knows what you are talking about. On my next trip down I am hoping to be able to give to the Army a week or ten days in their different Corps, with my good friend Palaci to interpret.

We ran down to Azul, a city of forty-five thousand, where the Missionary Alliance have the only Protestant work in the city. We gave them five days and they brought in twelve or fourteen of their workers and we had a very fine meeting. There were some real cases of seeking and finding in these services. They had some good personal workers and just as soon as they would see some one convicted they would get hold of them, pray with them and instruct them and lead them into the experience.

The Missionary Alliance is doing a good work in Azul. They have a nice church, a good Bible School and they are carrying on a tent campaign about all the time. Brothers Barnes and Powers, two young men from the States, are in charge and they are doing a real Evangelistic Missionary work. I greatly enjoyed my stay with these brethren and have promised them that on my next visit I will also give them some more time. Staff-Captain Palaci took advantage of his vacation by going with us to Azul and serving as an interpreter.

Continuing my journey South I spent two days in Bahia Blanca, one of the largest port cities of Southern Argentine. We have a good Methodist work there with a couple of workers and two or three churches. I was to give them three services, but we were rained out one, so only had the privilege of speaking to them twice. The people were interested and seemed hungry for the Gospel. I regret being so limited for time in places like this, but what can a man do when he has so many places to visit and only a few months to do it in.

Hurrying back I reached Buenos Aires in time for the opening of the East South

American Conference on January 16th. The Conference, which includes the Republics of Uruguay and Argentina, composed of about forty native preachers besides the English Missionaries and Teachers, was held in the American Church and Bishop Oldham was with us. The personnel of the Conference is good, some of the sessions were tense but the Christian spirit pervaded and came to a very fine and satisfactory closing.

I was privileged to speak eight or ten times to the pastors and missionaries. They showed me every courtesy, they received my message kindly and I believe we are making real gains. I have faith and hope for bigger and better tomorrows for our whole church in this East Coast.

My relation to this work has been that of Conference Evangelist, but at this session they gave me the whole area which includes Bolivia, Chile, Argentina and Uruguay, and perhaps after the General Conference we may annex Peru and Spain. The work down here has taken on such interest and proportion that it looks like I will have to come oftener than every two years, and stay longer.

This finishes up my work on the East Coast for this trip. During my stay I have spoken seventy-eight times in seventeen different churches and centers. God's blessing has been ours and we are grateful for the privilege of having some little part in the work on this needy field. In a few days we start across the Continent for Chile.

What is at Stake in the Present Contest? — Everything.

Rev. Harold Paul Sloan, D.D.

WHAT CAN WE DO IN THE PRESENT CHRISTIAN CRISIS?

The answer is four-fold: First, Remember that the Church is more than 90% sound. Second, as members of the Church know for ourselves the facts. Third, as preachers preach essential Christianity and discriminate it from current liberal confusions. Fourth, secure through the General Conference a fully positive Christian leadership both executive and editorial; and an absolute standard course of study.



WHAT can we do in the present crisis? Some people say, do nothing and wait for current confusions to right themselves. This opinion is not informed. There has never been a wrong righted that was not righted through some human agency. The corruption of paganism was cleansed through the witness of the Apostolic Church. The conflict was won against Agnosticism by the writings and preaching of courageous Christian thinkers and leaders. The overlaying accumulation of superstition that had made Christianity ineffective in the middle ages was swept aside by the sacrifices of Wycliffe, Huss, Savonola, and by the vast and heroic activities of Luther, Calvin, Knox, Cranmer, Ridley and the rest. The prostration of English Christianity, brought about by the influence of Deism, was terminated and the English Church revitalized by the writings of Bishop Butler of Durham and the evangelistic and controversial preaching of the Wesleys and their assistants. It is the will of God that we should build his purpose with him. He works. He works with almighty power. But he ever waits for man to share his working. If we want to pass on to the generations beyond the priceless treasure of Christ we must face intelligently the present confusion of thought and take counsel to defeat its designs.

What shall we do? First of all, we must not get into a panic and think or say extravagant things. We are in the midst of a great crisis. We are in the midst of a greater crisis than the Protestant Reformation. Modernism is seriously affecting every branch of Protestant Christianity. It is in our colleges and theological seminaries, it is promulgated through our publications, it is preached in many of our pulpits, there is every reason to believe that the executive and editorial leadership of the Churches is partly in its hands. These are facts. They are serious facts. But there is no occasion for panic. The Church is ninety percent sound. The overwhelming mass of the common people still believe in an authoritative Bible, a glorious Trinity of God, the incarnation of the Eternal Son by the womb of the Virgin, his Atonement for sin, his taking again his body on the third day, his ascension, his return, Justification, Regeneration, Sanctification and Glorification. There are pulpits that do not preach these doctrines. There are pulpits that preach against these doctrines. That there are any such is sad enough and serious enough; but more than ninety percent of the preachers are still true to their ordination vows, and still preach the Gospel of the Christian centuries. The crisis is doubtless upon us, but if we act promptly and intelligently everything can be saved, and the very contest will result in a new emphasis upon those fundamental saving truths that have been from the beginning our most precious inheritance.

The old saying runs, knowledge is power, —and knowledge is always and everywhere power. Those who would preserve essential Christianity, the faith of the Christian centuries must definitely know both what it is and what it is not. The present Modernist crisis could not have crept upon us so unobserved, and have gained so strong a position in the Church had we not first neglected doctrinal preaching and thinking. The decades that belittled theology were followed by decades that denied faith. The late nineties said: It does not make any difference about doctrine, let us have practical preaching. The early teens of the next century said: The old doctrines are not true. The Church is today being robbed of her treasure because she first became careless of it. If we would recover the situation we must begin at once to know the historic Christian doctrines, and to discriminate them clearly from modern perversions. We must know what is behind the Shorter Bible, and what is behind current attacks upon the Virgin Birth. We must recognize the difference between praising Jesus as the first of teachers, and worshipping Jesus as God. We must discriminate between the modernist salvation by service and the great doctrine of Justification by Faith alone. We must distinguish the Bible as the greatest human book and the Bible as God's supernatural revelation. Most Modernists are sophists who use words as much to conceal ideas as to express ideas. We must know their position as accurately as we do our own faith. We must know what they mean by the Divinity of Jesus and how it differs from the Church's faith in him as God. They mean simply that Jesus is the best expression in human nature of what God is and of what he has always meant by a man. We mean that Jesus is God himself, the Second person of the glorious Trinity incarnate in human nature. We must know these things, we must know the whole sweep of our faith and of the current confusions and denials of our faith. We must become readers of Keyser's Contending for the Faith, or Machen's Christianity and Liberalism, or Fitchett's Christ and Criticism. We must become again Bible readers who know the sacred text. We ought to own as our fathers all did before us a set of commentaries that will help us understand its meanings.

Knowledge is power. Modernism cannot deceive or beguile an intelligent Church.

Then again, we must have a revival of doctrinal preaching. We must encourage deep, strong fundamental sermons. We must do our best to promote this generally. Nor should we be afraid of the controversial in preaching, provided its spirit is ever Christian. Controversy did not hinder the rise of Methodism. Our fathers disputed with Calvinism, and won penitents to Christ at the same time, and through whole decades. Religion is not harmed by the flame of controversy, but it is blasted by the least breath of insincerity. Nearly every creative epoch in Church history has been controversial. Paul was a controversialist, all the Church fathers were controversialists, the mighty German Reformation (the greatest single century in Church history) was controversial in the superlative degree. Let us have doctrinal preaching, that, in a spirit of love, stands Christian faith out clear and boldly against the background of modernist error and unbelief. Let us have preaching upon the Trinity, upon the personality of God, upon the Incarnation, upon the ministry of the Holy Ghost. Let us have sermons upon the Fall of Man and Depravity, upon the Atonement, Justification, Regeneration, upon the resurrection of the body. Let us have sermons upon the future life, upon Judgment, Heaven, Punishment. Let us have clear sermonic discussions of Evolution that will distinguish the general idea of increasing purpose from Darwin's repudiated hypothesis; discussions that will make clear the reality of the theological, theistic, the supernatural, and that will show the necessary bounds for Christians of the evolutionary idea. If the Church is to hold its place of leadership it must ever be intellectually abreast. It need not agree with current thought, but it must be a master of current thought and intellectually abreast. It is not the money in our vaults that builds civilization, it is the money that is passing from hand to hand out in the busy marts of trade. Similarly, it is not the unconfessed formularies of faith that make a Church Christian and effective but its actual preaching and teaching emphasis. We must bring back again the sturdy doctrinal emphasis of earlier years.

Finally, we must see to it that the General Conference gives to us a Christian leadership that is fully and positively Christian both in the executive and editorial offices. We must have a Christian course of study. The educational program that provides for the training of three thousand of our ministers is the chief educational undertaking of the Church. The law requires that Christian books only (books in full and hearty accord with those doctrines and that outline of faith established in the constitution of the Church) shall have a place in the courses of study. This law has been overlooked or defied, we will not say which. The General Conference must find some way of making it effective. The General Conference should give to us editorial leadership that is intelligently, positively, aggressively for the Faith of the Church. Every publication in Methodism should be expressive of the point of view that is authoritative in Methodism. Methodism was organized to promulgate the Faith defined in its Articles of Religion, it was not organized to promulgate any private opinions subversive of the Faith so defined. Protestantism needs no other weapon to defend its Faith than the leadership of a press that is devoted to that Faith. With editorial and executive leadership that is intelligently and aggressively true to the Faith established among us, a decade will be almost sufficient to uproot Modernism from our universities and pulpits and to re-establish our beloved Church upon the unchanging Christian foundation, —Jesus Christ, the same yesterday, today, and forever.

Here a Little and There a Little.

"Quartus, a Brother."

A strange, tender, worshipful feeling possesses me whenever I am in a strange city and into my room comes the melody of some Christian hymn played by a Salvation Army band. The penetrating tones of the cornet with the supporting instruments seem to be able to cut through the noise and jangle of the streets and find their way through closed hotel windows and walls, and they doubtless have stirred memories and started tender thoughts in the heart of millions of whom the Salvation Army never knew. Only occasionally do I attend a Salvation Army street meeting, for I have been so frequently disappointed in them, but I thank God for what good they do and for the unknown influence that their music carries to thousands like myself, who alone and lonely in some great city long for some touch of worship and God. The Army has made great use of popular tunes, and maybe that is all right, but could they know how the strains of "There is a Fountain Filled with Blood," or "What a Friend we have in Jesus," for instance, have reached the hearts of unknown men and women, who raised a window or silently listened to the well-known music, and have been helped and blessed by such melodies, they would use less of the jingly popular airs and more of the grand hymns of the church.

Much criticism has been passed on the Army of late years. Maybe they have not been as modest, as free from mercenary passion, as zealous for the salvation of men, as free from worldliness, as in their earlier days, but there is still much to appreciate in the great movement that, under God, William Booth and his wonderful wife gave to the world. It would seem evident that any movement which can produce a Col. Samuel L. Brengle must not be totally bad. Any organization which keeps going in every corps a definite holiness meeting each Sunday morning is not completely gone from the favor of God.

Thousands will stand in the judgment and give God praise for the kind and gentle but practical ministries of this world-big company of Christian workers. May God bless and use them more and more to save the poor and the outcasts, the people for whom the churches do so little.

Preachers and Promises

Rev. E. E. Shelhamer.

IF all people who ought to be free from breaking promises, a minister of the Gospel ought to be the last. Of course there are times when sickness or some other unavoidable circumstance over which no one has control, may prevent the keeping of an engagement. But we are speaking now of willfully or carelessly disappointing others. And how can this be done?

1. *By deliberately planning more work than is possible to perform.* We personally know evangelists and singers who engaged their services for a camp meeting and then in the meantime promised to assist in another meeting which lapsed into the former one two or three days. Not only so, but they did this without consulting the first committee to see if it were agreeable. Worse, if they mentioned the second engagement at all, they waited so long that the committee did not have time to secure another man, hence were compelled to accept the first engaged worker. In addition to all this some of those covetous tricksters insist on full pay though they have not been in attendance the entire time.

Now brethren, what kind of holiness do we call this? Why not call it the same in ourselves, that we do when we are "skinning" money-grabbers from the pulpit—dishonest. One evangelist disappointed three camps at the last moment this last summer, apparently because he could accept larger calls. But is this according to the spirit of the Golden Rule?

2. *By borrowing and not paying promptly.* This inconsistency seems to be widespread. If it were not so wicked it would be pathetic the way some preachers can honey around a simple-hearted old man or woman who has a little money and by some hook or crook make a poor mouth and borrow "a few dollars." Then when it comes due forget all about it. Of course, if the lender is magnanimous and can spare it, he does not press the claim, hence it is never paid. But think of it! We know cases where pleading letters were written requesting a settlement, or at least part payment, but all in vain. And all this time the evangelist was riding around in pullmans and eating in "diners." Is there any hope for such a man?

For twenty-five years, the writer has been a publisher and handled many books and Bibles besides his own publications. It is certainly sad to know how few ministers keep their word and pay on, or before the date they promise. It is very, very seldom that anyone ever calls our attention to the thought that perhaps he owes something. With most men (including ministers) we must send several statements before the account is closed. Some are behind for ten or more years from five to fifty dollars and not the least effort is made to settle. It would seem if these big-mouthed fellows had a spark of self-respect, they would at least write a card once a year saying that sickness or a large family made it impossible to cancel the debt.

Sometimes, it is a grocery or coal bill. But why should a man let an old account stand unheeded, while he goes off to another store and pays cash. He proves his dishonesty by evading such places where he is likely to come face to face with those he has wronged. Meanwhile, he is found in some other religious meeting, talking or shouting as big as you please. He seems to have money for nice clothes and good things to eat, but none with which to pay on old debts, or pledges made at dedications and camp meeting.

Say, brethren, the time has come when there must be a mighty revival and reformation along the line of keeping promises and paying debts. Get the preachers straight and you will get the people straight.

The Council of Hades.

Rev. H. J. Zelle, D.D.

CHAPTER VI.

THE NEW EVANGELISM.

IT is not surprising that such men as composed the Council of Hades, and received their inspiration from its invisible President, should ignore the spiritual in their control of the machinery of the Church which they had captured and were using for their own purposes.

They decided that something must be done to increase the membership of the Church, and that the new members must be in harmony with them and their plans. They knew that "twice-born" men and women would hinder, rather than help them, and adopted a substitute for the old-time Spirit-inspired revivals, in which persons were convicted of sin, and after sincere repentance, were justified by faith and regenerated by the Holy Spirit.

A call was made for a ten per cent increase in membership, and this was to be secured within a specified time. How this was done

in some churches may be seen by this concrete illustration. A young pastor made the desired pledge and prepared a thermometer graded up to one hundred, which was greatly in excess of his quota, but he was anxious to excel. He had recorded twenty-five converts upon it when one of the leaders of the movement preached for him. An after meeting was attempted but there was no response. At the close of the service the visiting minister asked a girl of twelve years, if she were a Christian. She answered in the negative. He asked her if she desired to become a Christian, and she answered flippantly, "O, I don't know." The minister confessed his embarrassment at the result of his approach and, following the line of least resistance (though former President Harding had truly said, "Following the line of least resistance makes rivers and men crooked") and anxious to end the conversation, he asked if she wished the pastor to pray for her. "He may if he wants to," was her reply. The pastor was called and after a brief conversation with her went to the thermometer, advanced it one degree and loudly announced, "another enlistment for Kingdom service," although there had been no evidence of penitence or pardon; for these were considered the products of excitement and unworthy of these intellectual times.

In former days men cried with the publican, "God be merciful to me, a sinner." Now they are taught that there is more of the human than of the Divine in the salvation of the soul. Lewis S. Chafer has truly said, "There is a vast difference between an individual supplicating God to save him and one supplicating God to help him save himself. The latter is a natural part of the satanic plan and has no promise of the divine favor upon it. All such religious exercise, though full of the outward forms and deep sincerity, leaves its moral aspirants doomed, alike with the most degraded, to an everlasting separation and banishment from the presence of God; 'which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgences of the flesh.' Such prayer and religious practice do not really place the saving work in the hands of God, but mockingly ask him to give his sanction and assistance to that which wholly dishonors and really disregards him, and which is also both unreasonable and impossible."

And while the work of reformation was substituted for God's plan of regeneration, without which man "cannot enter the kingdom of heaven," and as there were added to the Church daily men and women who had no inner experience of salvation, but had pledged themselves to kingdom service, such as unregenerated persons cannot render, the invisible President shouted aloud for joy.

Sermons for the Times.

This book of sermons carries the proper title. The themes discussed and the thought advanced belong to today. The warblings, the exhortations, and the suggestions are practically for the times and conditions in which we are living. The book has had a phenomenal sale. A new edition is just from the press. It is selling rapidly. The price is \$1.00. Write to The Pentecostal Publishing Co., Louisville, Ky., enclosing a one dollar bill. You will find this book interesting and helpful in many ways.

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EVANGELISTIC REPORTS

REPORT.

Dr. S. A. Danford, of Eugene, Oregon, with his singer, Andley Brown, held a great meeting recently in the First Methodist Church in Wenatchee, Wash. This is one of the largest churches on the Coast, having upwards of twelve hundred members and a thousand in the Sunday school. Dr. Danford was at his best and attracted great crowds twice a day. Many were saved and sanctified and the altars were filled many times. The pastor, Dr. Robert E. Smith, will receive a large class of young people into the church.

COLLEGE CORNER.

"I was never in a revival before that was so free from sensationalism and so full of solid spiritual food." So said one of the prominent laymen of the College Corner M. E. Church in the closing moments of our recent campaign at that place.

College Corner is located exactly on the Indiana-Ohio state line about fifty miles north of Cincinnati. We found this church of 400 members in fine working trim mechanically but very low in spiritual power. Three meetings for men brought out 106, 120 and 130 respectively and two afternoon meetings for High School students averaged 72. These young people, however, were practically "untouchable" although we began to invade their ranks with a half dozen conversions just as the meetings were closing. On the third Sunday evening the church auditorium was packed to capacity with 500 people present and several conversions of adults followed.

The tabulated results of this revival were rather small. The battle was hard but great victories were gained in many individual cases and the spiritual fervor of the closing meetings was remarkable. Many people prayed and testified who had never done so before. One high school girl pathetically remarked that she longed to have some one take an interest in her who really cared what she did. Pray for these dear young people, the saved and the unsaved.

Rev. and Mrs. V. A. Wood.

REPORT.

The last three weeks of February we had the privilege of laboring with the German Methodist Church of the Hopkins Charge, Hopkins, Mich. It was a remarkable meeting in many ways. I had the distinction of being its first called evangelist in fifty years. Then this happened to be the first holiness preaching for some thirteen years. People came in bob-sleds and cutters, and on foot until the house was well filled every service except one or two nights of storm. Would have as many as fifty at our cottage prayer meetings. How these folks would pray and hold on to God! Counting them as they came, there were 163 at the altar as definite seekers. A number pledged themselves to tithes—several family altars erected and twenty-two dedicated themselves for life service. They gave us a good offering and a nice little offering for the pastor and invited the evangelist back for November. Of course I'm going, the Lord willing. I am delighted with his way and will.

J. E. Williams.

GREAT REVIVAL AT ATHENS, GA.

One of the greatest revivals ever held in the city of Athens, Ga., closed at the Young Harris Memorial Methodist Church last Sunday night. Rev. Harry S. Allen, of Macon, Ga., General Evangelist of the Southern Methodist Church, did the preaching and Prof. C. W. Curry, of North Carolina directed the music.

This church is situated on the western side of the city and its membership is made up of some of the most loyal people the city affords. The meeting just closed will have a far-reaching influence in the up-building of Christian fellowship and right living among the people of this city.

The preaching done by this great man fell like fire on the large crowds that gathered to hear him, and despite the disagreeable weather the largest congregations in the history of the church were present at each service, the house at times being filled to overflowing. The song services conducted by Prof. Curry were of the best ever heard in the city. Twenty grown people were received into the membership of the church last Sunday and there is a yet larger class to be received next Sunday. The Evangelist goes to Wrightsville, Ga., to begin another revival campaign.

B. P. Read, Pastor.

HELMER, INDIANA.

I have been busy in the Master's vineyard since my last report. Everywhere the call is coming in, they want a gospel which will save men from their sins and take care of the sinning problem. I am a firm believer in the fact if you get the folks to go on to holiness there is little doubt but that they will stay true to the Lord. Closed a meeting sometime ago at Remer in the Alliance Church, lasted only six days, was forced to close this meeting on account of unforeseen circumstances but in that time the Lord gave us close on to 25 and more souls for either salvation or sanctification.

Our last meeting was in the Custer M. E. Church at Helmer, Ind. Although the first part of the meeting was handicapped by bad weather, cold and snow drifts, our God, who has never lost a battle, came to the rescue and in the last few days of the meeting gave us a score and more of souls for either salvation or sanctification. Glory to His Name.

The pastor of the church, Bro. F. D. Wilde, formerly a student of that old holiness school, Taylor University, stood by us while the truth was preached, and helped pray this battle through.

I have a few open dates; am willing to go anywhere for expenses and free-will offering. You can address me at Deerwood, Minn., or 1837 No. Calvert St., Baltimore, Md.

Yours for the lost,
Walter A. Fleagle.

RICHMOND, VIRGINIA.

On Sunday evening, Feb. 17th, we closed a three-weeks' revival meeting here at the First Nazarene Church the best that has been held in this part of the city. Evangelist E. L. Sanford and wife, of Lexington, Ky., were in charge, and God certainly poured out His Spirit as they preached and sang. They are workers of the Pentecostal type, and preach the Bible without fear or favor. Oh, if the world were filled with such people of God, preaching the old-time Gospel, sinners would tremble and cry to God for mercy and get saved. Anyone wanting a Spirit-filled, old-time Gospel preacher to help in revival work need not be afraid of securing Brother E. L. Sanford and wife, for they are heaven bought and heaven bound. There were fifty seekers at the altar, and God saved, sanctified, and healed in the good old-fashioned way, of which we give God all the glory.

We saw some as powerful experiences as we ever witnessed, but it took a lot of praying and digging to get them down to the bottom. The members are of one accord, and there is a good spirit of unity, and they are the best people to attend church that I ever saw, and my, how they can sing. We have all been blessed and are going on for the Lord. There were the largest crowds that attended the three-weeks' revival that we ever had.

The finance came easy and the offering was liberal. The pastor, Brother Alfred Ford, expressed himself well pleased with the meeting, and the cause of God is advancing in this part of the earth. We want to keep in the fight and we are against the powers of hell and the devil, as these are the last days, and Jesus will soon come. Those who can reach the throne when you pray, remember us.

J. S. Hatfield and Wife.

BRIEF RESUME OF MY FALL WORK.

In July and August had three camps; Boyne City, Mich.; Sunfield, Mich.; and Hopkins, Mich. Worked with Evangelist Willard Sturk, J. E. Williams, and Bona Fleming. Saw over five hundred pray through for salvation or sanctification in these three camps. The 7th of October had meeting in Camden, N. J., where God honored his Word. Last two weeks of October was in First Church (Methodist) of Dover, N. J., Newark Conference. Here several officials sought the baptism; the pastor received about fifty or more on probation. Nine adults at altar the last night. Last to kneel at altar was a Canadian Catholic. Am invited to return this year.

Had about sixty at altar in Congregational Church at Egg Harbor, N. J., in first two weeks of November. Had good revival at Gilbertson, Pa., with my brother, the Rev. James L. Hunt, pastor of the M. E. Church there.

Had a three-weeks' campaign at Ionia, Michigan; not a barren altar service in twenty-four services—over one hundred went to the altar. People were saved, sanctified, reclaimed and healed. Building couldn't hold the people on Sundays. I found the greatest band of intercessors here I ever met. Folks were baptized with the Holy Ghost, demons were cast out, the devil terrorized, and Christ glorified. Many were saved and sanctified after I came home. The pastor wrote me to this effect. Closed that campaign December 23.

Had a very fruitful meeting at Olivet Methodist Church in Philadelphia, Pa., Jan. 1-20. Not one barren altar service. God graciously blessed; some came from Delaware County, and all over Philadelphia. The Pastor, Rev. T. W. Bare, was wonderfully baptized with the Holy Spirit in Mrs. McPherson's meeting in Philadelphia about three years ago.

Just closed at Tacony, Pa. This is a cultured church, yet several sought a pure heart and the last Sunday about one hundred and ten of all ages under thirty were converted. Eleven joined the church on probation Sunday night. Had a real work of grace. Go to Michigan today for four campaigns, returning about April 1. Preach twice and lecture by request on "The Battle of Armageddon" at First Church, Dover, N. J., on March 30.

For Christ forever,

John J. Hunt.
Media, Pa.

THE GOOD WORK CONTINUES.

It is remarkable how the Lord's people have rallied to the work we are doing at Asbury College, especially in the erection of the spacious and beautiful Theological Building, known as Morrison Hall, which is now being occupied by our young men who are preparing for the ministry. We are still finishing some rooms, however, and the expenses each week are heavy, so please to help us as the Lord impresses, that we may soon have the building free of debt. Let those whose names have not appeared in the list of contributors, be patient, for they will appear in due time as we get to them. Space forbids our printing only a limited number each week. The grace of the Lord Jesus Christ be on all who have had the joy of helping in this monument of faith and prayer.

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(Continued from page 1)

demoralized. Factories are shut down, millions of laborers are idle. Idle men become restless, hungry men become dangerous. Hunger will drive men to extremes. It is quite probable that Russia may become so demoralized in business, in the home, in the church, and in society, that the people may become so restless and reckless that they will not only be ready but eager for war. The same condition of things might prevail in Germany. Suppose such conditions should exist in these great nations, and that they should combine with Turkey to wreak vengeance upon other nations. Sad to say, Germany has largely given up the Bible and the Christ of the Bible. Russia has tried to destroy the church and to drive the Spirit of God out of the country. This prepares these two mighty peoples to unite with the Mohammedan world for the destruction of world peace. This is my fear. I hope that in the mercy of God such fears are not well grounded and that such a catastrophe may not come to our world. But it certainly seems to be possible. It might come quickly. A merciful God forbid that it should be so.

I shall not undertake to say much just now on the subject of Armageddon. It appears to me that the Bible clearly teaches that this great battle is to be fought in Palestine, and it would seem that there is a group of prophecies yet to be fulfilled. I think it quite probable that the great leader of the godless forces that will bring on this final conflict will come out of Russia and be a combination of all the unbelieving and Mohammedan forces. As the people drift away from the Bible, reject the deity and blood atonement of Jesus, and grieve the Holy Ghost, wickedness increases and the world struggles forward to that tremendous catastrophe, that fearful battle, that dark night at the close of the age, and the rising sun of a new day, a golden age of peace and rest when "men shall learn war no more."

But the future is vague. God only knows what awaits us. I have put down these thoughts for your perusal. They may prove interesting and suggestive; the opposite of what I have been thinking here may happen at any moment. I make no pretensions to have power to look into the future. I am quite sure it will be wise and well if we lay up treasures in heaven. Such treasures will

be safe, whatever comes, and the safety vaults of heaven are the only places where anything is secure.

The Two Destructive Critics.

CHAPTER XIII.



WHEN Dr. Wise entered the room of his son he found him with the pallor of death upon his face, but a beautiful smile of resignation and peace. The Doctor knelt at the bedside and laid his hand gently upon the broken and bandaged arm, and touching his lips gently to the pale forehead, said, "How is my darling boy feeling this morning?" "I am very weak, father. I have no pain, but I have hardly strength to breathe. My good doctor tells me that I shall have my release very soon. My mind is perfectly clear and my faith in Jesus is full of assurance. I had a wonderful dream last night. I saw my Redeemer and Master in his glorious beauty. He is beyond the powers of description in his majesty and his love. He gave me a look so full of compassion and sweetness that I would have shouted aloud for joy, had I possessed the strength to do so. I never dreamed that one could meet death with such perfect composure, with a willingness that amounts to happiness.

"The Holy Spirit has been dealing very graciously with me while lying here, and has so wonderfully assured me of the trustworthiness of the Holy Scriptures, of the great salvation in Jesus. I have been wondering, father, if you fully realized the fearful progress that skepticism is making in the world and, sad to say, in the church. You know I have traveled quite a bit the last few years and in this great university I had an opportunity to know something of the currents of popular thought, the attitude of professors and students toward the Bible and the whole plan of human salvation. Father, this place is a spiritual desert. They have some of the forms of religion here, but none of the power. You never hear the Bible mentioned in the class-room unless in the spirit and tone of criticism and ridicule. Remarks are made about Jesus Christ that would have startled me with fear and stirred in me indignation if I had not been a poor backslider. I believe conditions are far worse than you or the average preacher realizes. You cannot look to the universities of this country to turn the tide of unbelief back to an evangelical Christian faith. They have done, they are doing, and they will continue to do, exactly the reverse. The universities are centers of skepticism. They are polluting the whole stream of Christian faith and experience. Wells' books are destroying the faith of countless thousands of our young people. The fiction writers, and those who contribute to the magazines of the country are liberalists and know almost nothing of the real teachings of the Bible; they have no sort of spiritual discernment. And father, do you think you realize the powerful influence of the daily papers in the nation? The whole nation has become a sort of public school; the daily papers are the text-books; the editors are, as a rule, not only unbelievers but many of them are wicked men at heart. They have no sympathy with true piety. One of the best proofs that your liberal teachers are out of harmony with God and the essential doctrines of salvation, is the fact that practically all of them hasten to give their endorsement and sympathy to skeptical professors and teachers in the most indiscriminate way. It would seem that the endorsement of this godless element in society would make serious people, with true moral standards to think very seriously before they received the professed findings of men who get the unanimous endorsement

of this mass of glib writers who are without a knowledge of the truth, without reverence, and without even a pretence of piety, many of them without much pretence to decency. But I am very weak and must not try to talk more about these matters, only, my heart is longing for you, and that you should have a full appreciation of conditions and use your wide influence to counteract them as far as possible.

"Father, if I had been killed suddenly by that automobile I would have died in my sins and been lost forever. I am so thankful that mercy has spared my life, that I might realize my condition and come back to my Savior.

"Give mother my devoted love. Kiss her dear face for me. Tell her I did want so much to see her once more, but it is all right. I am content. Give my love to my precious grandmother. Tell her she taught me some of the sweetest and best lessons of my life. I know it will not be long until I shall meet her at the feet of our Master. And now father, farewell. You have been a good father to me. You have given me the best advantages possible; you have always loved me and been patient with my faults. No words of mine can express my gratitude and love to you and for you. Father, be faithful to the old Bible. Preach Jesus to the people; offer him as an only and all-sufficient Savior. Let nothing deter you from offering him to men, able to save from all sin. Emphasize the cross, the agony of it, the shame of it, and the salvation our Lord wrought out there for our souls. Good-bye, father. Meet me in heaven. Good-bye, nurse. You have been very kind. May the Lord bless you. Good-bye, Doctor, I hope and pray that you may become a devout Christian. I know if you understood Jesus you would trust him, love him, and serve him."

The pale face of the young man turned a deathly white; he breathed so quietly that his breathing could scarcely be noticed. He opened his eyes wide, a smile of joy flitted over his countenance and he said, scarcely above a whisper, "I am coming, Jesus," and fell quietly asleep.

Dr. Wise at once made arrangements to return home with the remains of his son. Telegrams were sent ahead, preparations were made for the funeral which took place in the home of Dr. Wise and his wife, who was recovering slowly from the fearful shock and the sickness which followed, on the reception of the news of her son's misfortune. Dr. Wise kept the story of the son's reclamation and testimony to himself, but told the pastor of the family, of his strong faith in Jesus, his beautiful witness and his peaceful death. He did not go into details with his wife, but assured her that the dear lad met death without a fear, and with implicit confidence in the Savior. Most of what had passed between him and his son, he locked up within his own bosom. It was too sacred for any other ear, and it was of a character most humiliating to the pride and conceit which had for some years characterized his own life.

Up to this time Dr. Wise had not answered the last letter received from Dr. Vague. The day after the funeral services and burial of his son, he received the following night letter from Dr. Vague:

"My Dear Dr. Wise:

"I sympathize with you deeply in this hour of your sorrow. I wish it were possible for me to be near you. I am quite sure, like all true philosophers, in this hour of sorrow and testing, you will be able to submit calmly to the inevitable and face, unafraid, toward the unknown destiny which awaits us all.

"Your devoted friend,

"VAGUE."

(Continued)

See page 13 for offer of free Bible for five best reasons why one should read THE HERALD weekly.

"Gone to his Eternal Reward."

Rev. A. W. Orwig.



UCH is the language often used in speaking of the death of a Christian. But according to the Bible the statement is not strictly correct. Being saved will surely admit us to the abode of

the righteous when death overtakes us. Definite rewards, however, for real service, is a different matter, and will be given at a different time, and that will be "when the chief Shepherd shall appear." 1 Pet. 5:4.

Of the righteous dead the holy Scriptures speak of them as being "in paradise," or as being "with Christ." It is also declared, "Blessed are the dead which die in the Lord," and that they "rest from their labors." (Rev. 14:13). Comforting, indeed, are these and similar passages. They speak of the blessedness or happiness of the departed saints, and as enjoying an eternal rest, which is infinitely better than any of us merit, and in a restricted or modified sense it is a truly glorious reward. But when the final and full reward is given it will only be as already intimated, when Jesus descends from the skies to receive his own, the resurrected dead and those alive, to bestow that reward.

It may be well, however, at this juncture, to state for the benefit of some, that the apostle Paul's language of "being with Christ" (Phil. 1:23), does not mean being in heaven itself. He means the place of the departed spirits of the righteous and over which place Christ has supreme control, and causing his spiritual presence to be felt and most blissfully and indescribably enjoyed. We reach the real heaven only at the reunion of soul and body, that is, "at the resurrection of the just." (Luke 14:4 and 1 Thess. 4:14-18).

Both the Old and the New Testament teach what is usually called an intermediate state, an abode of both the righteous and the unrighteous, but with two different apartments, one for each class. One proof may be found in 1 Sam. 28:13-19, and that both classes consciously exist. The Psalmist David says, "I shall be satisfied when I awake with thy likeness (17:15), that is, when his spirit and his body would be released from their different places, his body from the grave and his spirit from its temporary habitation, and then (in heaven proper he meant to say), "I will behold thy face in righteousness." Of David the apostle Peter declared, "He is both dead and buried" and "is not ascended into the heavens" (Acts 2:29 and 34). And it is also stated that "no man hath ascended up to heaven" (John 3:13). The Spirit of Jesus did not go immediately to heaven, at the time of his death, but first descended to hades, the place of disembodied spirits. (1 Peter 3:18-19). For at the time of his resurrection he said to Mary Magdalene, "I am not yet ascended to my Father." (John 20:17). But doubtless he did ascend before manifesting himself to his disciples, and then very soon returned to earth again for his forty days' stay. (Eph. 4:8-10). That brief visit to heaven and return was made "that same day" (Luke 24:13-33) to let all heaven see him and rejoice at his victory over Satan, death and the grave, and at his wonderful atoning work for man's redemption. In all probability the sublime words of Ps. 24:7-10 refer to that momentous and magnificent ascension of Jesus to heaven between the time of his resurrection and the showing of himself to any of his disciples except the one already mentioned.

But now let us consider more specifically the subject of rewards. Usually the words "crown" and "reward" are used interchangeably in the Bible. All who reach heaven will have "a crown of life." (Rev. 2:10).

But the crown may not have any stars in it because the wearer of the crown led no souls to Jesus. A certain hymn contains the question, "Will there be any stars in my crown?" That some Christians will not have a starry (dazzling) crown may be inferred from Daniel 12:3, which declares that those who "turn many to righteousness shall shine as the stars forever and forever." Rewards will be given in proportion to faithful and efficient work done. The Word of God declares that "every man shall receive his own reward according to his own labor (1 Cor. 3:8) or of being made "ruler over many things" (Matt. 25:21), or as having "authority over ten cities" (Luke 19:17). Christ declares, "Behold, I come quickly, and my reward is with me to give every man according as his work shall be." (Rev. 22:12). That certainly implies the assigning of a greater reward or higher rank to some than to some others.

In 1st Thess. 2:19 the apostle Paul gives us to understand that he expects to receive his reward, or "crown of rejoicing," for faithful service rendered at the coming of the Lord Jesus Christ, and not at death. And in 2nd Tim. 4:8 the same apostle speaks of receiving his crown from the Lord at "his appearing." Oh, beloved, let our supreme and holy ambition be to win many souls for Jesus, leaving all else to his infinite love, wisdom and power.

The Autobiography of Rev. John Wesley Hughes is now ready for his many friends who will want to read this very interesting book. Brother Hughes gives a graphic description of his life and labors. The chapter on the great revival at Carlisle, Ky., when he was pastor there is well worth the price of the book. Thousands of Brother Hughes' friends will want this book and will read it with great interest. Send at once to The Pentecostal Publishing Company, for a copy. Price. \$1.50. H. C. MORRISON.

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3rd. To pass out your copy of the paper to some neighbor and mark this special offer.

4th. To decide if it would not be wise to use a few dollars of your tithe money in sending THE HERALD to some few persons and pray that it might be the needed blessing.

5th. To pray for the other 9,999 workers who are trying to circulate THE HERALD just at this time, that they may work, pray and be successful in getting the paper into one or more new homes where it may prove a blessing.

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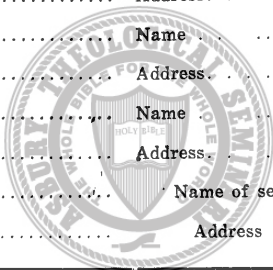
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OUR BOYS AND GIRLS

Dear Aunt Bettie: Would you let a little Colorado girl join your happy band of boys and girls? This is my first letter to The Herald. My age is between nine and twelve; who ever guesses it I will write them. I am in the fifth grade and I go to school every day. Vera Carpenter, I guess your age to be fourteen. Who has my birthday, September 8? I will always believe in Jesus.

Flora McPherson.
Silt, Colorado.

Dear Aunt Bettie: Here comes another little Colorado girl who wants to join the happy boys and girls. Alice Evans, I guess your age to be 14. My first name starts with E. It is something like Bessie. Anyone guessing it I will write to them. My age is between eleven and fourteen. My grandparents send The Herald to us.

Fern McPherson.

Dear Aunt Bettie: Would you let a little Colorado girl join your happy band of boys and girls? I am in the third grade. I am nine years old. Who has my birthday, March 4? I have four brothers and three sisters.

Esther McPherson.
Silt, Colorado.

Dear Aunt Bettie: Will you admit a little girl from Atlanta, Texas, to join your happy band of boys and girls? My age is between nine and thirteen. Frances DeBord, I guess your age to be fifteen. Am I right? Edna Shorten, you have my first name. I have blue eyes, light hair and light complexion. I belong to the M. E. Church. I am in the fourth grade at school. My teacher's name is Miss Dorothy Dunklin.

Edna Ward.
Atlanta, Tex.

Dear Aunt Bettie: Here comes a Missouri old girl. My son, Rev. Cleveland McDonald, sends me The Pentecostal Herald. I enjoy reading it and love to read the Boys and Girls' Page. I never have seen my birthday in the Boys and Girls' Page. Any one having my birthday please send me a card. I have the best birthday on earth, Dec. 25, the day our Savior was born. I was 76 this Christmas.

Jennie McDonald.

Dear Aunt Bettie: Here comes a little Missouri girl to join your happy band of boys and girls. Mother takes The Herald and I like to read it fine. I am between ten and thirteen years of age; the one who guesses it I will send my picture. Would be glad to correspond with some of the cousins. Will try to answer all. As this is my first attempt I'll close.

Gaynell Summar.
Caruthersville, Mo.

Dear Aunt Bettie: I will write you a letter as it is the first one. I have just read the Boys and Girls' Page. Father takes The Herald and it is fine reading. I have four brothers and one sister. I have one brother in heaven and I expect to meet him there. I go to Sunday school every Sunday that I can, and to school. I am in the fourth grade. I am twelve years of age.

Kirk Fuller.
Difficult, Tenn.

Dear Aunt Bettie: Thought I would write once again as I haven't written any for a long time. I enjoy reading the Boys and Girls' Page. I would be glad to get some letters from some of you. I like to go to school. I guess the main reason is because I have such a good teacher; her name is Miss Esther Rannels. I go to Sunday school every Sunday if I can. I go to a Union Sunday school. I am a Christian and I hope you are too. My birthday is in October; the date between one and fourteen, and my age is between thirteen and eighteen years. If you guess either one of them I will send you a Valentine. I

live on a farm. I have two brothers and one sister. Oh! where can I hide, I hear Mr. W. B. coming.

Eva E. Wright.
Sublette, Kan., Box 224.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy circle of boys and girls? I am a little girl eleven years old and am in the sixth grade. I take The Herald. Daddy has it to come in my name. I certainly do enjoy it, especially the Boys and Girls' Page. I go to school every day and haven't been tardy a single time. My teacher's name is Mr. Theodore McCaskill. I like him fine. I have three brothers and one sister. My oldest brother is nineteen, and I am the baby. People say that the baby always has to be petted and I am somewhat that way. I still love my dolls, cats, and such things. I go to church and Sunday school every Sunday. Papa is superintendent of the Sunday school. Our pastor's name is Rev. F. B. Nobilett. We all belong to the M. E. Church, South.

Grace Davis.
Ophir, N. C.

Dear Aunt Bettie: Will you let a little West Virginia boy join your happy band of boys and girls? This is my first letter to The Herald. My father takes The Herald and I enjoy reading the Boys and Girls' Page. I am twelve years old and am in the sixth grade at school.

Orliss A. Webb.
Ernest, W. Va.

Dear Aunt Bettie: I am a little Georgia boy and would like to join your class of boys and girls. I am eleven years old and am in the fifth grade. I go to Sunday school every Sunday. My teacher's name is Miss Mary Chambless. My father takes The Herald and I like the Boys and Girls' Page.

J. B. Keep.
Rentz, Ga.

Dear Aunt Bettie: Will you let a little Indiana girl join your happy band of boys and girls? This is my first letter to The Herald. My sister has written to The Herald once. Maybe some of you cousins remember her. I am in the fifth grade. My age is between eight and twelve. My middle name begins with E. and has five letters in it. The one who guesses it I will write them a letter. I belong to the Nazarene Church.

Lena Myers.
2706 S. Liberty St., Muncie, Ind.

Dear Aunt Bettie: How are you and the cousins this beautiful Sunday? I'll tell you how I came to get attached to this paper. Some of our neighbors were leaving and they gave some of the papers to us and I certainly did enjoy reading the Boys and Girls' Page. How many of you are Christians? I am. I belong to the Nazarene Church. I go to Sunday school every Sunday that I can. I have four sisters and one brother. Miss Clara Hayslip, I have your birthday and also your age. I want to know your address. I am trying to get mother to subscribe for The Herald. I would love to get letters from any of you cousins.

Alma Brown.
Wickes, Ark., Box 32.

Dear Aunt Bettie: Will you let a Georgia girl between the age of eleven and fifteen join your happy band? The one that guesses my age I will correspond with them and also the one that guesses my middle name; it starts with D and has four letters in it. I am sending in eight questions that I have just finished reading in the Bible. The one that sends me the answer to them the quickest I will write them a nice long letter. 1. Where was Abraham buried? 2. Where did Sarah die? 3. Who were in the valley with Israel and all his men? 4. What did Moses

go out and tell the people? 5. When Samuel was old what did he do? 6. Where was Samuel buried? 7. Where did David arise and go? 8. What did David say to the men when they told him of all those sayings?

Lura I. Lassiter.
Fortson, Ga.

Dear Aunt Bettie: Will you admit a Tennessee girl into your band of boys and girls? I am fifteen years old, have blue eyes, light hair and light complexion. I do not go to school. I live about four miles from town. I go to Sunday school every time I can. Oleta Kennedy, I guess your age to be fifteen. Am I right? If I am don't forget the letter. As this is my first letter I will close, hoping to see it in print.

Ruby E. Brewer.
Faxon, Tenn., Rt. 1.

Dear Aunt Bettie: Will you let a little Tennessee boy join your happy band of boys and girls? My father takes The Herald and I enjoy reading the cousins' letters. I am twelve years old, have brown eyes, dark complexion and light hair. I am in the fifth grade. I belong to the Methodist Church; our pastor's name is Rev. T. N. Wilks. I go to Sunday school every Sunday. My second name is Rollin; guess what my first name is.

Rollin Ownby.
McKenzie, Tenn., Rt. 8.

Dear Aunt Bettie: I am a member of the Missionary Baptist Church. I enjoy reading the Boys and Girls' Page very much. I am a freshman in high school. My age is between thirteen and seventeen. Who has my birthday, Feb. 28? I have three sisters and two brothers. How many of the cousins live on the farm? I like farm life very much.

Ruth Weeks.

Dear Aunt Bettie: Will you admit another Tennessee boy to your circle of boys and girls? I live on the farm and enjoy it fine. I belong to the church. I have dark brown hair, blue eyes and fair complexion. I am five feet, six inches tall and weigh 145 pounds. I am between seventeen and twenty.

Lloyd Stevens.
Maryville, Tenn., Rt. 3.

Dear Aunt Bettie: I have written you and the cousins once but I didn't see my letter in print, so I thought I would write again. How was Christmas with you and the cousins? It was very dull with me. I am a widow's boy. My mother is poor, but maybe we will come out some day. My father died nine years ago leaving my mother and we small ones. Hurry up Oklahoma, and don't let all the rest of the cousins get ahead of us. I think Oklahoma a fine state. I am fourteen years old, five feet, three inches tall, have light red hair and fair complexion.

W. Fant Crump.
Marietta, Okla., Rt. 2, Box 8.

Dear Aunt Bettie: I am only a little girl from Virginia. I enjoy reading letters which have been written by other boys and girls, and I thought I would write too. I am in Sophomore High. Am twelve years old, have blue eyes, fair complexion and light bobbed hair. I wear glasses. The one who guesses my second name I will send my picture. It begins with the letter M. I would like to correspond with any of the cousins who would care to write to me.

Sula Addington.
Hilton, Va.

Dear Aunt Bettie: Here is a Georgia girl who wants to join your happy band of boys and girls. We take The Herald and I enjoy reading the Boys and Girls' Page best of all. I go to Sunday school most every Sunday and like it very much. I am a member of the Methodist Protestant Church. Our pastor is Rev. J. R. Anderson, he sure is a fine preacher. I go to school at Burnt Hickory high school, and am in the ninth grade. I live on a farm of 160 acres. We have four horses and I enjoy riding horse back very much. I have four sisters

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and three brothers. There is a large family of us, but we are a happy bunch. I have blue eyes, light hair, fair complexion, am fourteen years old and weigh 90 pounds. I will ask some Bible questions and go. Whose daughter did Solomon marry? What was Samson's wife's name?

Janet Allgood.
Dallas, Ga., Route 3.

Dear Aunt Bettie: Will you admit another Virginia girl into your happy band of boys and girls? I have brown hair, brown eyes and fair complexion. I am a sophomore in high school. Some one guess my age. It is between twelve and eighteen. To the one that guesses my age I will send my photo. I would like to hear from some of the western boys and girls for I once lived in the west. Will try to answer all letters I receive.

Hesha Addington.
Hilton, Va.

Dear Aunt Bettie: As I take The Herald and enjoy reading it would you let a lady twenty-four years old join your band? I am not saved or sanctified, but long to be. My desire is to please my Lord in every way and to take him as my keeper through life.

Mrs. Martin Clark.

Dear Aunt Bettie: This is my first letter to The Herald. I am hoping that it will not be the last one. I have been reading the Boys and Girls' Page. I certainly find some interesting letters from them. I am a young Nazarene preacher and am the Vice President of our Young People's Society. I was twenty years old Dec. 5. I want to meet all of the young people in heaven. We have a nice young people's society here and we also have our young people's prayer meetings every Friday night. Four of our girls were saved at our altar.

Claud A. Jones.
Shamrock, Okla., Box 303.

KNOW THE BIBLE BETTER.

Have a Bible Dictionary handy to explain every word and place which you do not understand. We are offering Smith and Peloubet's Bible Dictionary—a \$2.00 or \$2.50 value, for only \$1.25, postpaid. Don't let this opportunity pass, as it is one of the best dictionaries on the market.

FALLEN ASLEEP

JACOBS.

Isaac A. Jacobs, the son of Moses H. and Sophia Swartz Jacob, was born Dec. 25, 1844, and his soul took its flight Feb. 5, 1924, age 79 years, 1 month and 11 days. He was united in marriage to Loretta Lawrence, Oct. 13, 1870. Together they were privileged to spend over 53 years of happy wedded life. He is survived by his widow, one son, Wallace L. Jacobs, five grandchildren, and one sister, Miss Hester Jacobs, of Jeffersonville, Ind.

During the pastorate of Brother Noble he was converted and united with the church, January, 1863. On the morning of April 12, 1874, while he and his wife were bowed around their family altar he consecrated his life to God and his service, and accepted him. He was the oldest living member at New Chapel having been a member 61 years. The church was his delight, and during the time he served the church and Sunday school in most every capacity: Steward, President of the Board of Trustees, Superintendent of Sunday school, teacher and scholar, and for 35 years was a class leader. He tried to live for God, for his loved ones, and for others.

His wife,
Loretta L. Jacobs.

REQUESTS FOR PRAYER.

A woman asks prayer for her son and daughter who are ill from tuberculosis and that her family may be helped spiritually and financially.

Pray for some one who wishes a friend converted and that this friend may write soon.

Pray for the healing of a brother of stomach and nerve trouble, and that he may be consecrated to God's service.

Another asks prayer to be healed of physical ailments.

A subscriber to *The Herald* asks the prayers of all Christians for a dear son who is deeply depressed and finds no comfort in religion.

A woman requests prayer for the success of the meeting held in her home town that a great change may be wrought in the lives of the people and many hungry souls praying for holiness may be satisfied.

A woman requests prayer for her niece, the mother of four children, who has lost the blessing and desires very much to be reclaimed and sanctified.

Pray for a husband that he may repent and give himself entirely to God.

Pray that Mrs. S. may be led by his hand. Also, for salvation of her children.

Please pray for a sister's recovery and a brother's conversion.

STARTLING EXPENDITURES FOR LUXURIES.

Passenger automobiles, \$2,000,000,000; tobacco, \$1,500,000,000; theatres, \$804,368,000; ice cream, \$527,000,000; candy, \$500,000,000; cosmetics, \$500,000,000; jewelry, \$405,000,000 chewing gum, \$52,000,000.

It is estimated that in the United States \$8,710,000,000 was spent for luxuries in 1922. This averages about \$83 per person.

TREVORTON, PA.

I want to say that our whole heart and soul is in God's work. About eighteen months ago we started a gospel mission and were rewarded by having about a dozen children come to be taught every Sunday and Thursday, and a few souls who knew not of a Savior who is able to save to the uttermost.

March 21st three of us, through God's leading and his divine help, bought, out of our own pockets (miners though we are toiling for our daily bread) two lots on the hillside of our little mining town and paid for them out of our tithe money. These lots we presented to the Trevorton Gospel Mission, never to be sold, but to stand for all time to come, undenominational, for any one who believes in a full fourfold gospel. Free will offerings came rolling in and at this writing we have a mission complete, dedicated to God and all paid for except a small amount of about \$300. We could not hire workmen so we just went at it with God leading us and though we are not carpenters or mechanics we have it well equipped with electric lights, organ and a big furnace. The organ, lights and furnace were gifts and our Mission is worth today at least \$4,000.

We are happy to say souls have already been saved and about fifteen prayed for the second work of grace. We have 50 present in our Sunday school. Praise be to God that our weak efforts have been crowned with such success.

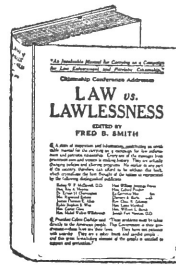
D. J. Kerschner.

UNION BIBLE CONFERENCE AS I SAW "IT."

Rev. Chas. F. Pegram.

The Union Bible Conference which was conducted at First Church of the Nazarene, at Ashland, Ky., Feb. 5 to 10, between the Pilgrim Holiness Church and the Church of the Nazarene, of the Kentucky districts, was verily owned and honored of the Eternal God.

A profitable program had been arranged consisting of sermons, lectures, round table discussions, and papers upon subjects relative to our common problems, conserving our work of spiritual evangelism, ministerial deportment, world-wide revivals, God's financial plan, theology, literature, and other matters of importance, and was well rendered. District Supt., Rev. J. Thos. Johnson, (Pilgrim) and Rev. J. W. Montgomery, (Nazarene) were on their job and presided with grace and efficiency. They know how to direct their forces; and are held in highest esteem. Rev. M. G. Standly, of God's Bible School and Missionary Training Home, of Cincinnati, was there and lectured or preached twice a day. He left an influence and inspiration on the preachers to do personal work, establish the young converts, and feed the saints, that will always mark their ministry. Nazarene Supt. N. B. Herrel, of Ohio District, was there and gave his Chart lectures on financing the church, and Evangelist B. T. Flanery, of Minnesota gave his masterpiece sermon on Holiness, entitled "Before and After Taking." A spirit of unity prevailed. The glory rolled, and the tide rose higher, and we



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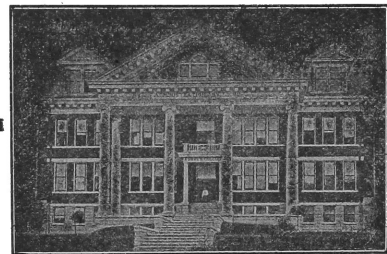
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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF.

Lesson XII.—March 23, 1924.

Subject.—The Reign of Solomon. 2 Chron. 1:7-12; 1 Kings 11:6-11.

Golden Text.—The fear of the Lord is the beginning of knowledge. Prov. 1:7.

Time.—About B. C. 943 to B. C. 903.
Places.—Jerusalem and Gibeon.

This lesson gives the real teacher an opportunity to do some tremendous work. It makes one sick at heart to think of King Solomon. Unless we except the fall of Adam in Eden, he made the biggest failure known among men. He makes one think of the folly of building a costly palace, and then wrecking its foundations with dynamite. He is the wisest of men, and the greatest of fools. Notwithstanding his large endowments, there was something wrong in his start. His mother was the beautiful Bathsheba who became the wife of David through one of the most heinous crimes that one man ever committed against another, and through a sin against God, that smelled to heaven. Of course, he was not held guilty for the sin of his father and mother; but such conduct corrupts the nature of parents, and taints their offspring for all time to come in spite of all that can be done. We shall have to study David on the housetop to understand some of the horrible things in the life of his son Solomon.

In his early days, Solomon would have been a peer among great men in any age; in his latter years he would have been the biggest fool in any lunatic asylum on earth. Had he lived in our day, he could have been a distinguished professor in almost any chair in the best university among us. He knew about the circulation of the blood hundreds of years before modern men ever dreamed of such a thing. He was a biologist, a botanist, an ichthyologist—in a word, he was an all-round naturalist who let nothing escape his keen eyes. He understood trees, and gardening, and farming. He was a mighty architect and a wise statesman all in one. When he is seen in his old days blasted and ruined by the vilest sins of the age in which he lived, one feels ashamed of him, rather than sorry for him, and turns away in utter disgust. He might have been so much, but became so little. A wrecked palace attracts us; but a wrecked soul sickens us.

God lost a great opportunity in Solomon. He came to the throne endowed intellectually as few men have ever been, and with a religious sense that seemed to dominate everything else. Adonijah endeavored to take the throne during David's last illness; but Bathsheba reminded him of a promise that he had made to her, and he had Solomon crowned before his death, and gave him his parting blessing and advice. He had the greatest opportunity for doing missionary work ever given to one man. Had he been true to Jehovah, he might have done much for the redemption of the heathen world; but he failed, and led them farther from God. No man can fail and be neutral: if he does not bless, he must curse.

When the days of mourning for Da-

vid were past, Solomon gathered all the congregation together at Gibeon for a great religious meeting. The old wilderness tabernacle and the brazen altar were there. What reminders of by-gone days. Solomon approached this sacred altar, "and offered a thousand burnt offerings upon it." "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee." Did ever a young man have such an opportunity? Yes; I am persuaded that it comes to many of us. Maybe it does not come in exactly the same form and words; but it comes nevertheless, in full force and truth. Solomon exercised more good sense than is shown by the average young man. After reminding Jehovah of the great mercies shown to his father David, and of the fact that he had been called to take the throne in his stead, he prays that God's promises to David may be fulfilled, and makes an unusual request: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" Jehovah's reply contains his estimate of the things of human life: "Because this was in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee." Then follows a promise that reminds us of the statement of Jesus in Matt. 6:33: "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto thee." God would not only grant to Solomon his high request, but "riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." So large an opportunity comes to few men.

Four years after Solomon came to the throne, he began to build the temple which was to be the crowning work of his life. David had not only collected vast treasures of gold, silver, brass and iron for the work, but had given largely out of his own fortune toward it; and he had given Solomon much special counsel and advice concerning the palatial structure that was to be erected for the worship of the Lord his God. While he was never to see it, he had no small notions as to the sort of house that he wished Solomon to build. If you have never read carefully the Bible account of this temple, do so at once. The world has never seen anything that could surpass it in beauty and costliness.

It is in order to say something about Solomon's prayer at the dedication of the temple, but one hardly knows what to say. For sweep of thought and power of eloquence, it can scarcely be surpassed in literature. It is almost inconceivable that one who could pray such a prayer as that, could ever fall away from God. "Let him that thinketh he standeth take heed, lest he fall." Turn to 1 Kings 8:12-61, and take time to read with care and serious thought this tremen-

dous utterance; and then think of Solomon's wrecked life; and you will get the full force of the contrast.

Although Solomon started out with such glorious prospects, it was not long before he began to stumble. He was too rich for safety, and began to seek ease and pleasure. No wish was denied. He gathered men-singers and women-singers to delight his soul with music. He was in for what the world calls a 'good time.' Soon he "did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." One step led to another in his downward way. One pleasure called for another. One sin demanded another, as is always the case. Soon he began to intrigue in the dirtiest of politics, by marrying the princesses of heathen lands, in order to strengthen his standing among other kings. He established a harem of a thousand women, and was playing with sin too fast to ever stop again. He was playing with wild fire in a dry prairie. He "built an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." Is that the same man who asked God for 'wisdom and knowledge?' Is that the same Solomon who uttered the prayer at the dedication of the temple just a few years prior to that hour? "How hath the mighty fallen!" No man has yet sounded the bottomless depths of iniquity; and Solomon will plunge deeper still. "The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded." Poor wretch! he was going down. His heathen women were dragging him at breakneck speed. Soon he too, proud Solomon, was worshipping their idols with them, and offering sacrifice in the pagan temples that he had built. No one is safe this side the pearly gate.

It seems a long way from the purity of his young manhood to the filth of his declining days; but he has made it. An awful cloud, rent by lightning and shuddering with fearful bursts of thunder, has settled over him. "The Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." "There is a moment's rift in the cloud, and the old ship is seen with masts broken, rigging torn to shreds and hull battered. The cloud envelops it again; and no man knows whether it ever reached the harbor or not." Some day we shall know. It might be well to print a skull and cross-bones after this article as a warning to men.

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In the report of Rev. J. F. Knapp, of the great camp meeting at God's Revivalists, Cincinnati, we read: "Brother and Sister Johnson for the second time this evening were called to the platform to sing,

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EVANGELISTIC AND PERSONAL.

Rev. C. N. Sisson, formerly of Wilmore, Ky., now living at Charleston, W. Va., has just closed a two-weeks' meeting at Garrison, W. Va. Many souls were saved and the church wonderfully revived. He has a few open dates which he wishes to give to pastors needing evangelistic help. Address him at Charleston, W. Va., Sta. A, Box 2004.

H. H. Ferguson writes that Rev. C. W. Ruth, of Indianapolis, Ind., began a ten-days' revival in the new M. E. Church at St. Bernice, Ind., March 1st. Bro. J. W. Short will be present during the latter part of the meeting. Pray that God will use the efforts of these worthy men for the salvation of souls and the sanctification of believers.

Prof. Crammond and wife have just closed a fine meeting at the Bell Oak Church on the Webberville charge with the pastor, Rev. R. E. Simons. As a result of the meeting the church is wonderfully built up in the most holy

faith; believers were sanctified, sinners gloriously converted and backsliders reclaimed. About forty prayed through to definite victory. Many tithers secured and family altars were erected. Twelve were received into preparatory membership and others will come in later. They are now in the midst of a gracious revival in the M. E. Church at Bath, Mich.

Rev. M. L. McGraw: "The meeting which began in New Albany, Ind., in the Bethel Mission, resulted in seventeen souls being saved or sanctified. God honored the work with the seal of his approval. This Mission is in the hands of clean godly men and the seed sown in this city will last until Jesus comes. Bro. James is a God-fearing and soul-loving man."

Orval J. Nease: "Revival services will be held in the Church of the Nazarene, Malden, Mass., March 23rd to April 6th. Rev. Paul S. Rees, of Pasadena, Cal., will be the evangelist in charge. Services every night (save Saturday), at 7:30. Sunday services at 10:30 and 7:00. There will be an afternoon service on the last two Sundays at 3:00. An all-day meeting will be held on Friday, April 4th. All are invited to attend these services."

Evangelist Wm. Kelley just closed a good meeting at Moscow, Ohio, with twelve or fifteen conversions and one or two sanctified. Rev. Knoop is the pastor at Moscow, and is a fine man.

He also held a meeting at London, Ky., with Rev. L. F. Payne, pastor. Had a few conversions and the church was revived.

REVIVAL MEETING CLOSED SUNDAY NIGHT.

The revival which has been carried on for the past two weeks at the Wesleyan Methodist Church of Cherryville came to a close Sunday night, and Dr. W. W. McCord the evangelist of holiness and divine healing left Monday for Lincolnton, where he began revival services Monday night to continue for the next two weeks. A number of Cherryville people will attend his meetings in Lincolnton.

This Cherryville revival was a duplicate of the Bessemer City meeting. A number of the leading church members were sanctified. Fourteen new members were received into the church, the salary of the pastor was increased from twelve fifty to twenty dollars a week. A large pounding was given the pastor, a number of people healed in their bodies. And a love offering of \$161.00, all of which was done at Bessemer City also in their two weeks' meeting.

Sunday was a big day. Many visitors were here from Bessemer City, Kings Mountain, Shelby, Goodsonville, and other places.

Mr. R. P. Asbury, of Goodsonville, brought his little daughter who received sight in an eye which had been totally blind for eight years, during Dr. McCord's meetings in Goodsonville in December last; and demonstrated to the satisfaction of the large congregation that she had vision in same, as she read and wrote for the evangelist while he kept his hand over the good eye.

While healing in Dr. McCord's meetings is not uncommon, but of common occurrence, one case at Bessemer City deserves special mention. A baby about one year of age, stone blind since two or three months of age, was anointed and prayed for by the evangelist two weeks ago last Saturday. The doctors had pronounced its case hopeless (even the best specialist). It now sees, and is like a new baby.—*The Cherryville Eagle.*

ASHLAND, KENTUCKY.

Since our last report God has been keeping us busy and giving us souls for our hire. The meeting at Lebanon, Ind., with Bro. Roy Smith was a gracious meeting and our only regret was we left just when the meeting was breaking through. Bro. Smith stood nobly by us and God has blessed his efforts there as pastor. Next we labored with Brother Chas. Rotroff in the M. E. Church at Jaysville, O. God gave us a great revival here and night after night the altar was filled. Old grudges were made right and professors came out and got the blessing. The pastor certainly stood by us in every way. Here is a faithful man that is going to lose his place because of his faithful preaching of holiness. An awful shame when a preacher cannot preach the church's own doctrine. God will give him a better place.

After a home missionary drive over the Kentucky District, P. H. Church, we went to Elwood, Ind., in the P. H. C., with Rev. George Huff pastor, and truly God was with us. Although the weather was bitter cold the house would hardly hold the crowds. Seekers and finders were in order running

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up to 70 during our stay. The remarkable thing here was that restitution was freely made and God blessed. Bro. Huff stood nobly by us and we had also the co-operation of the holiness churches of Elwood. The prospect for holiness work in Elwood is great.

Next we came to Anderson, Ind., with the Pilgrim, and from start to finish the altar was filled with seekers and finders with the exception of one service. Another remarkable thing about the meeting, only four seekers out of seventy were repeaters. Deep conviction and good altar workers were largely responsible for that. Rev. Clem, the pastor, has a great hold in Anderson and God is blessing him. Eleven were saved and sanctified and united with the Church.

Our next revival will be at Laura, Ohio. Truly we desire the prayers of God's people for our efforts.

H. N. Dickerson.

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EVANGELISTS' SLATES

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Home address, 105 N. Main St., Power Point, Ohio.
- ALLEN, HARRY S.**
Panama City, Fla., March 9-21.
Birmingham, Ala., March 23-April 3.
Moultrie, Ga., April 20-May 11.
Home address, 501 American Blvd., Macon, Ga.
- ANDERSON, T. M.**
Open date, March 16-30.
San Francisco, Cal., April 11-20.
Sacramento, Cal., April 23-May 4.
Los Angeles, Cal., May 7-18.
Pasadena, Cal., May 23-June 1.
- AYCOCK, JARRETTE.**
Huntington, W. Va., March 9-23.
Lowell, Mass., March 9-23.
Troy, Ohio, March 30-April 13.
New Castle, Ind., April 20-May 4.
Home address, 2169 Troost Ave., Kansas City, Mo.
- BALSMEIER, A. F. AND LEONORA T.**
Troy, Idaho, March 2-23.
Phoenix, Ariz., April 18-May 4.
Glendale, Ariz., May 9-25.
Home address, 12 Taylor, Topeka, Kan.
- BANNING, EDNA M.**
Columbus, Ohio, March 2-16.
Address, 94 N. Pratt Ave., Cleveland, O.
- BEIRNES, GEORGE**
Binghamton, N. Y., March 2-16.
Sullivan, Ind., March 20-April 6.
Kokomo, Ind., April 9-27.
Newton, Kan., May 15-25.
Cincinnati, Ohio, June 5-10.
Mendon, Ohio, June 27-July 6.
Kingswood, Ky., Sept. 1-10.
Hastings, Mich., Sept. 21-Oct. 12.
Home address, Kingswood, Ky.
- BENNARD, GEORGE.**
Everett, Wash., March 5-23.
Hermosa, Beach, Cal., March 27-April 11.
Paso Robles, Cal., April 13-May 4.
- BRYAN, GERALD F.**
Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Inez, Ky., Sept. 4-14.
Home address, Normal, Ky.
- BROWNING, RAYMOND.**
Thomasville, N. C., March 9-23.
- BURKETT, W. S.**
Open dates during March.
Ft. Wayne, Ind., April 6-20.
Home address, Fremont, Ohio, 425 S. Arch St.
- BURKETT, W. S.**
(Song Evangelist)
Open dates after February 10.
Home address, Fremont, O., 425 S. Arch Street.
- HUSSEY, M. M. AND WIFE.**
Florida Campaigns, Oct. 14-April 1.
Address, 430 Forsyth St., Jacksonville, Florida.
- CAIN, W. R.**
Janestown, N. D., March 8-23.
Minneapolis, Minn., March 27-April 13.
Newman Grove, Neb., April 15-27.
- CALLIS, THE O. H. PARTY.**
Marion, Ohio, March 16-April 6.
Leitchfield, Ky., April 7-20.
Permanent address, Box 203, Wilmore, Ky.
- CANADAY, FRED.**
Clatskanie, Ore., March 9-23.
Marshfield, Ore., March 30-April 13.
Tillamook, Ore., April 30-May 4.
- CLARK, C. S.**
Waynoka, Okla., March 2-16.
Home address, 808 Ash, Guthrie, Okla.
- COLEMAN, PAUL.**
West Union, Ohio, March 16-30.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.
- CONLEY, PROF. C. C.**
(Song Evangelist)
Open dates, February and March.
Home address, 536½ North Howard St., Akron, Ohio.
- COOK, GEORGE W.**
Brunswick, Md., March 5-23.
- COPELAND, H. E.**
St. Louis, Mo., March 11-April 6.
De Soto, Mo., April 8-27.
Home address, 1237 Kingshighway, St. Louis, Mo.
- CRAMMOND, PROF. C. O. AND MARGARET.**
Manton, Mich., April 2-20.
Home address, 515 Allegan St., Lansing, Michigan.
- DICKERSON, H. N.**
Dalesburg, Ky., June 15-29.
Brown County, Ind., Camp, July 26-Aug. 10.
Inez, Ky., camp, Sept. 4-14.
Normal, Ky., Sept. 16-19.
Home address, 309 Holt St., Ashland, Ky.
- DONOVAN, JACK.**
Greensburg, Ind., March 2-23.
- Indianapolis, Ind., March 25-April 3.
Greenwood, Ind., April 6-20.
St. Louis, Mo., May 1-18.
Covington, Okla., June 1-22.
Millville, N. J., July 2-28.
Glassboro, N. J., Aug. 2-17.
Home address, 632 W. Main, Thorncrown, Indiana.
- DUNAWAY, C. M.**
Akron, Ohio, Feb. 24-March 16.
Burwell, Neb., March 19-April 13.
DeKoven, Ky., April 20-May 4.
Carthage, Miss., May 11-25.
University Park, Ia., May 30-June 8.
Open, June 9-18.
Janestown, N. D., June 19-29.
Millport, Ala., July 6-20.
Simpson Park, Mich., July 25-Aug. 3.
Eden Rapids, Mich., Aug. 4-10.
Indian Springs, Ga., Aug. 12-18.
Sandy Lake, Pa., Aug. 19-28.
Fig. N. C., Aug. 29-Sept. 7.
Home address, 216 N. Candier St., Decatur, Ga.
- DUYALL, J. H.**
Cherry Vale, Kan., March 16-18.
Kansas City, Kan., March 22-April 6.
Terre Haute, Ind., April 8-May 1.
Home address, Terre Haute, Ind., 1656 Liberty Avenue.
- EDEN, L. F.**
Ashland, Ky., March 12-30.
Augusta, Ga., April 26-May 14.
- ELSNER, THEODORE AND WIFE.**
Everett, Mass., March 5-23.
Home address, 214 Beach 145th St., Neponsit, L. I., N. Y.
- ELLIS, G. EDWIN.**
Mitchell, S. D., March 16-30.
Home address, University Park, Iowa.
- FEW, B. A.**
Little Rock, Ark., March 16-30.
Asheville, N. C., April 9-20.
Lewisville, Ark., April 27-May 11.
Home address, 5023 Lee Ave., Little Rock, Ark.
- FLEMING, BONA.**
Monongahela, Pa., March 10-25.
California, Pa., March 26-April 13.
Pittsburgh, Pa., April 14-27.
Olivet, Ill., May 8-18.
Science Hill, Ky., May 24-June 1.
Cincinnati, Ohio, June 2-8.
Indianapolis, Ind., June 9-22.
- FLEMING, JOHN.**
Delmar, Del., April 4-14.
Vincennes, Ind., April 18-28.
Science Hill, Ky., May 2-12.
Williamson, W. Va., May 15-26.
Cincinnati, Ohio, May 30-June 8.
Reading, Pa., June 20-30.
Muncie, Ind., July 4-14.
Ashtabula, Ohio, July 25-Aug. 3.
Ramsay, Ind., Aug. 5-12.
Holland, Mich., Aug. 21-31.
Home address, 317 Holt St., Ashland, Ky.
- FUGETT, C. B. AND WIFE.**
Huntington, W. Va., March 2-16.
Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Ironton, Ohio, July 25-Aug. 3.
Lynn, Ind., August 10-24.
Huntington, W. Va., Aug. 30-Sept. 11.
Home address, Normal, Ky.
- GILLEY, W. R.**
Teddick, Mo., March 4-16.
Home address, Box 85, Olivet, Ill.
- GLEASON, RUFUS H.**
New Brighton, Pa., Feb. 26-March 16.
At Conference, March 19-23.
Open for church meetings till about May 25. Summer tent meetings beginning about June 1.
- HALLMAN, W. R. AND WIFE.**
Berne, Ind., April 10-30.
Jett, Okla., May 4-25.
Atlanta, Neb., June 12-22.
Home address, 6537 Kenwood Avenue, Chicago, Ill.
- HAMES, J. M.**
Dunkirk, Ohio, July 24-Aug. 8.
Marion, Mich., August 9-17.
Home address, Greer, S. C.
- HENLEY, CURWEN.**
(Evangelist, Singer and Musician)
Barr-Church-Palmyra, Ill., Mar. 10-23.
Open date, April 6-20.
Medora, Ill., May 1-19.
- HEVSON, JOHN E.**
Indianapolis, Ind., Feb. 24-March 16.
Open dates, March 23-May 25.
Montevideo, Minn., May 30-June 8.
Atlanta, Neb., June 12-22.
Open date, June 27-July 2.
West Port, Ind., July 4-14.
Open date, July 18-28.
Bluffton, Ind., July 13-Aug. 10.
Hartselle, Ala., Aug. 14-24.
Knoxville, Iowa, Aug. 28-Sept. 7.
- HILL, WILL EVANGELISTIC PARTY.**
Hillsboro, Ga., March 5-15.
Miami, Fla., March 29-April 20.
Atlanta, Ga., April 20-May 3.
Social Circle, Ga., May 8-20.
Yulee, Fla., May 20-June 2.
- HOLLENBACK, ROY L.**
Carthage, Mo., March 16-April 6.
Winchester, Ind., April 13-May 4.
Home address, Mansfield, Ill., Box 133.
- HOLLENBACK, URAL T. AND WIFE.**
Beloit, Wisc., March 2-23.
Edgerton, Wisc., March 27-April 20.
- HODGIN, DANIEL G.**
Jonesboro, Ind., March 2-24.
Marion, Ind., March 25-April 6.
Home address, Box 361, Brighton, Mich.
- HUNT, JOHN J.**
Van Wert, Ohio, March 16-28.
Dover, N. J., March 16-28.
Home address, Media, Pa.
- JACOBS, G. F.**
Hotchkiss, Colo., Feb. 21-March 16.
- IRVINE, J. W.**
Open for meetings. Will go anywhere.
Address, 140 W. 73rd Street, Chicago, Ill.
- JENKINS, HOMER S.**
Clinton, S. C., March 9-30.
Great Falls, S. C., April 6-20.
Graniteville, S. C., April 27-May 18.
New Brookland, S. C., June 1-22.
Johnston, S. C., June 29-July 11.
Home address, Baresburg, S. C.
- JOHNSON, LEO M.**
Ocean City, N. J., April 6-20.
- KENDALL, J. B.**
Sanborn, Iowa, beginning March 2.
- KENT, LYNN B.**
(Singing Evangelist)
Barry, Ill., March 2-23.
Roadhouse, Ill., March 24-April 13.
Syracuse, Neb., April 14-27.
Home address, Green City, Mo.
- KENNEDY, ROBERT J. AND WIFE.**
(Singers)
Heavener, Okla., March 17-31.
Dallas, Tex., April 6-20.
Open dates, May, June to July 7.
Myra, Tex., July 27-Aug. 10.
Hood, Tex., August 10-24.
- KERNEN, MADELINE.**
(Song Evangelist)
All dates open for 1924.
Home address, Chanute, Kansas.
- KIEFFER, R. J.**
Mt. Carmel, Ill., March 30-April 20.
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- KINSEY, W. C. AND WIFE.**
Stillwell, Ind., March 7-23.
Home address, 252 So. West 2nd St., Richmond, Ind.
- KRAHL, MARTHA.**
(Song Leader, Children's and Young People's Worker)
Waynoka, Okla., March 2-16.
Pond Creek, Okla., March 23-April 6.
- LANE, W. N.**
Kansas City, Missouri, March.
Springfield, Missouri, April.
- LEWIS, RAYMOND C.**
Canton, Ohio, March 16-31.
Mt. Carmel, Ill., April 1-14.
Home address, Van Wert, Ohio.
- LEWIS, M. E.**
Urbana, Ill., March 2-23.
Youngstown, Ohio, March 27-April 13.
Brooklyn, N. Y., April 15-27.
Hermiston, Ore., May 8-18.
- LINN, JACK AND WIFE.**
South Fork, Pa., March 12-30.
Open date, April 3-30.
Home address, Oregon, Wis.
- LITTRELL, V. W. AND MARGUERITE.**
Watonga, Okla., March 6-23.
Home address, 425 N. Sumner St., Beatrice, Neb.
- LOVELESS, W. W.**
Springfield, Ohio, March 13-30.
Home address, London, Ohio.
- LUDWIG, THEO. AND MINNIE E.**
Home address, 772 N. Euclid Ave., St. Louis, Mo.
- McBRIDE, J. B.**
Spokane, Wash., March 2-16.
The Dalles, Ore., March 20-April 6.
Sacramento, Cal., April 10-27.
Waldron, Ark., May 11-25.
Cincinnati, Ohio, May 30-June 5.
Hurlock, Md., June 8-22.
- McCALL, F. P.**
High Springs, Fla., March 30-April 20.
- McCORD, W. W.**
Kannapolis, N. C., March 10-23.
Tuscaloosa, Ala., March 30-April 13.
Pell City, Ala., April 14-27.
Bessemer, Ala., April 28-May 18.
Blank, Ala., May 19-June 1.
King's Mountain, N. C., June 2-15.
Cloyer, S. C., June 16-29.
Open date, June 30-July 17.
Sale City, Ga., July 17-27.
Open date, July 30-Aug. 17.
Open date, Aug. 18-Sept. 7.
Brevard, N. C., Sept. 11-28.
Open date, Sept. 29-Oct. 12.
- MACKAY SISTERS.**
Spartansburg, Pa., March 13-30.
New Cumberland, W. Va., April 1-18.
Atlanta, Ga., April 20-May 4.
Ablene, Tex., May 5-18.
Home address, New Cumberland, W. Va.
- MANLEY EVANGELISTIC TEAM.**
Elmira, Ont., March 9-30.
Kenmore, Ohio, March 30-April 10.
Home address, Naperville, Ill.
- MINGLEDORFF, O. G.**
Stewart, Neb., March 5-23.
Lewellen, Neb., March 26-April 13.
- MITCHELL, LEROY J., EVANGELISTIC PARTY.**
Palandra, S. D., March 9-23.
McLeansboro, Ill., March 30-April 20.
- MOLL, EARL B.**
Vicksburg, Miss., March 16-30.
Shubuta, Miss., March 30-April 13.
Jackson, Miss., April 13-27.
Avera, Miss., May 1-11.
DeKalb, Miss., May 12-25.
Hattiesburg, Miss., May 26-June 8.
Biloxi, Miss., June 15-27.
De Soto, Miss., July 2-11.
- MOORE, GEORGE A. AND EFFIE.**
Crawfordsville, Ind., Feb. 24-March 16.
Hammond, Ind., April 13-May 4.
Elwood, Ind., June 8-22.
Monroe, Ind., July 3-13.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- NIXON, FREDERICK F. AND ERNA O.**
Azalia, Ind., March 4-16.
West Middleton, Ind., March 18-April 6.
- OWEN, G. F. AND BYRDIE.**
Loveland, Colo., March 9-23.
Trinidad, Colo., March 30-April 13.
La Junta, Colo., April 16-27.
Cannon City, Colo., May 4-13.
- POLLOCK, G. S.**
Donora, Pa., March 2-23.
- PATHER, S. H.**
Open dates after Feb. 24.
Home address, Henderson, Ky.
- QUINN, IMOGENE.**
(Evangelist)
Lineville, Ia., March 2-23.
Red Bird, Mo., March 30-April 20.
Home address, 809 N. Tuxedo, Indianapolis, Ind.
- REES, PAUL S.**
Malden, Mass., March 23-April 6.
Flint, Mich., April 13-27.
Kansas City, Mo., May 1-18.
Greensboro, N. C., May 23-June 1.
Home address, 1800 N. Hill Ave., Pasadena, Cal.
- REDMON, J. E.**
Mitchell, Ind., March 2-23.
- REID, JAMES V.**
Prescott, Ark., March 2-23.
Ft. Worth, Tex., March 2-3 April 4.
Ablene, Tex., April 27-May 18.
Belton, Tex., June 1-15.
Waco, Tex., April 6-20.
Home address, 3233 Hemphill St., Ft. Worth, Texas.
- RICH, N. W.**
Chicago, Ill., March 13-23.
Kalamazoo, Mich., March 27-April 6.
Berne, Ind., April 10-30.
- ROBERTS, T. P.**
Salvisa, Ky., March.
Elmore, Ohio, April.
Mackville, Ky., May 4-18.
Wilmore, Ky., May 19-31.
Salem, Ill., June 1-22.
Jonesville, Ky., June 25-July 16.
Dayton, Ohio, July 17-27.
Bowersville, Ohio, July 30-Aug. 17.
Home address, Wilmore, Ky.
- RYLAND, WILLIAM A.**
(Song Leader)
Open date, March and April.
Address 1322 Kappes St., Indianapolis, Ind.
- ST. CLAIR, FRED.**
Syracuse, N. Y., March 16-April 20.
Oakdale, Cal., April 27-May 18.
- SHELL, J. L.**
Kenton, O., March 20-April 6.
Home address, 1305 Dayton Ave., Springfield, Ohio.
- SHANK, MR. AND MRS. R. A.**
Franklin, Ill., March 11-23.
Home address, 191 N. Ogden Ave., Columbus, Ohio.
- SHELL, W. L.**
Key West, Fla., March 9-April 13.
Havana, Cuba, April 20.
- SHEPHERD, ALICE G.**
Courtland, Ohio, April 1-20.
Wildare, Ohio, May 4-25.
Silica, Ohio, June 1-22.
Home address, Troy, Ohio.
- SHEPARD, BLANCHE.**
Detroit, Mich., March 2-23.
Grand Haven, Mich., Mar. 30-April 20.
- SLATER, CHAS. L.**
Flint, Mich., March 14-16.
Detroit, Mich., March 17-19.
Crowsell, Mich., March 20-21.
Applegate, Mich., March 22, 23.
Flint, Mich., March 25-30.
Ola, Mich., April 1, 2.
Merrill, Mich., April 3, 4.
Owosso, Mich., April 5, 6.
Sault Ste Marie, Mich., April 8, 9.
Ellsworth, Mich., April 11-13.
Schomburg, Mich., April 14.
Chief, Mich., April 15.
Grand Rapids, Mich., April 16, 17.
Muskegon, Mich., April 18-20.
Burnips, Mich., April 22.
Holland, Mich., April 23, 24.
Battle Creek, Mich., April 26, 27.
Jackson, Mich., April 28, 29.

Lausling, Mich., April 30-May 1.
Hastings, Mich., May 2-4.
Home address, Kingswood, Ky.

SMITH, JAMES M.
Biloxi, Miss., March 2-21.
Open date, March 22-April 4.
Sardis, Miss., April 6-20.
Open dates, April 21-June 6.
Mount Olive, Miss., April 8-21.
Open date, April 22-July 5.
Monticello, Miss., July 6-18.
Webb, Miss., July 20-August 3.
Hattiesburg, Miss., Box 172.

SPEAKES, JOS. N.
Kansas City, Kan., March 20-April 6.
Home address, 2905 Troost Ave., Kansas City, Mo.

STOZIER, W. H.
Will help in meetings anywhere.
Home address, 2110 Second Street, Macon, Ga.

TAYLOR, JENKINS EVANGELISTIC PARTY.
Clinton, S. C., March 9-30.
Open date, April 6-20.

THOMAS, JOHN.
Pittsburgh, Pa., Mar. 16-21.
Providence, R. I., March 23-April 6.
Marshallville, Ga., April 13-27.
Marksville, La., May 4-18.
Wilmore, Ky., May 25-29.
Cincinnati, O., May 30-June 6.
Piqua, Ohio, June 6-15.
Livermore Falls, Me., June 22-July 3.
Old Orchard, Me., July 4-13.
Permanent address, Wilmore, Ky.

VANDALL, NAPOLEON B.
Oil City, Pa., March 16-April 6.
Bluffton, Ohio, April 13-May 4.
Norwalk, Wis., May 6-25.

VAYHINGER, M.
Loogootee, Ind., Feb. 24-March 16.
Jefferson, Pa., March 23-April 6.
Rice's Landing, Pa., April 7-20.
Carmichaels, Pa., April 24-May 11.
Burlington, Ind., May 18-June 8.

WELLS, KENNETH AND EUNICE.
Washington, Pa., March 4-23.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.
Tacoma, Wash., March 9-23.
Home address, University Park, Iowa.

WIHEL, I. E.
New Carlisle, Ohio, March 16-30.
Home address, Bluffton, Ind., 317 South Bennett St.

WILSON, GUY.
Centralia, Ill., March 2-23.

WILLIAMS, L. E.
Open—March-April.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Eagle, Mich., March 10-24.
Seymour, Ind., April 1-5.
Effingham, Ill., April 5-20.
Olivet, Ill., May 1-18.
Hillsboro, Ind., May 18-June 8.
Freeport, Mich., June 15-29.
Waterloo, Ia., July 1-14.
Webb, Ky., July 17-27.
Fithian, Ill., July 30-Aug. 17.

WIREMAN, C. L.
Erlanger, Ky., June.
East Point, Ky., Aug. 7-24.
Oil Springs, Ky., Aug. 25-Sept. 7.
Home address, 105 Park Pl., Covington, Ky.

WOOD, REV. AND MRS. V. A.
Vanatta, Ohio, March 16-30.

YATES, W. B.
Providence, Ky., April 13-27.
Leitchfield, Ky., May 4-18.
Wilmore, Ky., May 25-28.
University Park, Iowa, May 30-June 8.
Pavonia, Ind., June 12-22.
Red Rock, Minn., June 26-July 6.
Omaha, Neb., July 8-10.
Ames, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 3.
Camp Sycchar, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.
Open dates, Feb. 12-March 30.

Mention your paper when writing to advertisers. It commends you.

THE UP-ON BLOCK.

By Will O. Scott.

Before the advent of the automobile, when horseback riding was much in vogue, by both sexes, both old and young, what was known as an "up-on block," made either of wood or stone, stood in some convenient place from which those who were not nimble enough to vault into the saddle from the ground with the use of the stirrup could be accommodated.

Most of these monuments of by-gone days have been removed, but occasionally one may be seen in front of some American homes. As the writer recalls his own experience with horses on his first Buckeye Circuit of eight churches, during which he rode 2,000 miles horseback, he could not refrain from musing, while keeping the home fires burning:

If you're tired of walking in the street,

With worn-out shoes and blistered feet,

Get up on the up-on Block.

I will get you on behind,

Give a jump; and never mind

If old Bob is lame and blind,

Get up on the Up-on Block.

If you're on too low a level—

With the world, the flesh, the Devil,

Get up on the Up-on Block.

If you're all run down and fagged,

If your standards all have sagged,

And your zeal has cooled and lagged,

Get up on the Up-on Block.

Put your hobbies all away,

There's no time for more delay,

Get up on the Up-on Block.

If you want to win the race

With a run or trot or pace,

You must have a starting-place—

Get up on the Up-on Block.

Christ is coming back again,

Gracious words of tongue and pen—

Get up on the Up-on Block.

When down from the ether blue

His swift steeds come for me and you,

The words will thrill us through and through—

Get up on the Up-on Block.

IF I SHOULD DIE TONIGHT.

Allen F. Frazier.

If I should die this very night,
If God should call for me,
With naught of time to make things right

Before my Lord I see—

Could I console

Or shield my soul—

If I should die tonight?

If I should die this very night,

If death should have its toll,

And I ne'er see the morning light

Beam o'er my weary soul—

Would Christ receive

Could I believe—

If I should die tonight?

If I should die this very night!

What thoughts within me rise!

I've borne the banner in the fight

And strove to gain the prize;

But would he say

Me yes, or nay—

If I should die tonight?

If I should die this very night!

My soul, do thou arouse

With heav'nly love and zeal bedight,

His holy cause espouse,

Then I shall be

Redeemed and free

If I should die tonight!

If I should die this very night!

Oh! wond'rous theme to me!

In raptur'd transport take my flight,

Forevermore to be,

While ages roll,

A ransomed soul—

If I should die tonight!

If I should die this very night!

Think well, my friend, of this.

For death may come with waning light

With sorrow or with bliss!

Which would it be

That thou should'st see—

If thou should'st die tonight?

Easter Suggestions for 1924

EASTER SPECIALS
FOLDERS POST-CARDS GREETING
CARDS SCRIPTURE TEXT

OFFERING ENVELOPES
For Easter and for Communion
An appropriate design of a Church and Easter flowers, lithographed in full colors. Well made of a good stock of paper. Space is provided for name, address and amount.
50 cents per 100.

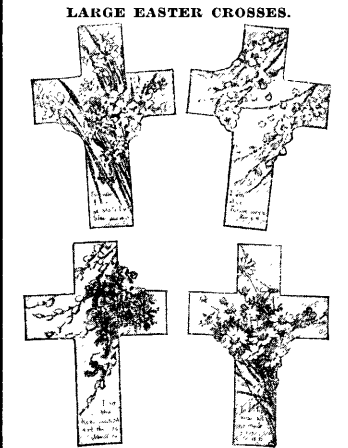
EASTER CARDS.
No. 800. Size 3 1/4 x 4 1/2.
Exquisite designs of flowers as tulips, wildrose, lilac, etc. in natural colors make a beautiful series. Beside the Easter wish, each card contains an appropriate verse of Scripture. Purple border. Ten cards and ten envelopes in a package.
Price, 30 cents.

EASTER FOLDERS.
No. 801. Size 3 1/4 x 4 1/2.
A set of ten cards in folder style with Easter wish and appropriate verse of Scripture. Design of beautiful flowers woven in beautiful form. Lithographed in full colors. Purple border. Ten folders and ten envelopes in a package.
Price, 50 cents.

EASTER POST CARDS.
No. 854.
A charming series of ten religious post cards for Easter with Scripture verses and choice designs suitable to Easter. Beautifully lithographed in full colors.
\$1.25 per 100.

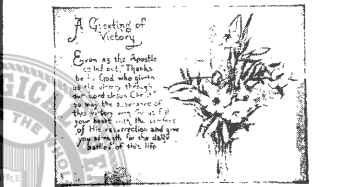
EASTER POST CARDS.
No. 855.
A beautiful series of five Religious wishes in the form of a Scripture verse. Designs of spring flowers in full colors.
\$1.25 per 100.

EASTER POST CARDS.
No. 927.
A new series of Easter Post Cards with Spring flowers on tinted background and with Scripture Verses.
100 for \$1.25.

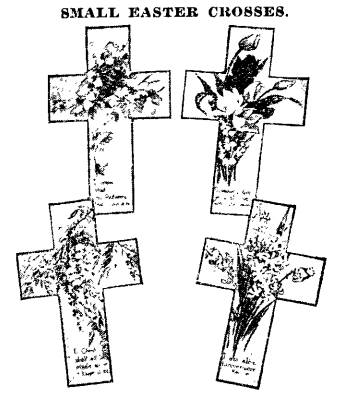


LARGE EASTER CROSSES.
Size 4 3/4 x 3 3/4 inches.
Gold borders and garlanded with beautiful flowers. Rich in the design and in full colors.
\$8.00 per 100.

EASTER CARD.
For Pastors, Superintendents and Christian Workers.



No. 897. Size 3 1/2 x 4 1/4.
A design of spring flowers such as, tulips and lilacs of the valley. Each card contains an Easter wish and a greeting of a religious thought. With envelopes.
\$2.50 per 100.



SMALL EASTER CROSSES.
Size 4 x 2 3/4 inches.
Gold borders and designs of beautiful flowers. A verse of Scripture appropriate to the season is on each card.
\$2.00 per 100.

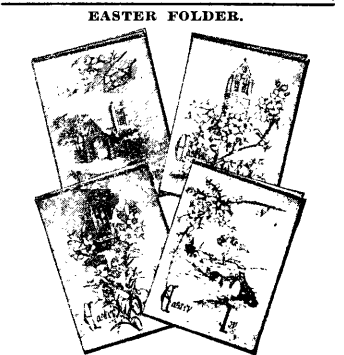
EASTER CARD.
For Pastors, Superintendents and Christian Workers.



No. 1130. Size 3 1/4 x 5.
Church design, surrounded by Easter lilacs in beautiful colorings with appropriate Easter Message. Each card with an envelope.
\$2.50 per 100.



EASTER CARDS.
No. 1100. Size 3 1/4 x 4 1/2.
A new series of Easter Cards, Landscapes and Church designs in full colorings with Spring flower decorations. The cards are gold bordered. Envelope with each card.
Per set of 10, 30c.



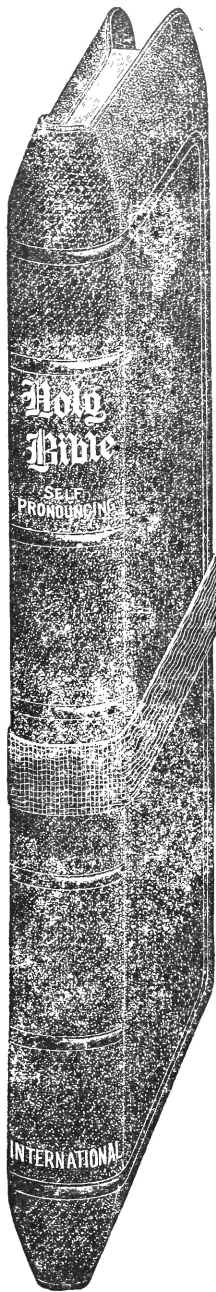
EASTER FOLDER.
No. 1110.
A new series of Easter Folders, Churches and Landscapes, decorated with Spring Flowers in exquisite colorings. Folders are gold bordered. Envelopes with each.
Set of 10, 50c.

Pentecostal Publishing Company, Louisville, Ky.

15th Annual Clearance Sale

We must turn our large left-over stock of Bibles into cash at once; therefore, we offer them at these remarkably low prices—from 30 to 50 per cent. below the regular net price at this time. Send in your orders at once, so that you will not be disappointed, as they will sell very fast at these prices.

Order a few to sell to your friends and neighbors. Cash must accompany all orders.



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

Most Complete Bible in the World.

(25 SPECIAL FEATURES.)

For the Home, For the Teacher, For the Family, For the Pastor, For the Old Folks, For the Scholars, For the Study.

1. Fine Genuine leather binding, with overlapping edges, stamped in gold on back and backbone.
2. Extra grained lining to edge with special reinforcement.
3. Fine white opaque thin Bible paper beautifully printed.
4. Red edges, round corners, silk head band and marker.
5. Size 5 3/4 x 8 1/4, weight forty ounces.
6. The words spoken by Jesus are printed in red.
7. Large, clear Long Primer type.
8. Self-Pronouncing.
9. Chapters numbered in figures.
10. Sixty thousand references and marginal readings.
11. Dates of happenings before and after Christ in reference columns.
12. Chapter headings and page headings.
13. Nearly 100 illustrations with 32 of them in colors.
14. A beautifully printed family record.
15. A Treatise on How to Study the Bible, by Rev. James Staiker, D.D.

16. The Sunday School Teacher's Use of the Bible, by Bishop John H. Vincent, D.D.
 17. The Christian Worker and his Bible, by D. W. Whittle, of Philadelphia.
 18. A Calendar for the daily reading of the Scriptures—reading all in one year.
 19. Chronology and History of the Bible and its Related Periods.
 20. The Harmony of the Gospels.
 21. Table of the prophetic books, by Jesse L. Hurlbut.
 22. Period intervening between the age of Malachi (450 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M.A.
 23. Weights, Moneys and Measures.
 24. The Combination Concordance which includes under one alphabetical arrangement a concordance to the Scriptures, Topical index to the Bible, list of proper names, with their meaning and pronunciation, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
 25. 4,500 Questions and Answers on the sacred Scriptures for Bible students and Sunday school teachers.
- We have six hundred and sixty of these fine, complete Bibles that we want to close out for cash at once. They sell through agents at \$8.00 each. Our special price, postpaid, **\$3.60** With the patent thumb index, 40c extra.

Red Letter Illustrated Combination Teachers's Bible

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, \$6.50. Our special **\$3.20** sale price, postpaid. Index, 50c. Name in gold, 50c extra.

Ideal India Paper Bible

For Teachers, Pastors or Friend. It is printed with long primer type. It is self-pronouncing. It is bound in Persian Morocco. It is silk sewed guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk head-band and marker. It is 8 3/4 x 5 1/2 inches, weighs 22 oz. It is only 15-16 of an inch thick. It is sold regularly at \$10.20. **\$6.50** Special Sale Price, postpaid. It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra. 25 copies same as above in an extra fine binding. Looks like and will last like seal-skin. Our special sale price **\$8.00**.

EXTRA SPECIAL.

Same style, contents and quality as above. Ideal Bible with the black face minion type, size 5 1/2 x 7 3/4, weight 20 oz. Regular agents' price, \$9.00. Our special Sale Price, \$5.50. Greatest value ever offered in a Bible. 100 copies like above with an extra fine binding. Looks like and will wear like seal-skin. Sale price **\$7.00**.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ounces, is 5/8 of an inch thick, and size 4 3/4 x 6 3/4. It has very readable minion type, splendid morocco binding, overlapping edges, silk hand-bands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient. Our Special Sale Price, **\$3.50** postpaid. Your name in gold 50c extra; index, 50c extra. The same Bible as described above, with a complete Bible concordance, special price, \$4.00.

LARGE TYPE TEXT BIBLE

These Bibles have the large long primer type with notations at the beginning of each chapter as to the contents of same. Chapter numbers in figures, very fine Italian paper, thin like India paper, still very opaque. 1400 pages, only 1 1/2 inches thick. Size 5 x 7 1/2; weight only 1 1/2 pounds, beautifully bound in black wear cloth, stamped in gold. Regular net price \$2.50. Our sale price **\$1.60** postpaid. We have 100 brevier type, cloth bound Bibles at a special price of 90c each. Also 100 minion type cloth bound Bibles at 75c each.

Small Text Bible

Splendid clear minion type, overlapping edges, red under gold edges, silk head-band and marker, flexible morocotal binding, stamped in gold, with patent thumb index. It will fit overcoat pocket. Regular \$2.50 value. A Real Bargain at **\$1.25**

Large Type Concordance Bible

So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard of family service low price of **\$2.50**. 128 copies same as above without Concordance but with the words of Christ in red and with patent thumb index at **\$2.60** postpaid.

OLD POLKS' BIBLE

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Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

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

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Vol. 36, No. 12.

Wanted---Men Full of Faith and the Holy Ghost.

By The Editor.

Give us men in the pulpit free from the love of money, and free from the fear of man.
* * *

No man is fit to preach Christ's message to his fellowmen who cringes before ecclesiastics or fawns before the rich.
* * *

The times in which we live demand a terrific gospel from a ministry of spotless character, fearless soul, and loving heart.
* * *

We need men in the pulpit today who are so full of faith and the Holy Ghost that they will be a terror to men who do not fear God, who hate his government, and violate his commandments.
* * *

The tame, goody-goody preacher who jokes and mingles in a haphazard, familiar way with wicked men, may get their familiar slap on his shoulder, but he will not be able to stir their hearts with fear of God, and break them with sorrow for their sins.
* * *

Bad as the world is, there are multitudes of people now living who love devout, brave ministers of the gospel who stand for their convictions, clear ideas, and who do not hesitate to declare them in plain, unequivocal language, without bitterness on the one hand, or apology on the other.
* * *

God's command to his messengers is that they deliver his word to the people, "whether they will hear of whether they will forbear." The messenger's business is to deliver the message with pure motive in the right spirit, and leave the result with God and the people. In that day when he shall stand in the white light of the Judgment, he will not be responsible for what the message was, nor what the people did with it, but he must answer for its delivery. Then God, who called him to the work, heard all of his words, saw the motives of his inmost soul, and understood all the desires of his heart from first to last, will judge him, and there will be no pit deeper, no torment more horrible than that into which the fawning, fashionable, time-serving minister will be cast.
* * *

The ministry can master the situation if they will. God's word is their message, and it is sharper than a two-edged sword, and "shall not return unto him void." The people will hear the word of God, and it will conquer them, compel them to think, repent and pray. The truth is mighty and will prevail. The gospel of Jesus Christ, spoken with authority from a pure heart, with clean lips, fascinates men and draws them away from sin to the Saviour. If there are not revivals, the conversion of sinners and the sanctification of believers and a mighty forward movement in the kingdom of Christ, the fault is not to be found in God or his

gospel, nor it is in the people, but you may be sure there is something wrong with the man up in the pulpit. Oh, man up in the pulpit, whose face is dry, whose voice is tame, whose heart knows no agony of desire, and whose ministry is fruitless, there is coming to you an awful judgment day. What shall your harvest be? As you sow, so shall you reap, is the inevitable law by which all shall be judged. May the Lord help us to watch and be sober, redeeming the time because the days are evil.

The Theological Seminary At Asbury College

PART IV.

My Dear Brother T. J. S.:

FOLLOWING up my former letters to you on the Theological Seminary and Asbury College, I wish that I could convey to your mind a true conception of the loyalty and devotion of our faculty and student body to the school, and the deep and abiding interest in the school on the part of its former students.

As you are aware, I travel extensively, and everywhere I go I find parents in deep distress over the education of their children in high school where there are frequent dances, moral standards seem to be low, and where there is nothing to impress upon the pliable minds of the young the supreme importance of fearing God, keeping his commandments and seeking that personal salvation which comes by repentance and faith in Jesus Christ.

From the reports that come to me, it seems that there are very few of our colleges standing for the Bible and its teachings. It appears that in most all of the colleges there are at least some professors whose skeptical teachings are destructive to evangelical faith, and prepare the students' minds for the sowing of the seeds of the most pronounced and radical infidelity. Everywhere I am finding parents profoundly interested and deeply grieved over the situation, who are eager to educate their children in Asbury College.

When I came to the school I had a great desire to build up an institution in which the students could secure a first-class education and, at the same time, be soundly converted, graciously sanctified and firmly established in the fundamental doctrines of the Bible and their Christian faith. I wanted to secure a faculty of well educated, soundly indoctrinated, thoroughly saved, and genuinely loyal people. I wanted to so widely advertise the school that it would be well

known throughout the nation to those who might desire to educate their children in such an institution. I longed to build up a plant, merit and secure the confidence of devout people of means who would gladly contribute to the support of a school of this character. I feel that with the blessing of the Lord and the co-operation of a faithful body of men and women, the sympathy and devotion of a great student body, and financial contributions, large and small, from a host of consecrated people, my original purpose has been largely realized, for all of which I devoutly thank God and take courage.

When I came to the college I planned to remain five years, but as the school grew the demands for such an institution increased and it seems I have been providentially held in the place, making fourteen school years June 4, 1924. We have now come to a period in the history of the school when I realize I must have associated with me, preparing to take the burden from my shoulders, a much younger man than myself. He must be a man of education and culture to fit him for leadership of the growing student body which gathers at Asbury College from practically every state in the union and a number of foreign countries. He must be Arminian in his faith, Wesleyan in his doctrines, soundly converted, graciously sanctified, well poised and zealous for a revival of genuine religion and the spread of Christian holiness over these lands. He must be enthusiastic for missions, free from the slightest taint of destructive criticism and a fearless and earnest defender of the evangelical faith of our fathers. He must be a devout lover of the Bible truths and Christian principles for which Asbury College stands; he must practice the closest economy and, if need be, suffer persecution and great self-sacrifice in order that the good work may go forward. There are such men, faithful and true, who can hold the respect of faculty, get a firm grip on the student body, win and hold the confidence of the wide constituency of the school, and go forward with the perpetuation and constant enlargement of the institution. Join with us in prayer that God may set his seal upon such a man, and that some time in the near future, I may shift to his shoulders the burdens and honors of the presidency of Asbury College while I, less cumbered, work faithfully for the upbuilding and enlargement of the school. Nothing would please me better than to be so situated and free from the responsibilities of the college, that I could devote much of my time in planning and securing help for the enlargement and efficiency of the institution.

I have no hope that conditions will grow any better with reference to Bible teaching and spiritual life in the educational world. The indications are that they will continue

(Continued on Page 8)

I Have Kept The Faith.--2 Tim. 4:17.

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

PAUL uttered these words, it is believed, within sight of martyrdom. No man among the apostles had championed, taught or preached the faith more zealously or faithfully than he. It was glorious to him in life, and more glorious in sight of death. He was closing his marvelous career with the full assurance of faith and the joy of knowing that through all he had kept inviolate the faith and in this faith he would die happy.

We stood once in the room in London where John Wesley passed away to his heavenly reward. His dying bed was surrounded by many preachers and friends. He tried to sing, "I'll praise my Maker whilst I've breath, and when my voice is lost in death, Praise shall employ my noble powers." With his dying breath he exclaimed: "The best of all God is with us." He died triumphantly in the faith. John Wesley was insisting on the people called Methodists keeping true to the faith. The early Methodists were so insistent on their leaders being true to the faith that they said in the Conference of 1807, "No person shall, on any account, be permitted to retain any official situation in our Societies who holds opinions contrary to the total depravity of human nature, the Divinity and Atonement of Christ, the influence and witness of the Holy Spirit, and Christian Holiness as believed by the Methodists."

What do we mean by the faith? Wesley defines it thus:

"What is faith? It is not, as some have fondly conceived, a bare assent to the truth of the Bible, of the articles of our Creed, or of all that is contained in the Old and New Testaments. The devils believe this, as well as thou or I. And yet they are devils still. But it is, over and above this, a sure trust in the mercy of God, through Christ Jesus." More follows which does not by any means imply that Wesley is arguing for a reduction of the intellectual content of faith. In Wesley's sermon on *The Way to the Kingdom*:—"Neither does religion," he said, "consist in orthodoxy, or right opinion; which, although they are not properly outward things, are not in the heart, but the understanding," and much more to the same effect.

We distinguish between *faith* and *saving faith*. Ephesians 2:8. "For by grace are ye saved through faith; and that not of yourselves it is the gift of God."

According to Dr. Bunting, saving faith "is such a hearty concurrence of the will and affections with the plan of salvation as implies a renunciation of every other refuge and actual trust in the Savior and personal apprehension of his merits. Such a belief of the gospel and such a reliance on the atonement as leads us to come to Christ, to receive Christ and to commit the keeping of our souls into his hands in humble confidence in his power and willingness to save."

Paul the Apostle was a marvelous example of saving faith. His conversion was one of the miracles of the New Testament church. The critics have tried to destroy Paul and his testimony. The following incident is told of a professor in a certain prominent university in a northern state who was addressing an audience on the Bible. Among other things he said: "We are able now through our better knowledge of psychology to explain many things in the Bible better than formerly. For instance, take the case of the conversion of Paul. Paul was a city-dweller and not accustomed to exposure to the heat on the open highway. When he was going down to

Damascus, the sun beat strongly upon him and he was not able to endure it. The result was he experienced sun-stroke and fell from his horse to the ground and was for a long time unconscious. Occupied as he was with religious matters, and under the influence of religious passion, he interpreted this to be a miraculous event, an arresting of him by divine power, and so that interpretation became current and was put in the form of the story of the great light that broke upon him and the voice out of heaven speaking to him. Of course we now know that it was a perfectly natural event, nothing more than a sun-stroke."

A Scotchman, who happened to be present said: "Professor, may I ask you a question?" "Certainly," replied the professor.

"Did I correctly understand you to say that you think the conversion of Paul was simply the result of a sun-stroke?"

"That is my belief," the professor answered.

"Then," said the Scotchman, "I would suggest, if there was so much power in a sun-stroke as that, to so change the life of Paul from being a bitter persecutor of Christians into a zealous witness of Christianity, to make him one of the greatest religious teachers in the world and one of the greatest forces in the thought and civilization of mankind, giving him an influence that has not diminished but increased after nearly two thousand years, begging your pardon, my dear professor, would it not be a good thing if you and your class in psychology would go out on some very hot day and expose yourselves to the heat of the sun, until you all received a sunstroke? There seems to be a wonderful power in a sun-stroke according to your psychology."

Perhaps no more conclusive reply could have been given to the psychological explanation.

The Faith that saves leads the faithful soul on to complete soul recovery or to Full Salvation. The following poem states the experience of a multitude of souls.

I am sure I was converted,
And my sins were washed away,
For I had my Savior's presence
And the witness day by day.
But my spirit still was tainted
With a stubborn, strange disease,
Making me at times more willing
Self instead of Christ to please.

I advised with many doctors,
Seeking for a perfect cure,
But their notions all were diff'rent,
And they failed to make me pure.
Doctor Ignorance informed me
That conversion cured all,
Purifying all the nature
Which was ruined by the fall.

But I knew he was mistaken,
For my Bible taught me so,
And my "up and down" experience
Told me that he did not know.
Doctor Works and Doctor Water,
Doctor Growth and Doctor Fire,
All were free with their opinions,
But to help me failed entire.

Then I heard of Doctor Culture,
Who could polish the outside,
But he could not reach the evil,
And a cure for sin provide.
Nor could Doctor Imputation
Understand my case at all,
Nor could Doctor Sin Repression,
So I ceased on them to call.

Many said that I must suffer
With my painful soul disease,
Until Doctor Death would free me,
Only he could give release.
But I knew they were mistaken,
And I freely told them so,
Else redemption was a failure,
And my Savior's promise, too.

All these doctors had their plasters,
Which they wanted me to try,
But they never wrought a cure,
So I bade them all good-by.
Then I yielded all to Jesus,
Unto self and sin I died,
And reposing on His promise,
I by faith was sanctified.

Now I know the Great Physician
Can effect the Double Cure,
And the heart of each believer
Make and keep completely pure.
Christians, won't you seek this blessing,
Waiting for you from above?
It is Pentecostal power,
It is Jesus' perfect love.

—Selected.

Here a Little and There a Little.

"Quartus, a Brother."

Most women have a keener sense of fine moral values than most men. Maybe the menfolk had as sharp a discernment one time, but dulled it by the way they behaved.

My wife is sharp in character analysis and sees through a false face or a bit of assumption with quick eye. She has learned that the wife of a man who deals with the public in some measure must be very careful with her tongue when others than her own family are present. But when we are alone we talk quite freely about men and events and things.

We were talking the other day about a certain evangelist-friend of ours, who is showing signs of an undue fretfulness about the financial side of his work. We discussed him pro and con as we often do other folk, and, after we had remarked on some possible justifications for this good brother's trouble, she said something that cut to the heart of the matter like a surgeon's knife. "Husband, if his heart was fully in the work of God, he would not be so constantly fretful about dollars, would he?"

What her husband said in reply is of little concern here, but that word of hers about "his heart being fully in the work of God" is worthy of special emphasis. I have been thinking about that since our private conversation and it cuts—cuts without mercy as one holds it in mind.

If a Christian worker has his heart fully in God's work, will not the work and the Lord of that work be the dominant facts in the life of that worker? Will money, praise, prominence, personal feelings, ease, or anything else that is selfish dare raise its head if the heart is fully in the work of God?

That expression goes to the quick! It is hard for my wife's husband to forget himself as he thinks about that conversation we had that time.

\$12.00 Bible Free

To the one sending us the five best reasons why one should take THE PENTECOSTAL HERALD. Your list of reasons must reach us before April 1, 1924.

Christ the Way From God to Man.

Rev. H. R. Carson,

John 16:1-8.



In his book, "The Crisis of the Christ," G. Campbell Morgan forcibly states the condition of man apart from the grace of God. He says first, "Man is distanced from God by sin," and second, "Man is ignorant of God through sin." Man is so far distanced from God that it is impossible for him to come by his own merits or in his own strength, into the presence of a just and holy God whose commands he has broken and whose love he has spurned. Warped and twisted by sin, he has come to have a distorted conception of God which has led him into the lowest of idolatry. This defect in his spiritual vision can be corrected by the grace of God, only. Such a provision is made for all in the person of Jesus Christ, God's only begotten Son, and the Savior of all who come unto God by him. But Christ is not only the way from man unto God, in that men may approach the Father through him, but he is also the way in that the Father approaches man through him. Reconciliation having been effected, communion is perfected through the death of Christ. In this sixteenth of John we learn that Christ's death secured for God and man a restoration of constant communication through the offices of the Third Person of the Divine Trinity.

As you will immediately recall, the words recorded here were a part of that memorable discourse which was given at the celebration of the Feast of the Passover, in the Upper Room in the hours that immediately preceded the betrayal, trial and crucifixion of the Master. It is an hour fraught with tender recollection for every Christian. In the midst of the perplexity and sorrow of the disciples how beautifully the pastoral instinct of Jesus shows itself. He is endeavoring to prepare his disciples for the shock of his death and for the successful conclusion of the work which he is to entrust to their supervision. He warns them that they will suffer persecution from the formal religionists of their day, "They shall put you out of the synagogues, yea the time cometh that whosoever killeth you will think that he doeth God service." "These things have I spoken unto you that you should not be offended." To meet the hours of difficulty, persecution and toil which are to come he tells of the need of a spiritual reinforcement. This gracious provision is made of effect through his death and is to be in effect immediately after his leaving the world. He has been Guide, Counsellor and Comforter to them during his days in the flesh; another Comforter is now to come into the world.

This brings us to two themes which are developed in this discourse. First, *the Comforter was to come to take Christ's place in a personal presence, with them, and second, that the Comforter was to come to supervise in the completion of the work of world redemption which Christ had initiated.*

The disciples were too busily engaged in meditating upon the sorrow which had overtaken them to think of the completion of the work of Christ. "Because I have said these things sorrow has filled your heart." To these men absorbed in a contemplation of the loss they were soon to sustain in the loss of their best friend and their Saviour by an ignominious death, Christ makes an astounding statement. "It is expedient for you that I go away; for if I go not away, the Comforter will not come." Can you not see the incredulity and skepticism so clearly shown in their faces? "What," they say, "a good thing for us to lose you? No, it can never be. What

will we ever do without you?" But with a tender smile Christ repeats his statement, "It is expedient (or profitable) for you that I go away; for if I go not away, the Comforter will not come. But if I depart, I will send him unto you."

By some peculiar method of exegesis one school of interpretation has endeavored to show that this Comforter who was to come was Christ himself, and that this coming constituted the Second Coming of Christ. They miss the manifest teaching of Jesus that, through the coming of the Comforter, which is the Holy Ghost, according to John 14:26, the Father and the Son are to indwell the heart of the Christian and a perfect union is to be established, and place Christ in the peculiar position of saying that it is expedient for him to go away in order that he may come again, of praying the Father for another Comforter in order that he might return, of sending him in order that he himself might be present with them and of returning in order that he might glorify himself for he says, "He shall glorify me: for he shall receive of mine, and shall show it unto you." If there were no other scriptures than these to testify to the personality of the Holy Spirit apart from Christ and of his presence in the world, these would be sufficient to establish that truth, Shailler Matthews and the University of Chicago to the contrary notwithstanding. The coming of the Comforter was not to be a second coming of the Christ, but the coming of another Comforter who would take Christ's place in a personal presence in the world.

Such a presence would make possible a communication with the divine and a unity with the divine. Through the presence of the Spirit we are to have access to the Father of spirits. Such a privilege makes not for "spiritualism or spiritism" but for spirituality. G. K. Chesterton well says, "The mark of spiritualism is that it invokes something less than the divine." By the same token Christianity may be said to have its mysteries since it is supernatural and is content with nothing less than union with the Divine. Drummond has well said that Christ is more accessible today than he would be if he were here in the flesh. Few of the teeming multitudes that daily seek his presence would find audience possible if today he reigned in Jerusalem. For leagues about the city would be a black mass of humanity with a common purpose. But through the ministry of the abiding Comforter audience is possible for all men at any time. So as Christ came that men might have the privilege of having God with them, so the Comforter came to take Christ's place that men might have God with them forever.

In the second place, the Comforter came to complete the work of redemption. People have been asking, "Why did Jesus come into the world?" Bishop Shepard states well one half of a great truth when he says, "To get hands and feet." Hands to relieve the ills of the world, and feet swift to run on errands of mercy. The coming of the Comforter into the individual heart we Methodists commonly call entire sanctification. We should preach entire sanctification no less, but I believe we should preach sanctification more. Have we not made the mistake of preaching that entire consecration is a requisite to entire sanctification, instead of teaching that entire consecration is an essential to regeneration? Do we not need to sound forth this truth more and more that, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate?" Christ died to dedicate surrendered souls to the

work of world-redemption. Will it not help us to remain dead to the flesh and to worldly ambition when we remember that we have been sprinkled with the blood of Christ and dedicated to the evangelization of the world? Truly Jesus came into the world to get hands and feet, but he also went away that the Comforter might come to direct those hands and feet, now empowered with supernatural ability, for the completion of Christ's mission.

Now we can understand why it was expedient for Christ to go away, and why it was profitable for the disciples to receive the Comforter. Christ would die to make possible the removal of their guilt and to dedicate them to the ministry of salvation, and also to make possible the coming of the indwelling Spirit who would energize them with the divine power and direct their activities. Through him the presence of God was to be realized and the will of God to be known.

Again, it was through the Comforter that the Father was to reach the sinful world. "And when he is come, he will convict the world of sin, of righteousness and of judgment to come." Men are puny instruments to be used for such a task as that. Man can do little in breaking up the rocky soil of men's hearts. "But all things are possible with God." Christ's message was limited to a small geographical area, and to a limited group of people, but the omnipresent Spirit makes a universal appeal. "And when he is come he will convict the world."

He will convict the world of sin. Distance from God softens the aspects of sin. The loss of the sense of sin is a dangerous characteristic of this age and is resulting in revolting moral license. But he will "convict." John Bunyan was hard, but the Spirit reached him and he says, "Methought I saw as if the sun that shineth in the heavens did grudge to give me light; and as if the very stones in the street and the tiles upon the houses did band themselves against me." In his anguish he envied the ugly toad by the roadside, but at last he came into the glorious liberty of the sons of God.

He will convict of "righteousness." Andrew Gillies well says, "Men need a new conception of God. The common man has reduced the statement, 'God is love' to the perilous proportion of the half-truth. The equally momentous fact that he is holy, that 'our God is a consuming fire has been almost absolutely obliterated from his consciousness." But when he is come he will convict the world of righteousness, and it will hang its head for shame as it beholds its sin.

He will convict the world of judgment. The world does not like to consider the subject of morals. It endeavors to put away the thought of judgment as the dying consumptive refuses to acknowledge the presence of death and ever talks of an early recovery. But who can escape God's Spirit? Whither shall I fly from thy Spirit?"

A part of the world would keep the Christ an infant in the arms of his mother while they intercede with her for the favor of her Son. A part of the world would keep the Christ on the roads of Galilee and praise his humanity and ignore his divinity. A part of the world would keep him in Pilate's hall. They would crown him with thorns and give him a reed for a scepter; they would smite him and cry, "Prophecy unto us if thou art the Christ." They would criticise his person, call attention to his mistakes and to his ignorance, insult his deity; yea, some would even crucify him on the cross of ignominy,

(Continued on page 6)

Statement of Minority of Bishops on Unification Commission.

BISHOP COLLINS DENNY, Member of Commission on Unification.



WHEN this writer was officially informed that the episcopal members of the Commission on Unification had prepared an Address in advocacy of the plan agreed upon by the majority he, as one of the minority, claimed the right to send forth with the address a statement of his reasons for his opposition to the plan. He was repeatedly denied the exercise of this right.

Finally, he quoted the action of the Commission as set forth in the manuscript notes of the stenographer, page 139: "An address ought to be made to the two Churches by the ten Bishops that are members of this Commission. I believe such an address from the ten Bishops, *whether in favor of this plan or not*, will have a wholesome effect on the two Methodisms, and do a large thing toward the passage of the paper through the Churches." *This suggestion prevailed.* (Italics by writer.) On this ground, lower than his inherent right as a member of the Commission, he asked permission to set forth his position at the same time and through the same channels as were used by the majority. He received no answer to this request.

Is this question to be settled by a count of votes, or by the weight of reason? Napoleon is reputed to have said that, Providence is on the side of the heaviest battalions, yet the sun that rose at Austerlitz, set at Waterloo. Four years ago the Commission by vote of 44 to 6 put forth a plan of Unification by reorganization, and a number of the Commissioners with no small enthusiasm published their conviction that the plan proposed would prove to be the solution of the troubles of the Churches. It was even said that men would answer at the bar of God for their opposition to that plan, the answer to be followed, of course, by God's condemnation. Yet that plan was not even submitted to a vote in either General Conference. Evidently at that time the confidence of the large majority was misplaced. The majority is not always right.

It must be carefully kept in mind, a fact repeatedly overlooked, a form of fallacy anciently detected yet still vigorously alive, that the question now before the Churches is not Unification generally considered, not Unification as an academic thesis, not the desirability of some sort of Unification. It is easy to speak to that general question enthusiastically, "with burning words," and it is altogether useless now that the Commission has acted. Not Unification in general, but this specific plan and no other is now before the Churches.

Some of the reasons that led this writer to differ from his colleagues are:

First, This specific plan is a misnomer, it is not Unification. It is not even a welding. It is an unassimilated mixture of two great and prosperous Churches. It proposes to experiment with success.

Second, By this plan not one of the ends for the attainment of which the negotiations were begun, and have continued is achieved. The two Churches are to maintain rival Methodisms in the same communities. Existing frictions, "irritating competitions," are to persist. "Altar against altar" is sanctioned by the plan, and "advised" in the published address. "Needless waste and competition" are not "eliminated." The plan indorses what now exists and provides for its spread. So determined was the Commission *not* to provide in this fundamental document for the attainment of these desirable ends that the following amendment offered and

urged received but five votes—all from the Southern Commission:

"From the adoption of this agreement neither of the two jurisdictions shall organize a congregation in any community in which the other jurisdiction has an existing congregation until the Quarterly Conference of the existing congregation shall consent."

This amendment was a part of the action taken by a Joint "Commission on Exchange of Territory with the Methodist Episcopal Church," which Joint Commission consists of seven members for each of the two churches. At a meeting of this Joint Commission held in Cincinnati in February, 1923, all seven of the Southern Commissioners, and four of the seven Northern Commissioners voted for that agreement, yet two of the Commissioners on Exchange of Territory who voted for this agreement in February voted in the Commission for Unification against it in July.

If the Commission on Unification proposed to achieve the ends for which it was appointed why would it not write some such provision in this fundamental document? Chosen by the Church to try to relieve friction, to allay competition, to prevent overlapping of work, to conserve men and means in a needy, tumultuous world, this writer could not vote for the plan whose fundamental document perpetuates these very things.

Third, The great and astute Bishop Joseph Butler tells us that "probability is the very guide of life." For lack of surer ground in dealing with this plan we must take probability, recognizing the possibility of mistake.

Madison, wise, great and experienced in matters of government, was sure that since the Virginia statesmen of 1776 had prepared a State Constitution that endured for fifty years, the statesmen of 1829-30 would prepare one that would endure for a hundred years. Yet within twenty years another constitution was found necessary.

In the Constitutional Convention of 1787 James Wilson announces that "to have States equal in the Senate will give a government neither solid nor lasting," and he predicted that the presidential "veto would seldom be used." Rutledge predicted that "Congress would not sit more than six or eight weeks in the year." Sherman said there was "no probability that the number of future States would exceed those of the existing (thirteen) states." He also said, "the people . . . will never give a majority of votes to anyone man" for President. Williamson said, "It was pretty certain . . . that we should at some time or other have a king." Evidently he could not hear the clash of crowns tumbling from the heads of the monarchs of Europe. Gorham said, "Can it be supposed that this vast country, including the Western Territory (then bounded not by the Pacific Ocean, but by the Mississippi River) will 150 years hence remain one nation?" Further quotation would be tedious. Here were men possessing a knowledge of history and of a human nature, and of an ability—taken as a whole—that has been pronounced unsurpassed in the history of the world. In providing a government for State or Church certainly as to results is unattainable, prophecy is childish, only a probable inference is possible.

What seems to be probable in a government whose legislative body is composed of a Northern Jurisdiction of approximately one thousand, and of a Southern Jurisdiction approximately four hundred delegates, each Jurisdiction to vote separately, where the fundamental document provides specifically: "Every vote in the General Conference shall

be by jurisdiction and shall require the accepted majority vote of each Jurisdiction to be effective?" (Italics by the writer.) Suppose a case that often occurs: An Annual Conference is to be organized, or even to be divided. The Northern Jurisdiction, which as the Methodist Episcopal Church now has, and under this proposed plan will continue to have, organized work in nearly, if not quite all, the States, wishes to organize a new Conference in Virginia, or the Carolinas, or Georgia, or Tennessee, or Alabama, or Mississippi, or Texas. Suppose a bare majority of the Southern Jurisdiction should not agree that the Northern Jurisdiction shall continue to force itself into the very heart of our work. Will that large Northern Jurisdiction, supported by a minority of the Southern Jurisdiction, submit to such conditions? Do not assert with the dogmatism of prophecy that no such condition can arise. Do not point to the express terms of the contract. Neither constitutions nor treaties bind a majority determined to carry out its purpose. You say our people will "count the cost" of the exercise of such a veto on the majority, and will yield. One of ourselves truly, said, and under great strain through years of revolution lived what he said: "Counting the cost" is in things temporal the only wise course, as in the building of a tower; but there are times in the life of an individual, of a people, when the things that are eternal force themselves into the calculation and the abacus is nowhere."

It is impossible to see even as a probability how such a provision in the fundamental document can reasonably be expected to promote peace. To some it bears on its face the aspect of war. That is "every vote" the majority should be permitted to control in matters relating exclusively to its own work is right, that in such matters the minority should have the power to protect itself, is also right; but where either is vitally concerned or believes itself to be vitally concerned, that it should quietly submit even to a majority does not accord with history and is contrary to human nature.

Fourth, The Plan gives no voice in the government of the Church to those chiefly concerned, the people and preachers. This fundamental document does not so much as recognize that they have any rights.

When in 1808 a delegated General Conference was proposed, only to avoid the division of the Church was it adopted. Literally it took the tears and prayers of Asbury to gain approval. Its constitution provided that every five members of the Annual Conference should have a representative in the General Conference, and the General Conference itself was expressly prohibited from making more than seven the basis of representation. By the plan now proposed for General Conference, without the consent of the Annual Conferences, can reduce the representation in the General Conference, to "one ministerial delegate for every one hundred and twenty members of each Annual Conference and equal number of lay delegates." This brings representation almost to the vanishing point. Again, in 1808 the Annual Conference retained the sole right to initiate changes in the Constitution of the General Conference. Not till 1832 did the Annual Conference agree to share with the General Conference the right to propose amendments, and from that day to the present continues to demand "that three-fourths of all the members of the several Annual Conference who shall be present and vote" must agree before an amendment can be adopted. This ancient protection of the

rights of the Annual Conference is by the plan now proposed silently yet completely abolished. It is not overlooked that article XI of the proposed plan states that each jurisdiction shall be bound by its present law "until the General Conference by legal process shall otherwise ordain." What is that "legal process"? Who shall define it? Why not say not until the General Conference, but "until the Annual Conference dele by legal process shall otherwise ordain?"

Again, among us no preachers can be ordained an Elder until he has opportunity to learn that the constitution of the Church and the Constitution of the General Conference are not the same. In our Church the solemn, delicate, grave responsibility is lodged to check the General Conference, not simply when it disregards the Restrictive Rules, not simply when it overlook and overlaps the Constitution of the General Conference, but whenever in the broader meaning it takes any action that "is unconstitutional." Instances are numerous, some of them comparatively recent, of actions adopted by two-thirds of the General Conference, yet negated by the Annual Conference. A "Supreme and all-controlling" General Conference never has commanded, does not now, and never will command this writer's consent. This plan more than any plan yet proposed eliminates the Annual Conference as part of the government of the Church, makes the General Conference "supreme and all-controlling" and deserved to be defeated.

An effort was made to give the Annual Conferences, even in cases not often likely to arise, an ultimate determining voice in laws by which they are to be governed; the question was argued; but the Commission, by a large majority, refused to consent. In the conviction of Americans it ought now to be fixed that all governments derive their just powers from the consent of the governed. More than a hundred years before Jefferson wrote those words in the Declaration of Independence—a document that "ought to be hung up in the nursery of every king and blazoned on the porch of every royal palace," Milton had written: "It being thus manifest that the power of Kings and Magistrates is nothing else, but what is only derivative, transferred and committed to them in trust from the people to the common good of them all, in whom the power yet remains fundamentally and cannot be taken from them, without a violation of their natural Birth-right."

A great scholar and thinker says: "It is always curious to realize how unintelligible to some minds thought-out political principles remain." As a member of an Annual Conference, this writer could not vote to surrender his rights, as a Commissioner he will not ask his brethren to consent to be governed and to be dumb.

What is the Matter with Protestantism?

The above is the title of an address given by Dr. Ridout at the Commencement of Asbury College, Wilmore, Kentucky last May. Dr. Ridout is a Methodist minister and author, and in this message strikes at the very heart of the present conditions in the church. Speaking of the Modernists, he says: "These men dilute every distinctive Methodist doctrine. They delude the Gospel of its apostolic power, the Bible of its divine inspiration, and hand back instead a Pentateuch without Moses, a theology without Wesley, a Christ without Deity, a creed without a dogma, a faith without divinity. We wish we could send this booklet to every Methodist in the country, but we advise every one of our readers to purchase and ponder it." Price 15c. *Pentecostal Publishing Co.*

From "The King's Business", of Bible Institute, in care of Dr. R. A. Torrey, Los Angeles, Cal.

STUDIES IN THE PSALMS

By DR. J. GREGORY MANTLE

No. II.

MAKING A SPIRITUAL AUDIT
Psalm 27:1-6



THE Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?"

1. A SPIRITUAL AUDIT.

In this Psalm David makes an audit of his soul's accounts and finds himself unspeakably rich. This familiar and beautiful Psalm is the only occasion in which David speaks of the Lord as his Light. The light must come first to reveal our depravity, guilt and ruin. Then comes the Salvation to meet it. Never the light without the salvation for that would drive to despair; and never the salvation without the light for that would lead to presumption. The light makes us cry out like the young prophet Isaiah: "Woe is me! for I am undone." The salvation brings the live coal from off the altar, and says: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isaiah 6:5-7).

It is not in the knowledge of what we are to God that we find "light", "salvation" and "strength", but in the knowledge of what He is to us. The key-note of the Psalm is the Lord. If we dwell on what we are, or ought to be to Him, the result will be dissatisfaction, uneasiness and gloom. "If you want to be dissatisfied look within; if you want to be distracted look around; if you want to be satisfied look to Jesus."

"The Lord is my light; the Lord is my Salvation; the Lord is the Strength of my life." To dwell on what I am to Him is the source of all weakness. To dwell on what He is to me is the source of all strength. Are you ready for some new discoveries of this great salvation? Charles Wesley had been making a fresh audit when he sang:

"Salvation in that Name there is,
Salvation from sin, death, and hell;
Salvation into glorious bliss,
How great salvation who can tell?
And all He hath for mine I claim,
I dare believe in Jesus' Name."

What continents of spiritual wealth remain unexplored! O to be able to say with the poet; "And All He hath for mine I claim!"

Note how David's courage rises as he grasps the magnitude of the salvation. "Of whom shall I be afraid?" he cries. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be "confident". (vers. 2:3) From, "enemies and foes" he rises to a "host", an "encampment" and "war". Similarly the courage of Wesley rises as he sings:

"What though a thousand hosts engage,
A thousand worlds my soul to shake;
I have a shield shall quell their rage,
And drive the alien armies back;
Portrayed it bears a bleeding Lamb,
I dare believe in Jesus' Name."

2. SPIRITUAL CONCENTRATION.

"One thing have I desired of the Lord, that will I seek after." (ver. 4) Life is blighted, in thousands of instances, by divided aims. We are the unhappy victims of multiplied distractions. Jack-of-all trades, they are masters of none. Pulled here and there by conflicting claims; driven first to this thing and

then to the other, life becomes terribly congested with multiplied engagements. The prophet's acted parable is true of too many of us, as it was of the King of Israel: "As thy servant was busy here and there he was gone." Jesus was governed by the same holy purpose whether in the crowd or in the solitude; at a marriage feast or by an open grave; in the carpenter's shop or in the temple courts. "Wist ye not that I must be about My Father's business?" The duties of David must have been manifold, but He refused to bow to the domination of any distraction: "One thing have I desired of the Lord that will I seek after". With many the desires remain unsatisfied because the conduct does not correspond with the desires. Activity must go hand in hand with aspiration. "This one thing I do," said the great Apostle of the Gentiles. That was the conquering word in his marvellous career. "You are a man of one idea," said a scoffer to a friend of mine who was a great soul-winner. "Yes", said my friend, "but it is a great idea."

3. SPIRITUAL COMMUNION.

"That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." (ver. 4). The Psalmist's desire was to be no more a stranger and foreigner but a fellow-citizen with the saints and of the household of God. Many alas! have all the characteristics of tramps. They turn up at the King's gate when they want something, but it is never to give but always to receive. There is nothing here about begging or the presentation of needs. He desired to behold the beauty of the Lord. "What do you want son?" said a father to his little boy. "Nothing, father!" was the answer of the dear little fellow. "I only want to be with you." But it was not for contemplation only, that David had this desire to be one of God's household. He desires it also for the sake of communion. He would "enquire in His temple." There his problems would be solved; his difficulties would vanish; his temptations would lose their power; and all the perplexities that touched the reality of his practical life would be cleared up and swept away. Truly one day in God's courts is better than a thousand.

"Abide with me; there have been moments pure,
When I have seen Thy face, and felt Thy power;
Then evil lost its grasp, and passion, hushed,
Owned the Divine enchantment of the hour.
These were but seasons, beautiful and rare;
Abide with me, and they shall ever be:
I pray Thee now fulfil Thy precept and my prayer,
Come and abide in me and I in Thee."

4. SPIRITUAL SECURITY.

"For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me." (ver. 5). The King's pavilion was always erected in the centre of the encampment. If was a place of complete security. Let the arrows come from whatever direction they might, they could not reach the King's pavilion. The bravest of David's mighty men surrounded that pavilion, and the only way to reach the King would be over the dead bodies of his faithful soldiers. The Lord proposes to hide us in His pavilion; and if there were no other place of hiding, He would hide us in "the secret of His tabernacle"—the holy of holies—where no enemy dare touch us. Hidden in His pavilion we may confidently sing:

"Enemies may seek to injure,
Satan all his arts employ;
Good will turn what seems to harm me
Into everlasting joy."

(Continued on page 9)

CHRIST, THE WAY FROM GOD TO MAN. (Continued from page 3)

as a thief and a liar among other of his stripe. But the Holy Spirit will not have it so, and in the midst of such blasphemy he affirms to the guilty conscience that "He sitteth on the right hand of power, from thenceforth expecting until his enemies shall be made his footstool."

"When he is come he will convince the world of sin, of righteousness and of judgment to come." How marvelously does such an interpretation magnify the value of the Cross of Christ! Matchless boon conferred by a matchless Christ who died to 'break down the middle wall of partition,' and to restore a perfect union with the Divine! When at last the Panama Canal had been digged, and only a dike separated the waters of the stormy Atlantic and of the great Pacific, a charge of forty tons of explosive was placed beneath it and a wire was run to Washington, D. C. When the great moment came President Wilson sat at his desk and pressed an electric button. A spark leaped forth and traversed the miles like the lightning and the dyke went upward in one great rushing roar. Into the vacuum rushed the waters of the two oceans and the Atlantic and Pacific mingled their waters together. So the death of Christ has removed every barrier, and by the coming of the Comforter, the way to a perfect union of God and man has been made possible. Little wonder then that the Christ is the greatest figure of all time! And "He shall see of the travail of his soul, and shall be satisfied."

The Council of Hades.

Rev. H. J. Zelle, D.D.

CHAPTER VII.

THE AWAKENING OF THE REMNANT.



HOUGH the plans of the Council of Hades had been carried out successfully for a quarter of a century, it should not be concluded that they had met with no opposition. Even in the darkest days of human history God had not left himself without witness, and had always preserved a remnant that had never bowed the knee to false gods. It was true in this case, that, while the leaven of unrighteousness was working in the Church, there were a few voices in protest, as emphatic as that of Elijah when he confronted and condemned the troublers in Israel.

One of these was a brave old soldier of the Cross, who, by voice and pen, met the attacks of the members of the Council, and exposed them in books and press and could be neither intimidated nor purchased. Another champion of the faith, whom they dared not meet in public debate, stood fearlessly in a great assembly, and by his sincerity, his high purpose, his profound scholarship and thrilling eloquence succeeded in checking the tide of infidelity, and secured a much needed rebuke for the members of the Council. His printed messages and his public addresses were unanswerable.

A great statesman, perhaps the most eloquent of American orators, a man of education and piety, came to the defence of the faith, and rallied the Church of God against those within her borders who were denying his Word and dishonoring his Christ. And the greatest evangelist of modern time hurled his anathemas against the despoilers of his faith. Around these gathered many of the ablest scholars, preachers and educators in the world, who recognized the peril threatening the Church, and arose for its defence.

Two intelligent, consecrated Christian lay-

men bore the expense of the publication of a series of books upon "the Fundamentals," and sent them gratuitously to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, whose address could be obtained.

The great Bible schools with their magazines, entered their protests, and established Institutes where the truth was taught and error refuted; and as intelligent believers became familiar with existing facts, Church papers were discontinued because of their radical tendencies, and Sunday school publications displaced because of their heretical teachings. Driven to desperation by the prospect of failure, the members of the Council began a series of attacks upon the scholarship of those who opposed their novel ideas, claimed as new, but actually only revamped forms of moss-grown heresies, long since discarded by the Church; they also strove to convince men that "they were the people and wisdom would die with them." Had it not been so tragic, it would have been amusing to see these "intellectual high-brows"—that is "men educated beyond their intellects,"—attempt to measure swords with men who had forgotten more than they were capable of learning, and then, when defeated, were so full of egotism, as to call their defeat a victory.

In comparison with the stalwart defenders of "the faith once for all delivered unto the saints" the members of the Council and their satellites looked, to borrow an illustration from a Southern evangelist, "like rat-terriers alongside of elephants," and they were compelled to bark loudly or their presence would not have been discovered.

When they paraded their scholastic degrees as proof of their intellectual superiority, some of their hearers were reminded of an incident that occurred in a town meeting in England where an intelligent young farmer opposed the plan of a member of the House of Lords. His Lordship resented this and said angrily, "You are only a common farmer, and I am a graduate of two Universities." To which the undaunted farmer replied, "That's nothing. I have a calf on my farm that sucks two cows, and the more it sucks the bigger calf it becomes."

The awakening of the remnant meant disaster and defeat for the conspirators, and the invisible head of the Council turned tremblingly away.

Corbin—Smith.

A wedding of beautiful appointments was solemnized at Trinity Methodist Church, South, Los Angeles, Cal., Thursday evening, Jan. 3rd, when Miss Clarinda Corbin and Rev. Joseph Hunter Smith were united in marriage.

The church was artistically decorated in green and rose. Large silver baskets filled with rose colored carnations formed a bower within which the wedding party stood for the ceremony. The mass of ferns and cedar trees banked in the choir loft produced a sylvan effect. Preceding the ceremony Mr. Edward Gowan played "To a Wild Rose." Following which Mr. Chesney Carver sang a group of songs: "Until" and "Believe Me If All Those Endearing Young Charms."

To the strains of Lohengrin's Wedding March the bridal party entered the church. Miss Isabel Luce was maid of honor and Mrs. Shelby Shive and Mrs. J. G. Hamilton were matrons of honor. The best man was Dr. John J. Smith, brother of the groom, and the ushers were: Rev. Byron Hovey, Chesney Carver and J. G. Hamilton. Master John Corbin was junior usher and little Miss Anita Wickman was junior bridesmaid. Little Miss Jean Wickman was flower girl. The bride entered on the arm of her brother, Mr. John Walker Corbin. She was lovely in a

draped model of ivory satin ornamented with pearls and chantilly lace. Her veil was worn in Spanish comb effect banded with pearls and clusters of orange blossoms. Her bouquet was a shower of bride's roses and lilies of the valley. She was met at the altar by the groom Mr. Joseph Hunter Smith.

The ceremony was performed by the bride's father, Rev. John Corbin, assisted by the groom's father, Rev. Joseph H. Smith. A delicate spiritual touch was imparted by two duets sung by Mr. Joe Reese and Mrs. Charles Retts: "Sweet Peace, The Gift of God's Love" and "Near to the Heart of God," the latter being sung while the bride and groom knelt at the altar.

The bride, Miss Clarinda Corbin is a graduate of Occidental College and has her Master's degree from the University of California. For several years she has been the Executive Secretary of the Mexican Community Center in El Paso, Texas. Her father is the oldest missionary in Mexico in point of service and is at present superintendent of the western district, of the Mexican work of the Southern Methodist Church. The groom is a graduate of Pomona College and Drew Seminary and has done post-graduate work in the University of Southern California. He is a member of the Southern California Conference of the Methodist Episcopal Church and is at present pastor of the Methodist Church at Lemoore, Cal. His father is an eminent evangelist.

Immediately following the ceremony a reception was held at the home of the bride's parents. After a motor trip through northern California, Rev. and Mrs. Smith will make their home at Lemoore, Cal.

God and Man.

The key to holiness, the secret of happiness, the power of victory, are all to be found in the union of God and man. Neither, without the other, can effect the high purpose of the one or the true interest of the other. These can only be reached by a partnership by both.

Salvation depends upon co-operation. "I can do all things," says Paul, "through Christ that strengtheneth me."

And what is true of our whole life in God is true of the acts and experiences which go to make it up. How large a part temptation plays among these experiences, every true son of God knows.

And if we are to resist temptation, it must be by that same co-operation. It is we who are to struggle and fight and conquer, and yet it is God himself who is to fight and struggle and conquer in us. Do you enjoy such a blessed union?

Sermons for the Times.

This book of sermons carries the proper title. The themes discussed and the thought advanced belong to today. The warblings, the exhortations, and the suggestions are practically for the times and conditions in which we are living. The book has had a phenomenal sale. A new edition is just from the press. It is selling rapidly. The price is \$1.00. Write to The Pentecostal Publishing Co., Louisville, Ky., enclosing a one dollar bill. You will find this book interesting and helpful in many ways.

Crossing the Deadline, or the Re-Crucifixion of Jesus Christ.

Here is a booklet you will be interested in. It is just off the press. It is one of the most striking, clear-cut, forceful booklets that has ever come from the pen of Dr. H. C. Morrison. You will want to read this. It has some tremendous and startling facts that the people ought to know. Send 25 cents to The Pentecostal Publishing Company, Louisville, Ky., and get a copy of this book.

EVANGELISTIC REPORTS

EUDORA, ARKANSAS.

Our February meeting was in Eudora, Ark., a cooperative campaign launched by the Methodists but held in the Presbyterian Church. Rev. Grover Cleveland was the evangelist, Mr. C. C. Sanders, Jr., pianist and director of Men's Work; and the writer in charge of Chorus, Juniors and Young People's Work. There were 162 recorded professions and 104 accessions to the three churches on the closing Sunday of the meeting. Eudora is a small town, so the percentage of professions is large in comparison to the population. There were 84 young people signed up as "Life Service Volunteers," 19,877 chapters were read in the Bible during the three weeks of the campaign. The men effected a "Laymen's Federation" with 27 charter members to conserve the work of the revival and carry on aggressive evangelistic work in the surrounding community. God's power was in evidence throughout the campaign in a very remarkable way. James V. Reid.

REPORT.

At Dayton, Ohio, we held a meeting in the Gospel Tabernacle. Before the meeting we had received word that Dayton was a hard field to labor in, but the Lord was faithful and gave us victory. We preached several nights without giving an altar call, and when at last an invitation to the altar was given it was very easy to get seekers that meant business. On the closing Sunday night there were quite a number of souls at the altar that had never before been converted, and it made our hearts rejoice to see them pray through. There was a deep work done in this meeting, and the band of faithful men and women there will help conserve the work. We return to Dayton in June for a camp meeting.

We went from Dayton to Russellville, Ohio, to the M. E. Church. The old devil was right on hand and did put up a stiff fight, but we let the old plow go to the beam every night, and burned the truth in and left town with a shout in our soul. There are some mighty fine folk in Russellville, and they stood back of us.

At this writing we are in a meeting in the First P. H. Church here in Cincinnati. Last night, the first Sunday night of the meeting, there were over twenty-five at the altar, and they did some old-fashioned praying. We are looking for a regular landslide before the meeting closes.

Our next meeting begins in the Methodist Church at West Union, Ohio, March 16th, and continues over three Sundays. The pastor, Brother Leland Griffith, came down to see us Friday, and told us that all of his members and even the members of the other churches are expecting victory. Praise the Lord! Paul Coleman.

PAYNE, OHIO.

I have not reported through The Pentecostal Herald for some time but I have been busy. In January I was engaged in a revival with the Church of the Nazarene at Payne, Ohio. This was a hard battle. Zero weather hindered some, yet Rev. Roy Klingler, the efficient pastor and his good people stood by us and helped push the battle. The last Sunday there were many seekers at the altar and several prayed through. Since leaving Payne we have heard that the church is taking on new life and power and the fruits of the revival are being manifested.

Our next meeting was at Bradford, Pa., with the Church of The Nazarene. Rev. William McDaniel is the good pastor of this church. Here we had small crowds but a great meeting. A large tabernacle meeting began just after we began and that took the crowds. The pastor's wife also took sick and that hindered some as she was to lead the singing. Nevertheless God gave us a great revival with small crowds and 54 bowed at the altar and were either saved or sanctified. Cigarette fiends, tobacco users and drunkards were wonderfully saved and delivered from their habits. Some called up over the phone begging for prayer, and one night one man stood waiting in the cold for the janitor to open the door, then went immediately to the altar and prayed until God saved him. A nice class of new members were received into the church and the pastor's salary increased. The church also remembered us with a fine offering and invited us to come again next summer for another meeting.

We are now engaged in a meeting at Corydon, Pa., and the prospects look good for a revival. Our time is taken up till in April, then we have some open dates we would be glad to give some place where they want a revival. Our home address is London, Ohio. W. W. Loveless.

TWO GOOD REVIVALS.

Yakima, Washington.

We were in the above place for twenty-nine nights, and there were only two nights that we did not have from two to twenty at the altar, and many were saved. The crowds were fine, filling the auditorium and gallery on the best nights, and we preached to a very attentive and appreciative people. Some joined the church at the close, and no

doubt that the meeting will result in a continuous growth.

The leader of song was Prof. B. D. Sutton, of Kansas City, Mo. He is one of the most spiritual, and best singing evangelists in the field. No church or camp meeting will make a mistake to secure this man of God. Rev. N. J. Hepburn, the pastor, is one of those old, solid, sanctified men whom you can depend on standing by the gospel. He and his good wife have wrought well in Yakima. We can see a great future for our work in this one of the finest little cities, and fruit belts in the United States. The membership are loyal to the work of God. God bless them all. District Superintendent, Rev. Will H. Nerry and his wife were with us a few days. God bless them.

Walla Walla, Washington.

This was a glorious victory; it was stated by many of the members and people as one of the best in ten years. Many souls sought and found God in pardon, purity, and reclamation. We had good crowds, and as fine quality of folk as the country produces. A number of them are the fruitage of our meeting there eleven years ago. The church is in the best condition that it has been in years, and has a great future before it, if the Lord has his way. Rev. Harry J. Elliott is the good and wise pastor. I can say of this man of God whom I have known several years, that he is an allround Christian gentleman, and an untiring worker. No better in the country. Sister Elliott is a great help to her husband in the work of the Lord. Sister Hammer, the assistant pastor, rendered splendid help in the meeting. The singing was led by Rev. Arthur Anderson, a retired Missionary from India. He and his noble wife had a Missionary meeting the last Sunday afternoon which blessed the hearts of a large crowd that filled the house. Prof. Sutton was with us the last day, and added much to the interest of the last day. My entertainment in the home of my old friend R. J. Tompkins and wife was royal. This is a wonderful church in many ways. The finance to meet every need came the easiest I have ever seen anywhere. Pray for this work. Yours always in Jesus. J. B. McBride, Pasadena, California.

GROVER CLEVELAND EVANGELISTIC CAMPAIGN IN EUDORA, ARK.

We began an evangelistic campaign in Eudora, Ark., on Feb. 3rd, and closed on Feb. 24th. From the viewpoint of the evangelist this was a very successful revival. It was a union meeting between the Methodist and Presbyterians with the Baptist cooperating. The first week of the revival we worshipped in the Methodist Church and the last two weeks we worshipped in the Presbyterian Church where we had a larger auditorium.

We had large audiences from the first to the last services and the interest was very good from the beginning. After one week the entire town was aroused and the meeting had swung clear.

The people of Eudora co-operated in a very fine way, and showed in every way possible their appreciation of the Evangelistic Party and did everything in their power to make the campaign a real success. Every committee appointed served well and seemed to find real pleasure in serving. One of the interesting features of the revival was the splendid personal work by both the men and the women, and especially the men. Many men who had never done personal work before worked to win people for Christ in the church and on the outside, and as a result of their labors many strong men were won to Jesus Christ.

The business people of Eudora proved themselves to be real progressive people and recognized the value of a real revival meeting in the town and hence put themselves into it one hundred percent strong. They closed the business of the town for one hour each day and attended the morning services.

The pastors at Eudora who co-operated in the revival gave us the very best of support in every way possible. They did everything that was suggested in order to make the work a great success. These men are splendid pastors and are appreciated by their people. During the entire campaign they were real brothers to us and looked after our every need and led their people into the work as only true pastors can do.

There are many things that make us know that Eudora is to be one of the leading church towns in South East Arkansas. One thing that indicates this is their special interest in their church buildings. The Methodists and the Presbyterians have splendid houses of worship which are almost new and are modern in every respect. The Baptist people are just now laying the foundation for another great church which when completed will be a credit to the town.

The revival resulted in many conversions and reclamations, and the churches, I am sure, were wonderfully revived, because the pastors, church people, and business people of the town co-operated so well in the campaign.

The Evangelistic Party is very happy over the results of the meeting and hopes to have the privilege of working with these splendid people again.

Grover Cleveland, Evangelist.

THE GOOD WORK CONTINUES.

It is remarkable how the Lord's people have rallied to the work we are doing at Asbury College, especially in the erection of the spacious and beautiful Theological Building, known as Morrison Hall, which is now being occupied by our young men who are preparing for the ministry. We are still finishing some rooms, however, and the expenses each week are heavy, so please to help us as the Lord impresses, that we may soon have the building free of debt. Let those whose names have not appeared in the list of contributors, be patient, for they will appear in due time as we get to them. Space forbids our printing only a limited number each week. The grace of the Lord Jesus Christ be on all who have had the joy of helping in this monument of faith and prayer.

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(Continued from page 1)

to grow worse, all of which makes an institution like Asbury College the more important. This being true, parents who desire to educate their children in a Christian institution should rally to the upbuilding and support of a school of the character of Asbury College. The coming or going, the living or dying, of one man should not, for one moment, influence them toward a school of this character, as Christian education for their children is of supreme importance. The destruction of evangelical faith in the heart and mind of the young is one of the most tragic events that could take place in the life of the student. It reaches out in its consequences through time and eternity.

My prayer and my plea for Asbury College is not for myself. I must soon pass, but it is an earnest, deep longing for the present and coming generations. It is a passionate desire burning in me day and night for a Spirit-filled ministry preaching full redemption from sin, in this nation and around the world, to multitudes of souls to be presented to our Redeemer when he shall appear in his glory.

A Startling Revelation.

We call attention to the facts revealed in the following communication sent out by Rev. Luther E. Todd, who has been devoting his energies to the splendid enterprise of making provisions for the decent support of our aged ministers.

Bishop Warren A. Candler, of the first episcopal district of the M. E. Church, South, and senior active Bishop of the denomination, has issued a call to Methodists of this section in behalf of the "Forgotten Men" of the Church, as the aged and disabled Methodist ministers are designated. The first episcopal district includes the territory of the Virginia, Louisiana and Baltimore conferences. According to Bishop Candler, there has never been a greater cause undertaken by Southern Methodism than this movement to raise \$10,000,000 to be used as an endowment fund to give peace and material comfort to the worn-out ministers of the church in their declining years.

"Methodist authorities", says Bishop Candler, "have agreed that the superannuate endowment movement shall have precedence over all other campaigns of the church from Feb. 1 to July 1. During this period it is hoped that every Methodist congregation throughout the connection will pledge to this fund one-fifth of the amount annually paid to its pastor and presiding elder. If the 17,000 Methodist congregations pledge this amount for the next five years the required \$10,000,000 can be easily collected."

In the appeal to Methodists of his episcopal area, Bishop Candler says, "If every Methodist contributed to the superannuate endowment fund one-tenth of the value of the material good, to say nothing of the spiritual good, which he has received from the labors of our itinerant preachers, ten times as much as is asked for would be secured at once. Let the debt, so long overdue, be paid without further delay." In regard to the urgency of this appeal, Bishop Candler, quotes the following facts, stated by Dr. Luther E. Todd, secretary of the Board of Finance, which is fostering the movement. "There are upwards of 1,000 superannuated ministers in the Methodist church. Of these 400 are practically blind or deaf; 440 are invalids; 170 have an invalid member of the family to support; 570 own homes that are heavily mortgaged; 300 rent or board; 70 roam around; and 60 live in superannuate homes.

"To these men, who gave of the strength of their youth and manhood to the church for the average salary of little more than \$400 per annum, the church now pays about half that amount, or approximately \$200 per year, and to the widows of ministers approximately \$150. The income derived from the \$10,000,000 superannuate fund will enable the church to increase these amounts to \$700 and \$500 respectively, and will relieve much suffering among the veterans of the church service, and bring credit to the church which laid itself open to criticism on account of its past neglect."

The Two Destructive Critics.

CHAPTER XIV.

A TIME FOR MEDITATION.



HE mental strain on Dr. Wise leaving his sick wife to attend the bedside of his murdered son, had brought him near the breaking point. By the way, many of the people killed in automobile accidents, are murdered. They are killed by people who have in them a wicked spirit of don't care; get out of the way or get run over. Their automobiles are unconcealed deadly weapons. They run their machines with a rapid, reckless spirit, and their attitude toward the pedestrian public is jump or die.

Dr. Wise's physician advised him to take his convalescent wife and get away to some quiet place for two or three months of as nearly absolute rest as possible, so he arranged to go to the country home of his aged and saintly mother; back to the scenes of his boyhood, for relaxation, rest and communion with the trees, hills, and the gurgling creeks in which he had fished and learned to swim, and if possible, to get the feet of his faith once more firmly planted upon some sort of solid foundation. He could not have selected a more quiet and restful place than in the home of his mother. It was a plain, but comfortable farm house amidst the great trees several miles away from the railroad, the village, and among quiet scenes that ministered both to his shattered nerves and made a strong appeal to his religious sentiments and emotions.

It is good for any man now and then to get away from the throng, the noise of the city, with its clatter of business, its excitement and rush after money and pleasure, to commune with the trees, get close to the heart of nature and rest awhile. Not long since I heard a minister of considerable prominence ridiculing the Psalmist David for the heart cry "Oh that I had the wings of a dove; for then would I fly away and be at rest." He accused David of being a coward, that he wanted to get away from the responsibilities of life. I think the accusation is quite unjust. I think David had become weary of the crowd, tired of the flattery of his courtiers, of the feasts and music of his palace, of the coming and going of the multitude, of the noise and clamor of the city, and he longed for a place of silence, for a walk under the trees where one can hear the soothing winds among the friendly branches, and the brook singing its lullaby to tired nerves, and the still small voice that speaks to the inner ear of the soul when tired, heart-hungry men get away from the throng and into the quiet places of the world.

Dr. Wise answered many earnest inquiries that his mother made with regard to the passing of her beloved grandson. He assured her that the dear boy had departed in great peace and left a beautiful testimony; that he remembered and was grateful to her for the influence she had wielded over him. The grandmother was old and had grown feeble and was radiant at the thought that she too, would soon fall on sleep and awake in the presence of the Master and the companionship of loved ones gone on before. She seemed to be living in the very vestibule of heaven.

Dr. Wise was serious; he had but little to say. He spent most of his time roaming over the fields, rambling through the woods, and strolling along the banks of streams in deep and pensive thought. A man cannot get a good view of the world standing in the midst of it. He must withdraw from its glitter and glare and noise and steal away in the silent places in order to look at its worthlessness. We are not speaking now of the planet, but of the wicked, proud, worldly world.

Dr. Wise took a thoughtful, quiet view of the world. He looked back over his past life. He looked long and meditatively into his own heart; things became remarkably real to him; he was amazed at the emptiness of mere material things, of the vanity of a life devoted to the accumulation of that which cannot satisfy the longings of a man's soul. He was amazed at his own folly; he saw clearly the emptiness of the theories he had been believing, the unscripturalness and faultiness of the doctrines he had been preaching. He was surprised to find that for some time he had been practicing deception upon the people; that he had been getting money under false pretenses. He knew that he had secured subscriptions and received contributions, some of them very large ones, from devout and earnest people for the upbuilding of institutions and dissemination of doctrines contrary to the faith of those who were contributing to the support of those institutions.

Nothing can be more dangerous to a man's character than to play fast and loose with his own conscience; than to practice deception under the cloak of religion; than to pretend to convictions and beliefs that are entirely contrary to the real facts; than to deceive people in order to get their money and use it for something antagonistic to their wishes, and the purpose for which they made their contribution. No man can practice such deception without utterly destroying his own character. He may flatter himself for a time that the end justifies the means, but by and by his conscience will assert itself and he will be compelled to admit that he has juggled

with the truth, that he has been a deceiver and that he had played the hypocrite.

There can be no greater outrage perpetrated upon the devout and consecrated people of God than that their money be secured under the pretext of sending a pure gospel to the mission field, and then using that money to support modernists who know nothing of a pure gospel, or to build up institutions that are hotbeds of skepticism. The oil scandal now under review at Washington City is bad enough, but is nothing to compare with the trickery of church agents soliciting money with trembling lips and a sob in their throat, for Christian education and the sending forth of missionaries with a pure gospel, and then using that money to spread abroad a liberalism and a destructive criticism that is absolutely contrary to the teachings of the Holy Scriptures, the doctrines of the Church and the devout people who have made the contributions.

Dr. Wise was in great trouble. He sent in his resignation, he lost his appetite for food, he became nervous and could sleep but little at night. His wife and mother became anxious for his condition. He talked often about the possibility of backsliding, the desolation of a soul that had once known the light and had wandered off into skepticism, had denied the Lord that bought him, and had trampled under foot the blood of the everlasting covenant. He frequently received letters from Dr. Vague which only added to his gloominess of spirit. Finally, Mrs. Wise wrote to Dr. Vague and told him of her husband's condition. That the death of his son had been such a shock that it had unnerved him, and he seemed to have fallen into a state of melancholia; that she frequently heard him praying in the night to be restored to the faith of his boyhood and his young ministry; that the letters from Dr. Vague seemed to agitate and confuse him, and that she hoped for the present he would not write to him,

but leave him alone to his meditation, his prayers, and his earnest desires and efforts to get back to the peace and joy he had once known in his religious experience.

(Continued)

Tribute to Rev. G. F. Oliver, D.D.

He is gone! and mute is the lyre Standing with slackened string, Stilled is the heart where once the fire Of love warmed his heart to sing; With a fervor which melted every cold desire And gave to each wish a wing.

He is gone! Far gone that lustrous eye. Looking with its soulful gaze, And a weeping company asks "Why?" While the bleak winter's wind plays; And the western storm runs high Like a rolling sea's restless waves.

He is gone! On eternity's ocean tossed Like a mere speck, he seems, Sinking from view, but not lost, No—for brighter the banner gleams; The harbor's reached, the sea is crossed And our singer wakes from dreams,

He is gone! Where the sea has ceased to surge We can see, for the light now shines through, Lo! he sings—but no; not a dirge; But a song that's ever "new" Meant for all, for me and you. —By Rev. M. F. Rainsberger.

Revival at Trinity Methodist Church.

Rev. H. C. Morrison, D. D. editor of The Pentecostal Herald, is conducting a revival at Trinity Methodist Church, Rev. John Fort, D. D., pastor. There are noonday meetings at the church conducted by Dr. Morrison. The singing is in charge of Rev. Ralph Wood,

who is associated with Dr. Fort in the work of the church. The readers of The Herald in and around Louisville are requested to be in the meeting and assist with their presence and prayers. Trinity Church is located at Third and Guthrie, right in the heart of the city, and easily accessible to street car service.

Autobiography of Rev. J. W. Hughes.

The Autobiography of Rev. John Wesley Hughes is now ready for his many friends who will want to read this very interesting book. Brother Hughes gives a graphic description of his life and labors. The chapter on the great revival at Carlisle, Ky., when he was pastor there is well worth the price of the book. Thousands of Brother Hughes' friends will want this book and will read it with great interest. Send at once to The Pentecostal Publishing Company, for a copy. Price, \$1.50 H. C. MORRISON.

STUDIES IN THE PSALMS.

(Continued from page 5).

5. SPIRITUAL ELEVATION.

"He shall set me up upon a rock." And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy; I will sing, Yea, I will sing praises unto the Lord." (vers. 5-6). We always begin to rise towards the objects of our quest and desire. When a man concentrates his ambition upon the highest he will begin to acquire an elevated character. The courtier soon acquires something of the dignity and bearing of the King. There is a strange dignity about those who live near to God. Elevated above the things that weary and depress; above the things that puzzle and pain; above the things that try and tempt; their depression is turned into sacrifice of joy and songs of praise.

TEN THOUSAND WORKERS WANTED

- 1st. To speak a good word for THE PENTECOSTAL HERALD to some one, or several persons, and tell them of our offer to send it one year for only \$1.00 (good only during March.)
2nd. To think prayerfully and carefully and see if there is not some one or several that you should send THE HERALD to on this special \$1.00 offer.
3rd. To pass out your copy of the paper to some neighbor and mark this special offer.
4th. To decide if it would not be wise to use a few dollars of your tithe money in sending THE HERALD to some few persons and pray that it might be the needed blessing.
5th. To pray for the other 9,999 workers who are trying to circulate THE HERALD just at this time, that they may work, pray and be successful in getting the paper into one or more new homes where it may prove a blessing.
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OUR BOYS AND GIRLS

Dear Aunt Bettie: Once again I take my pen in hand hoping that my letter may be passed to the printer. The last time that I wrote I received several letters from the cousins and am sorry that I did not get to answer them all. How many of the cousins have been striving to get an education? I have, but it seems like I am not getting along very fast, although I would not take a million dollars in exchange for what learning I have obtained. I am interested in and enjoy those letters in which cousins describe the beautiful scenery and country in which they live. Of course, since I live in Arkansas, which is one of the hilly states of the Union, I can tell you of winding mountain streams and majestic peaks rising into the fleecy clouds or standing high against the azure sky. But after all, it does not take those things to make beauty, for I believe a sunset can be almost as beautifully viewed across a rolling prairie with the distant tree-tops forming an irregular skyline behind which Old Sol can hide the glory of his face. I say, almost as beautiful, because I have heard and read so much about the wonderful beauties of a sunset on the rolling prairie, or of a sunrise at sea, that it would be folly for me to say that a scene like these would not be wonderful. Some day I expect to, or at least hope to, view these far-famed sights.

Carthel Dold. Cane Hill, Ark.

Dear Aunt Bettie: Here comes another little Georgia girl to join your happy band of boys and girls. My father takes The Herald. I have been reading the Boys and Girls' Page for quite awhile and I am very fond of it. I have light brown hair, blue eyes, and am a blond. My age is between twelve and fifteen. The right guesser will receive a card. Francis DeBord, I guess your age to be fifteen. Alice Evans, I guess yours to be fifteen. I hope I am the right guesser, if so girls, please remember your promises. I go to Sunday school every chance I get. Grace Moss. Rt. 4, Elberton, Ga.

Dear Aunt Bettie: I will write for the first time. We get The Herald and like it very much, and like best of all the Girls and Boys' Page. I am nine years old and go to school. I am in the second grade. I have three pet kittens. One I call Topsy and one Coley and one Tabby. I have a pet rooster. Ethel I. Warren. Fairfield, Pa.

Dear Aunt Bettie: Will you please let a West Virginia girl join your happy band of boys and girls? I am about five feet, three inches tall and weigh 110 pounds. I have brown hair, brown eyes and fair complexion, and am fourteen years old. If any of the cousins have my birthday, Feb. 28, I would be glad to hear from them. I am a Christian and belong to the M. E. Church. I sure do love to serve Jesus. I would like for the cousins to pray for me that I may be ready to meet the Lord at his coming. Fay Butcher.

Dear Aunt Bettie: I am a little Kentucky girl and would like to join your happy band of boys and girls. I sure enjoy reading the Girls and Boys' Page. I am sixteen years of age, have dark red hair, blue eyes, and fair complexion. I am a member of the Methodist Church. I go to Sunday school nearly every Sunday. Bro. C. F. Chestnut is our pastor. He sure is a fine preacher. I will close for fear Mr. W. B. will get my letter. Will be glad to hear from any of the cousins. Frances Mitchell. Dumas, Ky.

Dear Aunt Bettie: May a Missouri boy enter your happy band of boys and girls? This is the third letter I have written to The Herald. I think

The Herald is a wonderful paper; when it comes to religion it cannot be beat. If anyone does not confess to be a Christian and they read The Herald why they cannot help turning to the right way. I have been a Christian ever since May 6, 1920. I want every Christian who reads The Herald to pray for me that I may grow stronger in the Lord. I want to praise the Lord for what he has done for me. Ralph Bentley. Red Bird, Mo.

Dear Aunt Bettie: Will you let a Kentucky girl of twenty-seven years old join your happy band of girls and boys? I take The Herald and certainly enjoy the letters the boys and girls write. It does me good to know our younger boys and girls are living for Jesus. September, 1923, the Lord wonderfully saved and sanctified me and I received the call to the ministry, so I expect to go to Asbury College this coming fall. I belong to the M. E. Church. Our pastor is J. E. Tyler. He certainly is a fine preacher. I like to go to Sunday school. My teacher's name is Mr. Elijah Wilson. Thank God, that we have the precious promise, "Blessed are they that hunger and thirst after righteousness for they shall be filled." Mrs. Bessie Wilson. Rt. 4, Box 21, Evona, Ky.

Dear Aunt Bettie: I will write for the first time. We get The Herald and I like it very much, and best of all the Girls and Boys' Page. I am twelve years old and I go to school and am in the fourth grade. My teacher's name is Miss Elenore Withers. I go to Sunday school. My father is superintendent. I have a sister in New Jersey going to Bible school. Leila M. Warren. Fairfield, Pa.

Dear Aunt Bettie: Will you let a little Nash county girl join your happy band of girls and boys? I am in the sixth grade and am thirteen years of age. My aunt takes The Herald and when she finishes with them she sends them to me. I enjoy reading it very much, especially the Boys and Girls' Page. I am a member of the Baptist Church. I have one sister and five brothers. We all try to live a Christian life. We want your prayers for every one of us. I go to school every day. I have been a member of the church for three years. I want to live a good Christian life and work for Jesus Christ, and meet my dear mother in heaven. She died October 6, 1923. Pattie Stevenson. Route 4, Nashville, N. C.

Dear Aunt Bettie: Here comes a little girl from Camden, N. J., to join your happy band of boys and girls. This is my first letter to The Herald. My grandmother takes The Herald and I enjoy reading the Girls and Boys' Page. I am eight years of age, have light brown hair, blue eyes and fair complexion. I am in the third grade at school. I go to Sunday school every Sunday. I shall write again. If any one wishes to write I would be glad to hear from you. Ruth Helm. 713 York St., Camden, N. J.

Dear Aunt Bettie: This is my first letter so I hope you will print it. I enjoy reading the Boys and Girls' Page. I am eleven years old and in the seventh grade at school. I have four sisters and one brother. Rosy Carter, I guess your middle name is Edith. Am I right? I have brown eyes, medium complexion and dark hair. Whoever guesses my second name I will send them my photo. Barbara H. Beard. St. Paul, N. C.

Dear Aunt Bettie: I would like to join the happy band of cousins, and I would also like to see this in print for it is my first letter to you. I wrote

to Dorothy Ward for your address and she sent me a nice big fat letter, with your address, also telling me about her school life. I go to the Methodist Episcopal Church. It is the first Methodist Church in New Haven. We had revival services here some weeks ago. Mother does not take The Pentecostal Herald but my Sunday school teacher takes it and she lets me read it. I am teasing mother to take it. The name of our Sunday school class is Sunshine. Our minister's name is Mr. Harris. My main hope in life is to be a missionary. Gertrude Whitcomb. New Haven, Mich.

Dear Aunt Bettie: Will you admit a Colorado girl into your happy band of boys and girls? I have just been reading the Boys and Girls' Page and got so interested I thought I would write. I go to the Goodrich School. I am ten years old and am in the sixth grade. My teacher's name is Miss Frazier and I like her fine. I go to a consolidated school and have to ride in a big bus which will hold about sixty children. I have to ride about six miles in it. I like to go to school. I go to Church and Sunday school every Sunday that I can. Mr. Lowery was the preacher but he took sick and now Mr. Mylander is preaching. We live right north of Jackson Lake and I can go skating often. We sure have some fun when we go skating. Sometimes we have skating parties at night. Who has my birthday, Feb. 26? Helen M. Hoover. Route 1, Weldona, Colo.

Dear Aunt Bettie: Will you let a funny little girl join your happy band of boys and girls? This is my first letter to you and I hope to see it printed in The Herald. I am eleven years old, have light hair, blue eyes and fair complexion, and weigh 84 pounds. Am four feet and ten inches tall. My sports are horse-back riding, bathing, fishing. I like to go to Sunday school. Fern Williams. Ullin, Ill.

Dear Aunt Bettie: It has been a long time since I have written to you and the cousins but I haven't forgotten you. How many of you read the Bible? I began the first night of the year to read a chapter or more every day. How many hold family prayer? We do every night. I am fourteen years of age and am in the fifth grade. I have just been reading the Boys and Girls' Page and I like it fine. Lula Covington, I guess your age to be fifteen. Laura Wordie Duke. Rt. 1, Box 101, Defeated, Tenn.

Dear Aunt Bettie: This is my first letter to The Herald. I am twelve years of age and have light brown hair and brown eyes. I love music and am in the second grade. I am in the seventh grade at school and study hard. I have three brothers and four sisters. I enjoy reading The Herald very much. My friend's name is Amy Moore. She is tall and has light hair and blue eyes. I belong to the Methodist Church and go to Sunday school every Sunday. We have nine girls in our class. We have a Junior League. I am organist for the League. We have a good time. Delia Grant. Mocksville, N. C.

Dear Aunt Bettie: I hope you will not think that I am calling too often. I thank you for printing my other letter. Jesus came to suffer for our sins and yet so many of us never think of that precious love. As the days grow colder it seems that the people grow colder. You who read these lines who are not a child of the Heavenly King stop and consider what a condition you would be in if God should call for you to leave this sinful world. May God help you to commit yourselves into his hands. I live on a farm and like farm life fine. I do not think that I would like to live in the city except for an education. Our nearest town is Pontotoc, about eight miles east of here. I go to Sunday school most every Sunday.

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I am teacher of the Junior class. I enjoy teaching them God's word. I belong to the M. E. Church, South. Beulah Plunk. Star Route, Pontotoc, Mich.

Dear Aunt Bettie: I am a Texas girl. My mother takes The Herald and I enjoy reading the letters that the boys and girls write. I attend Sunday school at Tyler Street M. E. Church. I received a Bible last year for perfect attendance. We have the second largest Sunday school in the city. We are building a new church. It will be beautiful when it is completed. Virginia Puffenbarger. Dallas, Tex.

Dear Aunt Bettie: Here I am back again for another short visit to the Boys and Girls' Page. If you remember, cousins, I am the Salvation Army boy that was in the hospital in Dawson Springs, Ky., for tuberculosis treatment. I was in Dawson for ten months and a half where, at various times I was permitted to testify to Jesus' wonderful power. Leaving Dawson, I went to Dayton, Ohio, where I stayed for about five weeks in the National Military Home. The Lord was very near to me and laid his hand upon me. Now I am home again and God is healing me gradually, for which I can't praise him enough. In answer to my last letter I received so many letters and cards it was well nigh impossible to answer all, but I thank the cousins most heartily for their words of cheer. Andrew Whittaker. 162 W. Sheridan St., Wabash, Ind.

Important: When you renew your subscription, please do not fail to refer to the fact that it is a renewal.

FALLEN ASLEEP

HOOVER.

Mrs. Eliza E. Hoover, wife of S. T. Hoover, died Feb. 5, 1924, at the Ohio Valley General Hospital, Wheeling, W. Va., aged 59 years. She was suddenly and severely stricken with the passing of a large kidney stone which lodged, and an operation was necessary, which resulted in her death after four weeks of terrible suffering. She was born at Armstrong Mills, Ohio, where she lived until five years ago, when she moved to Warwood, Wheeling, W. Va.

She was converted in early girlhood and joined the M. E. Church and lived a faithful Christian life; delighting in the service of the Master, visiting the sick and helping those in need. The Bible and Pentecostal Herald were her daily companions. She was a kind and loving wife and mother and a friend to all who knew her. She was a member of Bellaire Chapter of Order of Eastern Star No. 194, and W. C. T. U., as well as the different organizations of the Church. She leaves to mourn her loss her husband, two daughters, three sons and two brothers, besides a host of friends and relatives.

Funeral service was held at her late home, 1711 Richland Ave., Warwood, Wheeling, W. Va., and at her home church at Armstrong Mills, Ohio, with burial in Armstrong Cemetery.

Mrs. J. S. Rush.

BUTLER.

On the evening of Nov. 6, 1923, the angel of death entered the home of A. D. Butler and claimed him for its own. Uncle Free, as we always lovingly called him, was about 70 years old. He leaves a broken hearted wife, four sons, two daughters, two brothers, two sisters and a host of other relatives and friends to mourn his going away. But we are so thankful we don't mourn as those who have no hope. He was a good Christian man, believed in sanctification as a second work of grace. He lived an humble Christian life every day in his home and neighborhood. His life the last few years has been a life of prayer and thanksgiving. If he wasn't on his knees praying or in conversation with someone he was singing or whistling good songs. Just a little while before he died he sang "In that blest home in Glory" and says I'll soon be there. He had attended a week's meeting twice this fall, not missing a single service, and went out of the neighborhood to meeting several times. Oh! how he did enjoy hearing holiness preached. We will miss his prayers and his amens and his influence in the church and neighborhood. His prayers and songs of praise will be missed by his wife and children, and especially his brother Lon. He would say in his prayers, "Dear Father, we beg you to have your way, keep us humble. Lord don't let us do anything contrary to thy Holy will." He was kind and free-hearted. He said he would be willing to give all the goods of this world he had if it would help the people in his neighborhood get right with God. His home was the preacher's home when revivals were in the neighborhood; in the church house, under a brush arbor, or tent he was ready and willing to lend a helping hand for God and his cause. He said when the Lord sanctified him he promised he would do anything he said and we believe he did because he was so happy just before he died.

Mrs. L. J. Waller.

BROTHER MOSES OR "I KICKS AGIN IT, SAH."

By the late Rev. A. J. Gordon. A true and thrilling story, showing the folly and sad consequences of church entertainments and worldly expedients to carry on the work of God. This is indeed a most powerful message. It is enlightening and cannot fail to produce conviction. Just the booklet for distribution among worldly church members. New and much improved edition. 32 pages, 10c. Special price in quantities.

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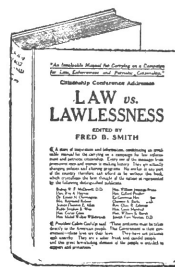
Evangelist George Bennard, of Hermosa Beach, Cal., working with the pastor and membership of Green Lake Church, Seattle, concluded a very fruitful revival campaign of two and one-half weeks on the evening of Sunday, Jan. 20. Attendance and interest increased rapidly until the closing day, when three large assemblies listened intently to the simple yet powerful preaching of this ambassador of God. Not only in some two hundred seeking definite religious experience was the full value of this great awakening seen, but also in the profound stirring of the various organizations of the church to evangelistic zeal and definite consecration to the winning of their constituents for Christ and the Church. The ministry of the evangelist was entirely wholesome. It is a delight to be associated with one who is content to leave the unknowable, speculative, controversial to less serious minds and to concentrate upon the great essentials of saving grace. Effective in message, inspiring in song, tender and sympathetic in appeal, Rev. George Bennard is a worthy exemplar of those high qualifications necessary in successfully heralding the gospel evangel. Pity that our connectionalism is not more fervent in spirit by reason of preempting the services of just such courteous and spiritual evangelists and assigning them to contiguous city groups of churches with common aspirations. The Green Lake revival attracted large numbers from various parts of the city and should have a wholesome effect.

CUSHING, OKLAHOMA.

The Lord has been so good to us, that we feel we owe The Herald family a report of our victories. We had a fine meeting in Cushing, Okla., Jan. 2-20. Cushing is an oil town of about 7000 inhabitants in Southeastern Payne county. Souls were converted, reclaimed and sanctified. The church received a general spiritual uplift, and Pastor Grossman and people were happy in the new additions and atmosphere of the Church.

We closed here on Sunday night, Jan. 20, and Monday, Jan. 21, we opened fire on the enemy in Barnsdall. This is also an oil town in Osage county, Okla., of about 3500 population. We have had much opposition from the devil and his crowd but here we found the fiercest we have yet experienced. We had invited the grades from the school one night and the pupils were all jubilant over the plan. The movie operator went to the school that afternoon and told them he would let them in the show that night for a penny each, and one of the merchants would give them the penny. Then as a special inducement they arranged for lucky ticket to draw all of the pennies back. The Editor of the local paper would not print an announcement or anything concerning the meeting. God gave us 120 at the altar in spite of the bitter fight. A good class was added to the church, quite an increase in the Epworth League, and Miss Krahl put on such an interesting concert with the Junior Choir that they requested it to be repeated. She also organized a Junior League of 45 charter members.

We are now in Waynoka, Okla., in



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President Calvin Coolidge said: "These problems must be taken directly to the American people. This Government is their government—these laws are their laws. . . . They have not patience with anarchy. They are a sober, frank and candid people. . . . and this great law-abiding element of the people is entitled to support and protection."

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Edited by FRED B. SMITH

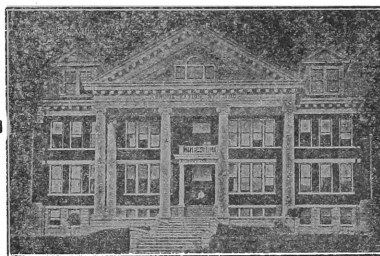
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a real old-time meeting. Have had more than 100 at the altar to date and the end is not yet. Pray for us.

Yours for the salvation of souls and defeat of the devil,

Oklahoma Conference Evangelistic Party.

Revs. Martha Krahl and C. S. Clark.

REQUESTS FOR PRAYER.

Prayers of all Christians are requested for a woman's family and a dear brother.

A woman requests prayer for her son who has been in a sanatorium for three months, that he may recover from injuries sustained by being run over by an automobile.

Pray that a woman may be healed of rheumatism and a cough.

Rev. H. A. Burns wishes the readers of The Herald to pray for his

meeting now in progress at Burnwell, W. Va., that many obstacles be overcome, and that the Holy Spirit may have a clear channel through which to work.

A man requests prayer for his wife that she may be cured of a complication of diseases; also, having lost his home, that he may find another in God's way.

Pray for a woman's husband who is a backslider, that she may be restored to health so that she may work in God's kingdom for him.

Pray for a man whose farm is to be sold, that it may bring a good price in order that he may meet all his indebtedness.

J. F. Phillips asks prayer that his two boys may be converted, sanctified and healed of their afflictions; also that he may sell his property so that he can meet his obligations.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF.

Lesson XIII—March 30, 1924.

Subject—Review:—Abraham to Solomon. Acts 7:37-51.

Golden Text—The Lord is merciful and gracious, slow to anger, and plentiful in mercy. Psalm 103:8.

Time—Abraham to Solomon, B. C. 2038 to B. C. 903.

The quarter now closing has given us about 1000 years of most interesting study, even if considered solely from the standpoint of history. But if we have been studying the philosophy of this history with application to modern affairs, it has been both interesting and profitable. In studying profane history one often feels at a loss to know whether it is true or false. We might call attention, for example, to a history of the civil war of the sixties between the states written by a southern soldier and a history of the same war written by a northern soldier. Surely there must have been two parallel wars running at the same time; for men could hardly be expected to falsify so seriously. An impartial man does not know what to believe about it. But when the devout Christian reads his Bible, he feels that he is reading the inspired Word of God, and that he can believe what it says. This does not apply to Modernists and other infidels, but to the children of God.

As we read the history of Jehovah's dealings with the Israelites, we must remember that he is the same God today that he was from Abraham to Solomon. With him "there is neither variability, nor shadow of turning." He will not overlook a thing in our day that he punished in the times of Moses. What was moral law then, is moral law now, and always will be moral law; for in our nature there is the implicit, everlasting moral law which is consonant with both our nature and the divine nature, seeing we are made in God's image and after his likeness.

Again, we must not forget that all God's blessings and punishments for nations come in this world, and that they are both disciplinary and retributive, while individuals seldom receive other than disciplinary punishment in this life. If we have kept these things before us as we studied the lessons for the quarter, we should be somewhat wiser than when we began the work, especially so, if we have applied the lessons of this history to modern times, and more especially to our own country.

It is needful too, for us to understand that human nature does not change. Somehow it is hard for us to realize that Joshua and Samuel were men of like passions as we are. Surely they must have been a bit superior to us in some way, or they could never have done what they did. No; they were just ordinary men who were given up to do the divine will. If there be any difference, we have the advantage because we are living under a far more glorious dispensation of grace. John the Baptist was the greatest of all Old Testament saints; but "He that is least in the Kingdom of Heaven is greater than he." The ends of the ages have come

upon us, so that we are blessed beyond all that went before us; but we too are sinners saved through faith in the shed blood of Jesus Christ; and if we be not thus saved, we are far worse sinners than those who lived in Old Testament times, because in rejecting the great light that has been given us we have sinned more deeply than it was possible for them to sin with the feeble light that had been given to them. Sin is always measured by light rejected.

It will be well on this review day for our teachers to take a broad view of the quarter's work by calling the attention of their pupils to the unchangeable nature of Jehovah and to the laws given through Moses to the Israelites. That will give a good basis for real work. Then show God's unflinching severity towards those who would not keep his law, and his unflinching blessing upon those who were faithful to his commands. That will furnish a fine opportunity for lessons in application. Give the pupils to see that the moral law is just as binding upon us as it was upon the Jews three thousand years ago. Show them wherein our nation and other nations are just as certainly bringing upon themselves the wrath of Jehovah for violation of his laws as the Israelites did. If you have studied the lessons of the quarter carefully, you must have seen what a close parallel we are running with the Jews in the land of Canaan during that period of a thousand years. We cannot expect God to deal with us differently from the manner in which he dealt with his chosen people. If he punished them terribly, he will also punish us terribly. This will apply to nations, states, cities and towns—to men anywhere, acting in groups and not as individuals.

These lessons are very blessed as well as very terrible. We may be considered as far behind the times for making such statements; but that is an insignificant matter. God is so dealing with men all the time. San Francisco grew so immoral that God could no longer endure her, and he snatched her to the ground with earthquake and fire. The cities of Martinique became a stench in the nostrils of the Almighty, and he buried them under volcanic ashes and fire in a day. Belgium trampled upon the Congo Free State in Africa and men cared little about it, because they were heathen Negroes; but God turned loose Germany upon Belgium, and made her bleed at every pore. The nations plunged into the world war, cursed the kingdom of God on earth, and brought reproach upon the name of his Holy Child Jesus; but he sent famine and plague that sent millions of people into eternity. Japan crushed the blood out of Korea; but God slapped her in the face with earthquake, and fire, and flood. Look out! "God is still on the throne." It is blessed to know that he will not suffer nations to mistreat other nations, and go unwhipped of justice. "The Lord reigneth; let the people tremble." "The Lord reigneth; let the earth be glad."

I have written a fearful paragraph; but my soul is quiet about it. Men are mistaken about God. He is not the weakling that some men would have us believe he is, nay, nay; he is a King. He scooped out the ocean depths and piled up the mountains by the word of his power. He rides upon the raging storm-clouds and walks the roaring deep. He commanded, and the stars came into being and flew to their orbits. "He spake and it was done: He commanded, and it stood fast." "This awful God is ours, our Father and our God." We can worship such a God with reverential fear; but any other sort of God would drive us from him in terror. We must have an almighty God: no other could rule the universe. Our God must be holy: any other sort of God would be a monster. Our God must be omniscient: an ignorant God would be the laughingstock of men and angels. If we can but get some adequate vision of God, we shall be able to understand his dealings with men. His crowning attribute is love. His most fearful predicament is wrath. He is under no obligation to an unrepentant sinner, except to punish him for his sins; but he is under everlasting obligation to save a repenting, trusting sinner, because he has put himself under such obligation.

I would like to face a large intelligent class for this review day; for it seems to me that I have never seen such an opportunity to do some teaching that would be lasting and productive of good. I have had my opportunity in this article. If I have thrown out any suggestion that will help teachers, I am profoundly glad. May God help you teachers to do your utmost for the young people whom you must teach.

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL.

The Fourteenth Annual Meeting of the Woman's Missionary Council will be held in the Hyde Park Methodist Episcopal Church, South, Tampa, Fla., April 9-16, 1924. This meeting will open with an inspirational service at eight o'clock Wednesday evening, April 9th. The first business session will be called to order at nine o'clock Thursday morning. Preliminary meetings held on Wednesday will be as follows: Executive Committee at nine A. M.; Worker's Conference at two P. M.; Session's Committee of the Belle H. Bennett Memorial at four P. M. The program promises to be one of great interest and the Council members are urged to give publicity to the meeting throughout their respective Conferences that the attendance may be large. Reduced railway rates of one and one-half fare, according to the certificate plan have been secured, provided there is an attendance of at least two hundred and fifty (250) persons holding certificates of the standard form showing that normal one way fares of sixty-seven cents or more have been paid for the going trip. The selling dates for tickets in the Southeastern Division are April 5-11. From more remote sections, the dates will be sufficiently advanced to admit of delegates reaching Council on time. Consult your local agent. Be sure to purchase tickets within the required dates and secure the standard form of certificates, not a mere receipt. A delegate de-

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siring to leave for Tampa before the first selling date of tickets is requested, if it is possible to do so, to buy ticket to the point where change of train is made and then rebuy ticket and secure certificate from this point to Tampa. Co-operation in this is necessary in order to secure the required two hundred and fifty certificates. Council Headquarters will be at Bay View Hotel. Mrs. W. B. Spencer is General Chairman of Local Committees and Mrs. E. L. Sparkman, 713 Fielding Ave., is chairman of Hotels and homes and will furnish desired information on these subjects.

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EVANGELISTIC AND PERSONAL.

Rev. C. E. Brown, executive secretary of the National Christian Welfare Union of Omaha, Neb., would like to hear from Herald readers who would like to build a home at Bethany, Okla., the seat of the Oklahoma Holiness College, a suburb of Oklahoma City. Address Rev. C. E. Brown, 3107 N. 60th St., Omaha, Neb.

The Ohio District Assembly of the Church of the Nazarene will convene April 30 at the First Church of the Nazarene, 412 Harrison St., Toledo, O., and continue over May 4. Rev. H. F. Reynolds will be the General Superintendent in charge. Those intending to attend will please drop a card to Rev. C. F. Herrell, 412 Harrison St. The evening services will be devoted to evangelism. Pray much for the meeting.

Rev. F. J. Paine is open for evangelistic meetings this spring. Address him Cameron, Ill.

Rev. R. L. Smith, pastor of the M. E. Church, Illmo, Mo., is available for meetings during the spring and early summer. Bro. Smith, though a busy pastor, is an excellent preacher and splendid song leader, and any pastor needing assistance need not hesitate to call him.

A Holiness Convention is in session at the Munford Memorial Primitive Methodist Church, Philadelphia, Pa., and will continue until March 30. Rev. D. F. Brooks, Miss Clara Boyd, Rev. H. C. Snyder and others are the speakers. All day meetings March 20 and 27.

Rev. T. F. Maitland will be in New Castle, Pa., in April and May and could hold another meeting while in that section of the country. Address him, Winfield, Kan.

Rev. W. J. Davis, Ozark, Ark., who has charge of the mountain work in that state, wishes parties who have old clothing for distribution to send it to him and he will distribute it among the needy of that country. He is thoroughly reliable and will be glad to place your garments where they are sorely needed. Anything that men, women or children wear will be most acceptable.

Rev. Allan W. Caley, student in Asbury College, Wilmore, Ky., has a few summer dates open. He is an all-round worker, wonderful in prayer and knows how to sing and get others to sing. He is fine with young people and a good preacher. Any one needing help for revival or camp meeting write him at once.

Rev. E. T. Adams, D.D., General Evangelist of the M. E. Church, South, is in a meeting at Key West, Fla., where he will continue until March 23. He has some open dates after April 1, and would be glad to

communicate with those desiring his services at the earliest possible date. Address him Wilmore, Ky. Dr. Adams is one of our most successful and earnest evangelists and will do good work.

Rev. R. W. Lewis has recently closed a splendid meeting in Chattanooga, Tenn., resulting in 512 professions. He is now in Washington College, Tenn., and requests the prayers of *The Herald* family for the meeting.

Rev. W. F. Herbig has opened up a mission in Aberdeen, S. D., and reports that good work is being done. He can use papers, books, mottoes or anything that will help in this great work.

Rev. Lane has recently conducted a most successful revival in the M. E. Church at Karnak, Ill., in which there were more than 100 conversions and reclamations.

E. S. Cook, pastor of the Methodist Church at Murfreesboro, Ark., would like to conduct revivals any time before the first of July or after the first of September. He can give as much as fifteen days to any one meeting. Brother Cook has been preaching fourteen years, and has been successful both as a pastor and an evangelist. He believes in a whole Bible and a complete salvation. Write him at Box 123, Murfreesboro, Ark., for a date.

Rev. John S. Jones and wife have recently held a splendid meeting at Copeland, Kan., in which 24 were converted and the church greatly revived. Rev. E. R. Foiles is pastor of the M. E. Church where the meeting was held.

The Will Hill Evangelistic Party, of Wrens, Ga., have an open date June 1-15 which they would be glad to give some pastor in the south or middle west.

This is to notify the holiness people of Texas that I have been elected to the superintendency of the San Antonio District of the Church of the Nazarene and I am anxious to co-operate with any clean, old-time holiness man or woman in putting on a red-hot holiness meeting in your community. If you are interested write me at 522 West Mulberry Ave., San Antonio, Tex. The San Antonio District comprises all that territory in Texas South of the 32nd Meridian and West of Longitude 97. If you are in doubt as to your location and want a meeting write me any way and if you are not on my District I will refer your letter to the Superintendent of the District on which you reside.

Wm. E. Fisher.

Rev. H. E. Copeland: "I have associated with me in the evangelistic work Mr. Howard L. Fleming, one of the foremost song evangelists of our times. He is a man of several years' experience, a great soloist, chorus director, and one of the best organizers and directors of evangelistic campaigns in the country. He has been with the Churchill Evangelistic Party as Musical Director, and campaign manager in some of our largest churches, and in union meetings in

some of the large eastern cities, his last engagement being in Union Meeting in Meriden, Conn., held in city Auditorium. He will be assistant manager of campaigns. We have no open date until May, but would like very much to give May and first half of June, or might arrange for most of June, for real campaign. We only solicit the attention of churches and pastors who desire a real evangelistic campaign put on, directed, and followed up with business-like methods and prayer, and where it is desired that the entire campaign shall be articulated with the church, and the whole life of the church quickened and rejuvenated." Address St. Louis, Mo.

S. E. Polovina, known as "Sam the Methodist," will start for Yugo-Slavia the first week in April. He is going to tell the gospel story to those people and earnestly desires the prayers of *The Herald* family that God will use him in winning many souls to the Lord. He wishes to hear from those who will pray for him. Address him, Upland, Ind.

E. O. Chalfant: "We are desiring to get in touch with any who may be interested in getting a saving gospel in the following cities in Wisconsin, also if any reading these lines should live in the following cities and are directly interested will they please write to me. Superior, LaCrosse, Eau Claire, Kenosha, Cheboygan, Manitowoc, Fond du Lac, Oshkosh, Green Bay, Crandon, Appleton, Antigo, Wausau, Wisconsin Rapids, Beloit, Milwaukee, Ashland, Ladysmith, Rhinelander, Eagle Run, Hurley. Address, Danville, Ill."

Bob Shuler, of Trinity Methodist Church, Los Angeles, has recently delivered four Sunday afternoon addresses on "The Healing Cults and Tongues Movements" before a total attendance of more than 10,000 people. These addresses were very intimately related, in their analysis and study, to the program of Mrs. Aimee Semple McPherson and her disciples. More than 50,000 copies of these sermons have gone out over America and Canada. The sermons are published in a 64-page booklet, which may be had from Brother Shuler by addressing him at 1201 S. Flower St., Los Angeles, Cal., and enclosing 15 cents for printing and postage. The booklet also contains 100 questions submitted to Mrs. McPherson before the sermons were delivered, and which she did not answer. It contains several pages of quotations from Mrs. McPherson's writings. The booklet is a revelation and our people should know this movement from the viewpoint of one of our Methodist pastors on the ground and studiously watching it and its results.

NOTICE!

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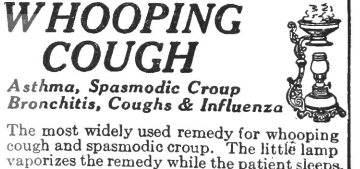
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EVANGELISTS' SLATES

ALEXANDER, PROF. H. M. (Song Leader and Soloist) Open dates after February 10. Home address, 105 N. Main St., Power Point, Ohio.

ALLEN, HARRY S. Panama City, Fla., March 9-21. Birmingham, Ala., March 23-April '3. Moultrie, Ga., April 20-May 11. Home address, 801 American Blvd., Macon, Ga.

ANDERSON, T. M. Open date, March 16-30. San Francisco, Cal., April 11-20. Sacramento, Cal., April 23-May 4. Los Angeles, Cal., May 7-18. Pasadena, Cal., May 23-June 1.

AYCOCK, JARRETTE. Huntington, W. Va., March 9-23. Lowell, Mass., March 9-23. Troy, Ohio, March 30-April 13. New Castle, Ind., April 20-May 4. Home address, 2109 Troost Ave., Kansas City, Mo.

BALSMEIER, A. F. AND LEONORA T. Troy, Idaho, March 2-23. Phoenix, Ariz., April 18-May 4. Glendale, Ariz., May 9-25. Home address, 12 Taylor, Topeka, Kan.

BEIRNES, GEORGE Sullivan, Ind., March 20-April 6. Kokomo, Ind., April 9-27. Newton, Kan., May 15-25. Cincinnati, Ohio, June 5-10. Mendon, Ohio, June 27-July 6. Kingswood, Ky., Sept. 1-10. Hastings, Mich., Sept. 21-Oct. 12. Home address, Kingswood, Ky.

BENNETT, GEORGE. Everett, Wash., March 5-23. Hermosa, Beach, Cal., March 27-April 11. Paso Robles, Cal., April 13-May 4.

BRYAN, GERALD F. Richmond, Ind., June 8-22. Arcanum, Ohio, June 27-July 6. Inez, Ky., Sept. 4-14. Home address, Normal, Ky.

BROWNING, RAYMOND. Thomasville, N. C., March 9-23.

BURKETT, W. S. (Song Evangelist) Open dates during March. Ft. Wayne, Ind., April 6-20. Home address, Fremont, Ohio, 425 S. Arch St.

HUSSEY, M. M. AND WIFE. Florida Campaigns, Oct. 14-April 1. Address, 430 Forsyth St., Jacksonville, Florida.

CAIN, W. H. Jamestown, N. D., March 8-23. Minneapolis, Minn., March 27-April 13. Newman Grove, Neb., April 15-27.

CALLIS, THE O. H. PARTY. Marion, Ohio, March 16-April 6. Leitchfield, Ky., April 7-20. Permanent address, Box 203, Wilmore, Ky.

CALEY, ALLAN W. Hydetown, Pa., March 9-23. Roberts Chapel, Ky., March 30-April 13.

CANADAY, FRED. Clatskanie, Ore., March 9-23. Marshfield, Ore., March 30-April 13. Tillamook, Ore., April 30-May 4.

CLARK, C. S. Pond Creek, Okla., March 16-30. Drumright, Okla., April 6-27. Skedee, Okla., May 4-18. Home address, 808 Ash, Guthrie, Okla.

COLEMAN, PAUL. West Union, Ohio, March 16-30. Warren, Ohio, March 8-23. Asheville, N. C., April 3-13. Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

CONLEY, PROF. C. C. (Song Evangelist) Open dates, February and March. Home address, 586 1/2 North Howard St., Akron, Ohio.

COOK, GEORGE W. Brunswick, Md., March 5-23.

COPELAND, H. E. St. Louis, Mo., March 11-April 6. De Soto, Mo., April 8-27. Home address, 1237 Kingshighway, St. Louis, Mo.

CRAMMOND, PROF. C. C. AND MARGARET. Manton, Mich., April 2-20. Home address, 815 Allegan St., Lansing, Michigan.

DICKERSON, H. N. Terre Haute, Ind., May 11-25.

DUNKUM, W. B. Huntington, Ind., March 20-April 10. Home address, 1355 Hemlock St., Louisville, Ky.

DONOVAN, JACK. Greensburg, Ind., March 2-23. Indianapolis, Ind., March 25-April 8. Greenwood, Ind., April 6-20.

St. Louis, Mo., May 1-18. Covington, Okla., June 1-22. Millville, N. J., July 2-28. Glassboro, N. J., Aug. 2-17. Home address, 632 W. Main, Thoratowa, Indiana.

DUNAWAY, C. M. Burwell, Neb., March 19-April 13. DeKoven, Ky., April 20-May 4. Carthage, Miss., May 11-25. University Park, Ia., May 30-June 8. Open, June 9-18. Jamestown, N. D., June 19-29. Millport, Ala., July 6-20. Simpson Park, Mich., July 25-Aug. 3. Baton Rapids, Mich., Aug. 4-10. Indian Springs, Ga., Aug. 12-18. Sandy Lake, Pa., Aug. 19-26. Fig. N. C., Aug. 29-Sept. 7. Home address, 216 N. Candler St., Decatur, Ga.

DUVALL, J. H. Kansas City, Kan., March 22-April 6. Terre Haute, Ind., April 8-May 1. Home address, Terre Haute, Ind., 1656 Liberty Avenue.

EDEN, L. F. Ashland, Ky., March 12-30. Augusta, Ga., April 26-May 14.

ELSNER, THEODORE AND WIFE. Everett, Mass., March 5-23. Home address, 214 Beach 145th St., Neponset, L. I., N. Y.

ELLIS, G. EDWIN. Mitchell, S. D., March 16-30. Home address, University Park, Iowa.

FEW, B. A. Little Rock, Ark., March 16-30. Asheville, N. C., April 9-20. Lewisville, Ark., April 27-May 11. Home address, 5023 Lee Ave., Little Rock, Ark.

FLEMING, HONA. Monongahela, Pa., March 10-25. California, Pa., March 26-April 13. Pittsburgh, Pa., April 14-27. Olivet, Ill., May 8-18. Science Hill, Ky., May 24-June 1. Cincinnati, Ohio, June 2-8. Indianapolis, Ind., June 9-22.

FLEMING, JOHN. Delmar, Del., April 4-14. Vincennes, Ind., April 18-23. Science Hill, Ky., May 2-12. Williamson, W. Va., May 15-26. Cincinnati, Ohio, May 30-June 8. Reading, Pa., June 20-30. Muncie, Ind., July 4-14. Ashtabula, Ohio, July 25-Aug. 3. Ramsey, Ind., Aug. 8-12. Holland, Mich., Aug. 21-31. Home address, 317 Holt St., Ashland, Ky.

FUGETT, C. B. AND WIFE. Richmond, Ind., June 8-22. Arcanum, Ohio, June 27-July 6. Ironton, Ohio, July 25-Aug. 3. Lynn, Ind., Aug. 10-30. Huntington, W. Va., Aug. 30-Sept. 14. Home address, Normal, Ky.

GLEASON, RUFUS H. At Conference, March 19-23. Open for church meetings till about May 25. Summer tent meetings beginning about June 1.

HALLMAN, W. R. AND WIFE. Berne, Ind., April 10-30. Jett, Okla., May 4-25. Atlanta, Neb., June 12-22. Home address, 6537 Kenwood Avenue, Chicago, Ill.

HAMES, J. M. Dunkirk, Ohio, July 24-Aug. 8. Marion, Mich., August 9-17. Home address, Greer, S. C.

HENLEY, CURWEN. (Evangelist, Singer and Musician) Barr-Church-Palmira, Ill., Mar. 10-23. Kennett, Mo., April 21-May 7. Medora, Ill., May 9-19.

HEWSON, JOHN E. Indianapolis, Ind., Feb. 24-March 16. Open dates, March 23-May 25. Montevideo, Minn., May 30-June 8. Atlanta, Neb., June 12-22. Open date, June 27-July 2. West Port, Ind., July 4-14. Open date, July 18-28. Bluffton, Ind., July 18-Aug. 10. Hartselle, Ala., Aug. 14-24. Circleville, Ohio, Aug. 25-31. Knoxville, Iowa, Sept. 4-16.

HILL, WILL EVANGELISTIC PARTY. Hillsboro, Ga., March 5-15. Miami, Fla., March 29-April 20. Atlanta, Ga., April 20-May 3. Social Circle, Ga., May 9-20. Yulee, Fla., May 20-June 2.

HOLLENBACK, ROY L. Carthage, Mo., March 16-April 6. Winchester, Ind., April 13-May 4. Home address, Mansfield, Ill., Box 133.

HOLLENBACK, URAL T. AND WIFE. Beloit, Wisc., March 2-23. Edgerton, Wis., March 27-April 20.

HODGIN, DANIEL G. Jonesboro, Ind., March 2-24. Marion, Ind., March 25-April 6. Home address, Box 361, Brighton, Mich.

HOON, FRANK T. Republican City, Neb., April 6-20. Home address, 121 E. 17th St., University Place, Neb.

HUNT, JOHN J. Van Wert, Ohio, March 16-28. Dover, N. J., March 30. Home address, Media, Pa.

IRVINE, J. W. Open for meetings. Will go anywhere. Address, 140 W. 73rd Street, Chicago, Ill.

TAYLOR, JENKINS EVANGELISTIC PARTY. Clinton, S. C., March 9-30. Great Falls, S. C., April 6-20. Graniteville, S. C., April 27-May 18. New Brookland, S. C., June 1-22. Johnston, S. C., June 29-July 11. Home address, Baresburg, S. C.

JOHNSON, LEO M. Ocean City, N. J., April 6-20.

KENDALL, J. B. Sanborn, Iowa, beginning March 2.

KENT, LYNN B. (Singing Evangelist) Barry, Ill., March 2-23. Roadhouse, Ill., March 24-April 13. Syracuse, Neb., April 14-27. Home address, Green City, Mo.

KENNEDY, ROBERT J. AND WIFE. (Singers) Heavener, Okla., March 17-31. Dallas, Tex., April 6-20. Open dates, May, June to July. Myra, Tex., July 27-Aug. 10. Hood, Tex., August 10-24.

KERNEN, MADELINE. (Song Evangelist) All dates open for 1924. Home address, Chanute, Kansas.

KIEFFER, R. J. Mt. Carmel, Ill., March 30-April 20. Home address, 1515 Cleveland Ave., Columbus, Ohio.

KINSEY, W. C. AND WIFE. Stillwell, Ind., March 7-23. Home address, 262 So. West 2nd St., Richmond, Ind.

KRAHL, MARTHA. (Song Leader, Children's and Young People's Worker) Pond Creek, Okla., March 16-30. Drumright, Okla., April 6-27. Skedee, Okla., May 4-18. Home address, 809 E. 9th St., Oklahoma City, Okla.

LAMANCE, W. N. Kansas City, Missouri, March. Springfield, Missouri, April.

LEWIS, RAYMOND C. Canton, Ohio, March 16-31. Mt. Carmel, Ill., April 1-14. Home address, Van Wert, Ohio.

LEWIS, M. E. Urbana, Ill., March 2-23. Youngstown, Ohio, March 27-April 13. Brooklyn, N. Y., April 15-27. Hermiston, Ore., May 8-18.

LINN, JACK, AND WIFE. South Fork, Pa., March 12-30. Open date, April 3-30. Home address, Oregon, Wis.

LINDLEY PAUL B. Plains, Kan., March 5-23. Wichita, Kan., March 25. Seiling, Okla., March 26-April 13. Haviland, Kan., April 14-17. Wichita, Kan., April 18-May 4. Home address, 750 Miami St., Urbana, O.

LITRELL, V. W. AND MARGUERITE. Watonga, Okla., March 6-23. Home address, 425 N. Sumner St., Beatrice, Neb.

LOVELESS, W. W. Springfield, Ohio, March 13-30. Home address, London, Ohio.

LUDWIG, THEO. AND MINNIE E. Home address, 772 N. Euclid Ave., St. Louis, Mo.

McBRIDE, J. B. Spokane, Wash., March 2-16. The Dalles, Ore., March 20-April 6. Sacramento, Cal., April 10-27. Waldron, Ark., May 11-25. Cincinnati, Ohio, May 30-June 5. Hurluck, Md., June 8-22.

McCord, W. W. Kannapolis, N. C., March 10-23. Tuscaloosa, Ala., March 30-April 13. Pell City, Ala., April 14-27. Bessemer, Ala., April 28-May 18. Blank, Ala., May 19-June 1. King's Mountain, N. C., June 2-15. Clover, S. C., June 16-29. Sale City, Ga., July 17-27. Open date, July 30-Aug. 17. Open date, Aug. 18-Sept. 7. Brevard, N. C., Sept. 11-28. Open date, Sept. 29-Oct. 12.

MACKAY SISTERS. Spartansburg, Pa., March 13-30. New Cumberland, W. Va., April 1-18. Atlanta, Ga., April 20-May 4. Abilene, Tex., May 5-18. Home address, New Cumberland, W. Va.,

MAITLAND, T. F. Marienthal, Kan., March 16-80. New Castle, Pa., April 18-May 4.

MANLEY EVANGELISTIC TEAM. Elmira, Ont., March 9-30. Kenmore, Ohio, March 30-April 10. Home address, Naperville, Ill.

MARVIN, V. R. Friendship, Tex., March 12-23. League City, Tex., March 24-April 13. Haviland, Kan., April 14-17. Chandler, Okla., April 20-27.

MILLS, F. J. Coffeen, Ill., March 9-23. Home address, Sta. A, Box 81, Lansing, Michigan.

MINGLEDOERFF, O. G. Stewart, Neb., March 5-23. Lewellen, Neb., March 25-April 13.

MITCHELL, LEROY J. EVANGELISTIC PARTY. Palandra, S. D., March 9-23. McLeansboro, Ill., March 30-April 20.

MOLL, EARL B. Vicksburg, Miss., March 16-30. Shubuta, Miss., March 30-April 13. Jackson, Miss., April 13-27. Avera, Miss., May 1-11. DeKalb, Miss., May 12-25. Hattiesburg, Miss., May 26-June 8. Biloxi, Miss., June 15-27. De Soto, Miss., July 2-11.

MOORE, GEORGE A. AND EFFIE. Hammond, Ind., April 13-May 4. Elwood, Ind., June 8-22. Monroe, Ind., July 3-13. Home address, 1204 Comer Ave., Indianapolis, Ind.

MOORMAN, W. C. Libertyville, Ia., March 2-23. Home address, Lowell, Ark.

NIXON, FREDERICK F. AND ERNA O. West Middleton, Ind., March 18-April 6.

OWEN, G. F. AND BYRDIE. Loveland, Colo., March 9-23. Trinidad, Colo., March 30-April 13. La Junta, Colo., April 16-27. Cannon City, Colo., May 4-13.

POLLOCK, G. S. Donora, Pa., March 2-23.

PRATHER, S. H. Open dates after Feb. 24. Home address, Henderson, Ky.

QUINN, IMOGENE. (Evangelist) Lineville, Ia., March 2-23. Red Bird, Mo., March 30-April 20. Kenmuddy, Ill., April 21-23. Home address, 909 N. Tuxedo, Indianapolis, Ind.

REDMON, J. E. AND ADA. Worthington, Ind., April 8-20. Dillington, Mich., June 1-17. Caro, Mich., June 26-July 20. Whitcomb, Ind., Aug. 1-17. Carthage, Ky., Aug. 22-31. Milltown, Ind., Oct. 5-26. Elm Dale, Mich., Nov. 2-23.

REES, PAUL S. Malden, Mass., March 23-April 6. Effit, Mich., April 13-27. Kansas City, Mo., May 1-18. Greensboro, N. C., May 23-June 1. Home address, 1800 N. Hill Ave., Pasadena, Cal.

REID, JAMES V. Prescott, Ark., March 2-23. Ft. Worth, Tex., March 23-April 4. Abilene, Tex., April 27-May 18. Belton, Tex., June 1-15. Waco, Tex., April 6-20. Home address, 3233 Hemphill St., Ft. Worth, Texas.

RICH, N. W. Chicago, Ill., March 13-23. Kalamazoo, Mich., March 27-April 6. Berne, Ind., April 10-30.

RINEBARGER, C. O. Danville, Ill., March 20-April 13. Newton, Iowa, April 14-20.

ROBERTS, T. F. Salvisa, Ky., March. Elmore, Ohio, April. Mackville, Ky., May 3-18. Wilmore, Ky., May 19-31. Salem, Ill., June 1-22. Jonesville, Ky., June 25-July 16. Dayton, Ohio, July 17-27. Bowersville, Ohio, July 30-Aug. 17. Home address, Wilmore, Ky.

RYLAND, WILLIAM A. (Song Leader) Open date, March and April. Address 1322 Kappes St., Indianapolis, Ind.

ST. CLAIR, FRED. Meridian, Idaho, March 16-April 13. Oakdale, Cal., April 27-May 18.

SCHELL, J. L. Kenton, O., March 20-April 6. Home address, 1305 Dayton Ave., Springfield, Ohio.

SHANK, MR. AND MRS. B. A. Franklin, Ill., March 11-23. Home address, 191 N. Ogden Ave., Columbus, Ohio.

SHILL, W. L.
Key West, Fla., March 9-April 13.
Havana, Cuba, April 20.

SHEFFIRE, ALICE G.
Courtland, Ohio, April 1-20.
Wildare, Ohio, May 4-25.
Silica, Ohio, June 1-22.
Home address, Troy, Ohio.

SHEPARD, BLANCHE.
Detroit, Mich., March 2-23.
Grand Haven, Mich., Mar. 30-April 20.

SLATER, CHAS. L.
Applegate, Mich., March 22, 23.
Flint, Mich., March 25-30.
Ola, Mich., April 1, 2.
Merrill, Mich., April 3, 4.
Owosso, Mich., April 5, 6.
Sault Ste Marie, Mich., April 8, 9.
Ellsworth, Mich., April 11-13.
Schomberg, Mich., April 14.
Chief, Mich., April 15.
Grand Rapids, Mich., April 16, 17.
Muskegon, Mich., April 18-20.
Burjops, Mich., April 22.
Holland, Mich., April 23, 24.
Battle Creek, Mich., April 26, 27.
Jackson, Mich., April 28, 29.
Lansing, Mich., April 30-May 1.
Hastings, Mich., May 2-4.
Home address, Kingswood, Ky.

SMITH, JAMES M.
Biloxi, Miss., March 2-21.
Open date, March 22-April 4.
Sardis, Miss., April 6-20.
Open dates, April 21-June 6.
Mount Olive, Miss., April 8-21.
Open date, April 22-July 5.
Monticello, Miss., July 6-18.
Webb, Miss., July 20-August 3.
Hattiesburg, Miss., Box 772.

SPEAKES, JOS. N.
Kansas City, Kan., March 20-April 6.
Home address, 2905 Troost Ave., Kansas City, Mo.

STOZIER, W. H.
Will help in meetings anywhere.
Home address, 2110 Second Street, Macon, Ga.

THOMAS, JOHN.
Pittsburgh, Pa., Mar. 16-21.
Providence, R. I., March 23-April 6.
Marshallville, Ga., April 13-27.
Marksville, La., May 4-18.
Wilmore, Ky., May 25-29.
Cincinnati, Ohio, May 30-June 6.
Piqua, Ohio, June 6-15.
Livermore Falls, Me., June 22-July 3.
Old Orchard, Me., July 4-13.
Permanent address, Wilmore, Ky.

VANDALL, NAPOLEON B.
Oil City, Pa., March 16-April 6.
Bluffton, Ohio, April 13-May 4.
Norwalk, Wis., May 6-25.

VAYHINGER, M.
Jefferson, Pa., March 23-April 6.
Rice's Landing, Pa., April 7-20.
Carmichaels, Pa., April 24-May 11.
Burlington, Ind., May 18-June 8.

WELLS, KENNETH AND EUNICE.
Washington, Pa., March 4-23.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.
Tacoma, Wash., March 9-23.
Home address, University Park, Iowa.

WIBEL, L. E.
New Carlisle, Ohio, March 16-30.
Home address, Bluffton, Ind., 317 South Bennett St.

WILSON, GUY.
Centralia, Ill., March 2-23.
Poplar Bluff, Mo., March 30-April 20.

WILLIAMS, L. E.
Open—March-April.
Midway, Ky., May 4-18.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Eagle, Mich., March 10-21.
Seymour, Ind., April 1-5.
Effingham, Ill., April 5-20.
Olivet, Ill., May 1-18.
Hillsboro, Ind., May 18-June 5.
Freeport, Mich., June 15-29.
Waterloo, Ia., July 4-14.
Webb, Ky., July 17-27.
Fithian, Ill., July 30-Aug. 17.

WIREMAN, C. L.
Erlanger, Ky., June.
East Point, Ky., Aug. 7-24.
Oil Springs, Ky., Aug. 25-Sept. 7.
Home address, 105 Park Pl., Covington, Ky.

WOOD, REV. AND MRS. V. A.
Vanatta, Ohio, March 10-30.

YATES, W. B.
Providence, Ky., April 13-27.
Leitchfield, Ky., May 4-18.
Wilmore, Ky., May 25-28.
University Park, Iowa, May 30-June 8.
Pavonia, Ind., June 12-22.
Red Rock, Minn., June 26-July 6.
Omaha, Neb., July 8-10.
Ames, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 3.
Camp Sychar, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.
Open dates, Feb. 12-March 30.

A MOST WONDERFUL MEETING.

Since my last report, it has been my pleasure to assist in a most wonderful meeting at St. Francesville, Ill., held in the M. E. Church with Rev. Paul Brown, pastor and evangelist.

We found the church, town, and surrounding community very much in need of a revival, which the Lord gave before the close. The meeting started slowly with a limited interest and a congregation of only a few of the most faithful saints of God. With snow and rain, in addition to basket ball games, it looked as though the enemy were going to defeat us, but with much prevailing prayer, many praying all night over the lost condition of their children and neighbors, the Lord broke through. The second week found the people coming in great crowds to the church. Sinners were made so sick of sin, they sought for a place of prayer and some one to intercede for them.

To the workers' knowledge there were one hundred and thirty-eight who prayed through for the forgiveness of sins, at the church, though there were others who found God elsewhere. In addition to this, there were twenty or more sanctified making the list of professions about a hundred and sixty.

This report would be incomplete without making mention of the garage meeting which was held for men. The cars were not in too bad shape, nor garage men or clerks in business houses too much limited for time, but what they could lay down hammers, wrenches, and yard sticks, to hear a word about Jesus Christ and his power to save. There were about one hundred men who gathered in the shop and those who were unsaved made a move toward him.

Bro. Brown is a fearless preacher and knows how to lead the people out of darkness into light. He stays on his face and regards not himself for the salvation of others. The pastors of the sister churches stood by as though it were their meeting. Also the singers of the different churches co-operated and helped to make this the best meeting that was ever held in the town.

The meeting closed at high tide with a call for the writer to return in 1925. Pray for me.

M. V. Lewis,
Evangelistic Singer.

SOLO BOOKS.

There seems to be no let-up in the sales of the Solo Books by Rev. Jack Linn and wife. There's reason: the songs are Spirit-born and God gets glory out of them. The songs are being sung around the world. The Red Solo Book is 25 cents, and the second or the Blue Book is 35 cents. Order from Pentecostal Publishing Company, Louisville, Ky.

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EASTER CARDS.
No. 800. Size 3 1/4 x 4 1/2.
Exquisite designs of flowers as tulips, wildrose, lilac, etc., in natural colors make a beautiful series. Beside the Easter wish, each card contains an appropriate verse of Scripture. Purple border. Ten cards and ten envelopes in a package.
Price, 30 cents.

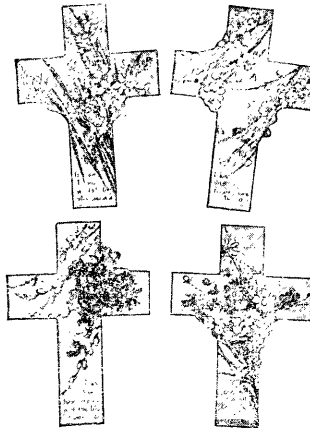
EASTER FOLDERS.
No. 801. Size 3 1/4 x 4 1/2.
A set of ten cards in folder style with Easter wish and appropriate verse of Scripture. Design of beautiful flowers woven in beautiful form. Lithographed in full colors. Purple border. Ten folders and ten envelopes in a package.
Price, 50 cents.

EASTER POST CARDS.
No. 854.
A charming series of ten religious post cards for Easter with Scripture verses and choice designs suitable to Easter. Beautifully lithographed in full colors.
\$1.25 per 100.

EASTER POST CARDS.
No. 855.
A beautiful series of five Religious wishes in the form of a Scripture verse. Designs of spring flowers in full colors.
\$1.25 per 100.

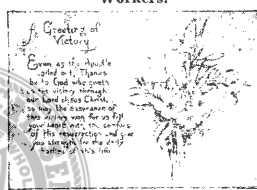
EASTER POST CARDS.
No. 927.
A new series of Easter Post Cards with Spring flowers on tinted background and with Scripture Verses.
100 for \$1.25.

LARGE EASTER CROSSES.



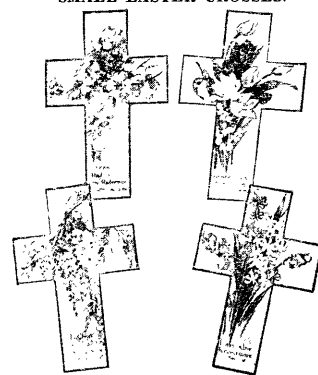
Size 4 1/2 x 3 1/4 inches.
Gold borders and garlanded with beautiful flowers. Rich in the design and in full colors.
\$8.00 per 100.

EASTER CARD.
For Pastors, Superintendents and Christian Workers.



No. 887. Size 3 1/2 x 4 1/2.
A design of spring flowers such as tulips and lilies of the valley. Each card contains an Easter wish and a greeting of a religious thought. With envelopes.
\$2.50 per 100.

SMALL EASTER CROSSES.



Size 4 x 2 3/4 inches.
Gold borders and designs of beautiful flowers. A verse of Scripture appropriate to the season is on each card.
\$2.00 per 100.

EASTER CARD.
For Pastors, Superintendents and Christian Workers.



No. 1130. Size 3 1/4 x 5.
Church design, surrounded by Easter lilies in beautiful colorings with appropriate Easter Message. Each card with an envelope.
\$2.50 per 100.

EASTER CARDS.



No. 1100. Size 3 1/4 x 4 1/2.
A new series of Easter Cards, Landscapes and Church designs in full colorings with Spring flower decorations. The cards are gold bordered. Envelope with each card.
Per set of 10, 30c.

EASTER FOLDER.



No. 1110.
A new series of Easter Folders, Churches and Landscapes, decorated with Spring Flowers in exquisite colorings. Folders are gold bordered. Envelopes with each.
Set of 10, 50c.

Pentecostal Publishing Company, Louisville, Kentucky.

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We must turn our large left-over stock of Bibles into cash at once; therefore, we offer them at these remarkably low prices—from 30 to 50 per cent. below the regular net price at this time. Send in your orders at once, so that you will not be disappointed, as they will sell very fast at these prices.

Order a few to sell to your friends and neighbors. Cash must accompany all orders.

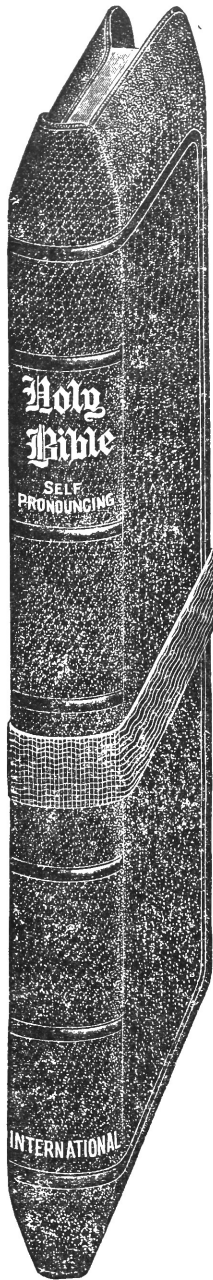
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16. The Sunday School Teacher's Use of the Bible, by Bishop John H. Vincent, D.D.
 17. The Christian Worker and his Bible, by D. W. Whittle, of Philadelphia.
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 20. The Harmony of the Gospels.
 21. Table of the prophetic books, by Jesse L. Hurlbut.
 22. Period intervening between the age of Malachi (450 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M.A.
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 24. The Combination Concordance which includes under one alphabetical arrangement a concordance to the Scriptures, Topical index to the Bible, list of proper names, with their meaning and pronunciation, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
 25. 4,500 Questions and Answers on the sacred Scriptures for Bible students and Sunday school teachers.
- We have six hundred and sixty of these fine, complete Bibles that we want to close out for cash at once. They sell through agents at \$8.00 each. Our special price, postpaid, \$3.60 With the patent thumb index, 40c extra.



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

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Illustrated Scholar's Pocket Bible. Size 3 1/4 x 6 inches. Clear, black, ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. This is an ideal gift for a young lady, and we supply it also in a beautiful purple as well as maroon colored binding. Special net price, \$2.20

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Words of Christ in red. Revised version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear burgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, \$6.50. Our special \$3.20 sale price, postpaid. Index, 50c. Name in gold, 50c extra.

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This Bible weighs only 11 ounces, is 5/8 of an inch thick, and size 4 1/4 x 6 3/4. It has very readable minion type, splendid morocco binding, overlapping edges, silk hand-bands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient. Our Special Sale Price, \$3.50 postpaid. Your name in gold 50c extra; index, 50c extra. The same Bible as described above, with a complete Bible concordance, special price, \$4.00.

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Splendid clear minion type, overlapping edges, red under gold edges, silk head-band and marker, flexible morocco binding, stamped in gold, with patent thumb index. It will fit overcoat pocket. Regular \$2.50 value. A Real Bargain at \$1.25

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The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. Old King James Version, size only 5 1/2 x 8 1/2, 1 1/4 inch thick.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$4.50. Our sale price, postpaid, \$3.00. Your name in gold, 50c extra.

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The Jewels are:

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Old Folk's Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full-page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship. Very Special Sale Price, \$1.00 postpaid. Same as above in fine Morocco binding, Price, \$2.00.

Same as above with words of Christ in red, \$2.20. 50 copies same as above, cloth binding, with words of Christ in red at \$1.20.

The Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. This index enables one to find the verses on any subject in the New Testament; or to find any verse in the New Testament. No other New Testament will enable a person to do this. It is 4x6 inches in size. The divinity circuit style is so durably bound that it can be rolled without injury to binding or sewing. Special Sale Price \$1.50

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Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

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

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PREACHING HOLINESS

By The Editor.

WITHOUT holiness no man shall see the Lord." There is no holiness to be sought after and obtained outside of Jesus Christ. He was manifested to take away the sin of the world. His blood alone can cleanse from all sin. Any man who preaches holiness to be sought after, obtained, bringing peace and rest to the soul and eternal blessedness, apart from Christ and the atoning merit of his death, is not preaching the kind of holiness that the Bible teaches and that is necessary to enter into eternal life.

* * * * *

All salvation is shut up in Jesus Christ. Jesus has said, "No man cometh to the Father but by me." He has said, "No man knoweth the Father, save the Son, and he to whom the Son will reveal him." Jesus alone is our hope; he is all-sufficient. God has provided in Jesus all that we need and all that he requires. It is vain to go elsewhere for hope or help so far as the sin question is concerned, but we have it from the lips of the Master that whosoever cometh unto him he will in no wise cast out. He is absolutely sufficient, and he has had given unto him all power in heaven and in earth.

* * * * *

It is the preaching of Jesus that the world needs. It is the salvation that is found in him that will satisfy the longing of the soul. Jesus, and Jesus alone, can save. What the world needs to do is to come to Jesus. The sinner who comes to Jesus with true repentance and true faith will receive the forgiveness of sins and the impartation of a new nature. The Christian who comes to Jesus, hungering and thirsting after righteousness, and makes an entire consecration and trusts in the cleansing merit of Jesus' death, will receive holiness—the expurgation and casting out of the carnal mind—the crucifixion of the old man.

* * * * *

Let no one be discouraged who is hungering and thirsting after righteousness, who is longing for a clean heart, who wants to be delivered from inward uprisings, unclean desires, impure imaginations and carnal impulses. Jesus is mighty to save. Come to him. Come to him at once. Come to him with all your heart. Consecrate body, mind, family, property. Do not be afraid to trust the intelligence and integrity of Jesus Christ. He is perfectly safe. We can risk our all with him. He loves us. He died for us. He ascended into heaven for us. He makes intercession for us. He is able to save to the uttermost. Come to Jesus for whatever you need with regard to the whole sin problem. He is absolute master in the whole realm of sin. He can forgive your transgressions. He can cleanse your heart. He can make you whiter than the snow. Come to Jesus.

The Old-Time Revival

PART I.

WE often hear devout people expressing a desire to see an old-time revival of religion. These expressions raise in our mind the question, What was the old-time revival and how was it produced? The old-time revival was characterized by a profound conviction for sin, a deep grief on the part of the convicted over sins committed against God. Mourning because of sins was sometimes protracted through several days; sometimes it extended into weeks. Not infrequently the penitent gave up hope as he or she looked upon the awful wickedness of having trampled upon God's commandments and having rejected his mercy. These despairing souls had to be encouraged by Christian workers, to pray on; not to give up hope. Scriptures were quoted to them, such as, "Seek and ye shall find; knock and it shall be opened." "Whosoever cometh unto me, I will in no wise cast out." "Weeping may endure for a night, but joy cometh in the morning." The holy Scriptures abound with wonderful passages of encouragement to the broken and contrite spirit. The word of the Lord was in great use about the altar place among penitents in the old-time revival.

After those deep convictions came bright conversions. When a soul came out of such dense darkness into the marvelous light of salvation there was great joy, and often shouts of praise. In many instances the new converts would walk about the neighborhood, ride over the community and bear testimony to the wonders of God's love, the saving power of the Lord Jesus Christ. The joy of this salvation with its glad testimonies, happy shouts, and melodious songs would extend through weeks and months, and under the influence of the testimony of these new converts sinners would be powerfully convicted and souls would be saved.

In the early history of Methodism when these revivals of deep conviction, bright conversions, great joy and glad testimony were so common, it was generally understood that there was another blessing, a wonderful outpouring of the Holy Ghost in reserve, a definite cleansing from all sin, a direct operation of the Holy Ghost perfecting in love. When I united with the church, after I had taken the vows, in deep and solemn tone, the pastor exhorted the congregation to do all in its power to perfect me in love. This exhortation was wonderfully significant to a young convert rejoicing in a new-found salvation, and the great mass of the Methodist people lived with this objective set before them, that

somewhere, sometime, they would enter into the fulness of the blessing of the gospel, to an experience free from the motions of the carnal nature, and the perfection of the peace and rest of the soul perfected in love. This objective was invaluable. It was a strong guard against relaxing into worldliness and a powerful incentive to "go on to perfection." This great doctrine, this incentive, this bent of the mind to the higher and deeper things of the Spirit, separated Methodists from worldliness, which distinguished them from other denominations of Christians. It gave them a simplicity of life and a religious zeal that made revivals of religion easy; the devout people of other denominations delighted to attend Methodist revivals for the refreshing of their souls. Methodism was a revival; in this spiritual atmosphere great numbers of young men were converted and called to preach who not only filled Methodist pulpits but eventually, many of them went into the pulpits of other denominations.

The old-time revivals were characterized by great preaching. The faith of the people in the inspiration of the Scriptures, the Godhead of Jesus Christ, and the atonement he had made for all men from all sin, was so simple and so genuine that it created an excellent atmosphere for preaching. The foundation of these old-time revivals was laid in powerful preaching. The preachers believed the Bible; they preached law and gospel. Sinai thundered, Gethsemane groaned, Calvary bled, and Pentecost blazed. They made the things of God tremendously real. They preached on sin, the unreasonableness of it, the wickedness of it, and the final ruin and punishment of it. Our Lord Jesus himself did not teach more plainly the existence of hell and the torments awaiting in it for the impenitent, than did the old-time Methodist preacher. The old-time preacher preached of judgment day. He stood up before Sabbath breakers, profane swearers, adulterers and adulteresses, liars and thieves in high and low places and, speaking with authority, dignity, and power of a prophet of God, assured them that they must appear at the judgment seat of God to account for their sins. He warned them that death was certain, that hell awaited them, that their only escape was true repentance and salvation through the death of Jesus Christ obtained by faith.

This sort of preaching not only convicted sinners but it laid a great burden upon the hearts of Christians; it drove them to fasting and prayer. They were made to realize the condition of friends, relatives and neighbors, and they quit their work, turned aside from their pastimes, concentrated their minds and consecrated themselves to the revival, to God, to service. They went about and talked to the people; they prayed in the

(Continued on Page 8)

TRAVEL NOTES.

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



THE call of our Annual Conference which met at Atlantic City, New Jersey, March 4, took us away from Asbury College and the class rooms and thrust us into new environments though among many old-time friends, and brother ministers. On our way to Conference, we preached Sunday, March 2, at Wyoming, Pa. (near Wilkesbarre). Here we had a great day preaching the gospel in the M. E. Church whose pastor, Rev. Joshua Brundle, is a Methodist minister devoted to the glorious gospel of Jesus Christ. He has a great church and a people who love the church and its services. The men attend worship as well as the women, and the congregational singing of the great hymns of the church was inspiring. It is a singular fact that you will find the finest type of Methodist up in the coal region of Pennsylvania where people of English, Welsh and Scotch extraction largely predominate. They have not got spoiled by the modern-spoilers of churches with their ridiculous programs, which take the heart out of worship, as well as out of the gospel. If there is a sorry sight, it is some of our present day modern theological graduates trying to run a Methodist Church with "programs" and "challenges," a mutilated gospel, a questioned Bible, and a Christ without deity or power. Nothing will ruin a church like giving it over to some of these modern fellows whose idea of a church is as far removed from Christ's ideal and Paul's as the East is from the West. Thank God, for great numbers of churches throughout the land which are built upon the Rock of Ages and which stand solidly for the faith of our fathers.

The New Jersey Conference, which met at Atlantic City, March 4, was a remarkable gathering of Methodist preachers. It is the Conference of Dr. Harold Paul Sloan, whose work in the defense of Historic Christianity has made him a man of national importance to Methodists. Within this Conference, the great Modern Holiness Revival began over sixty years ago and all through its history, the New Jersey Conference has been known as a Revival Conference. For instance, in 1915, Rev. G. H. Neal, District Superintendent of Bridgeton district, New Jersey Conference, reporting on the revivals within his territory said:

"One of the characteristic elements of this great work of grace has been the preaching of the severe side of Gospel truth. This is true from Billy Sunday down to the humblest worker. Lonely trappers, to whose cabins have come papers containing Billy Sunday's strong sermons on sin, after reading them, fell upon their knees and were converted to God. For hardened adults a Mt. Sinai of law is inseparably connected with a Mt. Calvary of grace. It takes the lightning and thunder of the one to lead to the love and the joy of the other. Appropriate truth must be given the Holy Spirit with which to convict hardened sinners of their sin. The messengers of the Lord have presented such truth this year. Another distinguished mark of this revival has been the freedom of the people, young and old, to speak, pray and exhort both in the church and outside of it. It took no command of the minister to get the people to work. No external force drove the workers to win men. An internal propulsion, as free and buoyant and glad some as a singing and soaring lark, was the source of the ceaseless and wonderful work of God's people. Some of the most telling efforts to win men have come from young converts.

The joy of this ingathering has been the very large number of young men and women that have been saved. The old have come, too. A man of eighty, who says that he cannot remember ever to have been in a church, was led to the house of God and to salvation. Italians have been converted by the score. Dead churches are alive and fighting the hosts of Satan. Old feuds have been healed. Separated people have been united by the fusing power of the love of God. Long standing personal debts have been paid. Saloon-keepers complain that they will have to close if the work goes on. Prospective appointments have all been upset. Preachers that did not want to go back now plead to return. Churches that said, 'He must move,' now are writing the district superintendent, 'Whatever you do, do not take our preacher away.'

"One of the most marvelous results of the revival is that some of the preachers state that 'The entire Official Board has been converted.' This statement is equalled by the joyful assertion of some Official Boards that 'Our preacher is a new man.' All these glorious results have come in about two months' time. For several years the enemies of the Lord have prophesied the destruction of the Church, the overthrow of the pulpit, and the dethronement of God. 'He that sitteth in the heavens laughed.' His laugh brought disaster to the prophecies of his enemies; His laugh gave power to his Word, to pull down 'The strongholds of sin,' and he laughed into the Kingdom 30,000 in Philadelphia and about 8000 in the New Jersey Conference."

The New Jersey Conference has been in a peculiar sense a watch dog of orthodoxy. The fight for Fundamentalism and the fight against the Modernism has centered largely in their Conference with Dr. Sloan as its stalwart champion. In the election of delegates to the General Conference, Dr. Sloan was elected on the first ballot and the whole delegation, with possibly one exception, stand solid for Methodist standards. Bishop Berry, who presided at our Conference, stands unequivocally for the Methodist faith. He is the Senior Bishop of the Church and will prepare and read the Episcopal Address at the General Conference. Bishop Berry's morning addresses were ringing messages to the ministers on the importance of sound doctrine and a soul-saving ministry. In the fourteen years of his coming to our Conference, we have never known Bishop Berry to have sounded a false note on Doctrine. He guards well the theological frontiers of our Conference, and when he is taking young men into the Conference, he takes the utmost care in examining the theological bearings of the young men. This year his questions to a candidate on the Virgin Birth were very searching and insistent. It will be a matter of interest to many of our readers to know the doctrinal questions which all our candidates must subscribe to in order to get into the New Jersey Conference. They are as follows:

- When were you converted?
Is your call to the ministry clear?
Do you believe in—
1. The Deity of Christ? (including the Virgin Birth).
 2. In the Bible as the Rule of Faith and Practice?
 3. Original Sin?
 4. Justification by Faith?
 5. The Satisfaction Atonement?
- Are you in harmony with all the Doctrines of our Church?
Will you preach them without apology?

In one of the reports on the State of the Church the following was said on Evangelism:

"The church has a manifold ministry. It has a service to the total life of man: physical, mental, social, and spiritual. But its supreme ministry is spiritual. In the spiritual ministry of the church we would mention two great tasks: First, that of evangelism, the relation of the lives of individuals to Jesus Christ as Redeemer and Lord; second, the expression of exalted worship.

"In the matter of evangelism we would call attention to two vital items: First, we believe it is of supreme importance that we practise ourselves, and that we lead our people in practising, personal evangelism. The opportunity of the church for evangelism in the Sunday schools is so large as to be quite beyond the possibility of exaggeration; but we would point out that the church has a duty to the unchurched multitudes, and we believe that this duty can be fulfilled if we recover the grace our fathers practiced so effectively: that of personal evangelism. We would therefore strongly recommend the definite organization of all our churches for this work. Second, we would express the conviction that one vital necessity for increasing success in evangelism is the recovery of the fine old Christian phrase, 'Justification by Faith.' Evangelism appeals to men's wills for decision, but it appeals to them for more than decision: it appeals to them to venture upon Christ as Saviour; it appeals to them to make contact with Christ as their souls' Redeemer, their All and in All. We believe that the work of evangelism will be greatly advanced by a renewed emphasis upon this magnificent Christian phrase."

NOTES.

Methodism, when it gets away from the old paths, grows wild and reckless. Things are looking serious out in Denver when the Iliff Theological Seminary is bringing reproach and shame to our Church by the New Theology and the Old Infidelity which it is teaching.

Modern theology brings with it Modern wickedness. Think over the following:

Denver, Col., Feb. 21—"Seven boxing contests formed the feature of a combination smoker-prayer meeting at the Merritt Memorial Methodist Church here last night, declared to be the first time in local ecclesiastical history that a church has put on boxing matches immediately after devotional exercises.

"The Rev. B. B. Kassler conducted the religious service, and then, upon his announcement, he and the congregation adjourned to the basement, where a regulation ring had been installed. There were seven bouts, all to a referee's decision. Young Corbett, former world's featherweight champion, was the third man in the ring. Similar bouts will be put on at the church every two weeks, it was announced."

Touching the growth of the M. E. Church. Dr. Powick, of Norristown, Pa., an Ex-District Superintendent, deploring the fact that we have not advanced as we should, says:

"Methodism is the most nearly perfect piece of organic autocracy and the best piece of ecclesiastical machinery we know. And if the 'autos' and the 'kratos,' of which the word 'autocracy' is composed, were equally good, we should be not only the most governed, but the best governed church on earth—and, by a fair inference, the best satisfied.

"As it is, it is doubtful whether there is such widespread unrest and real disaffection regarding its administration in any other

church of Protestantism, however much it may be smothered. It is not because of autocracy, as some intimate; nor is it because of the district superintendency, as others insinuate; nor can it be lodged against the rapid growth of bureaucracy, as some others openly declare; nor is it owing to the blight of officialism, as still others charge. Nor can it be remedied by the introduction of 'more democracy in the church,' as one of our general superintendents suggests. Most of the discussions of the subject savor more of mere symptomology than of general pathology—more of the superficial drift than of the deeper principles from which it proceeds. They therefore ignore the fact that our most imperative need is for a radical change in the inner spirit of our leadership. But being the best, and the most costly, we naturally expect it to be the most resourceful and resultful, as it once was, in the things for which the Church was primarily founded. But in-

stead of this the disaffecting facts and figures show that we are steadily losing the pre-eminence we so long enjoyed, in all that does not bear the dollar mark."

"Our Baptist friends, who have the least governed ecclesiasticism on earth, and are free from the extravagant cost and irritating burden of mere officialism, have been steadily gaining on us for some years; until at last they have exchanged places with us, and now stand at the head of the Protestant list of denominations, both in number of communicants and net gains. The Baptist figures for 1922 being 8,303,824, with a net gain of 305,597, and the Methodist figures being 8,270,704 with a net gain of 269,198.

"Analyzing the net gains of our Methodist vine we find that the largest gain was made by the African branch, viz., of ministers 823, of churches 126, of communicants, 99,944. The Methodist Episcopal gained 89,379 communicants, but lost 169 churches and

eight ministers; the Church South gained 60,754 communicants, and 142 ministers, but lost 46 churches; the Methodist Protestant gained 5553 communicants, 103 churches and 302 ministers, etc.

"It should be remembered, however, that these figures include the gains made in the foreign missionary field as well as those of the home land. And as our foreign missionary success is relatively so much greater than at home, these figures do not fairly represent the conditions here. The actual net gain in communicants in the Methodist Episcopal Church at home was equal in the same year, 1922, to about one and one-third communicants to each pastoral charge in the land, a showing which is enough to silence the loud and boastful claims made for the new progressive and aggressive spirit that is producing, at vast expenditure of money, such superior training, literature, equipment, methods, etc."

A "Pent-Up" Conviction.

Rev. Howard Sweeten,

PERHAPS no other subject of a religious nature is receiving so much consideration and discussion, in both religious and secular publications of today as the subject of evolution. On this

account the writer has hesitated to contribute to the quantity or quality of what has been said by a multitude of writers, so much his superior both in intellect and piety. But the time has come when we can no longer endure conviction on this matter in silence.

We are not prejudiced against any religious truth that is propagated by any sectarian organization. We will gladly accept as true any philosophical or scientific discovery that can be demonstrated by practical concrete example; whether or not it coincides with our preconceived ideas. But to ask intelligent people of this enlightened 20th century to accept the wild, ridiculous guesses of evolutionists, as truth, merely because they say so, without a single concrete example or demonstration as to the authenticity of their weird dogmas; and then to relegate to the intellectual scrap-heap, as ignoramuses, old fossils and pessimists all who do not accept their *suppositions* and *speculations*, is bigotry and ecclesiastical tyranny with more brass and audacity than was ever perpetrated by Romanism in the dark ages.

We must therefore give vent to the "pent up" conviction which we have silently endured for sometime; and herewith cast "Our hat into the ring" with a desire to be identified as one who will continue to stand by the Book upon whose pages truth has been demonstrated innumerable times. We have no desire to cast away our confidence in that which has been tried, and stood the test of centuries, for the speculations of boasted scholarship, who in seeking name and fame asks you to denounce or revise, or label myth and folklore, truth that has been proven time and again with unanswerable manifestation. We shall still pin our faith to the old Book, until such time as they who seek to revise or destroy it are in a position to offer us something better.

The statement of God's word, "made man in his own image" (Gen. 1:27) *has never been disproven, except in the minds of those who are seeking to build a new religion to suit their modern views, at the sacrifice of demonstrated truth. We challenge evolutionists to produce a concrete demonstration of their evolutionary dogmas. Has there ever been a case on record in the last sixty centuries where a concrete example could be furnished of monkey being anything but monkey? Has there been in the last sixty cen-*

*turies any stage of evolution that could be demonstrated in a concrete way? If monkey could evolve into man in the past why not now? Haven't we been men about long enough now to show signs of evolving into something else? Why did one incident, or accident rather, happen never to be repeated? No examples have ever been cited in which monkeys evolved into men; but we have seen and heard a number of men trying to make monkeys of themselves, by leaving the realms of truth, and accepting the guesses of the "monkeylutionists" in order to be classed among the modern and scientific, and to be in harmony with the *opinion* of modern scholarship. (?)*

We are firm advocates of education, we stand for an educated ministry, and lack of such has done much harm in many localities. We further recognize the fact that young men and women, of this day and age, who do not avail themselves of the best possible education, in the coming generation, will find themselves greatly handicapped in facing life's problems. We endorse, support, and seek to further all legitimate and bonafide educational enterprises, but we are against and opposed to a lot of "stuff" called education. We are adverse to some things being taught. The ulcerous dogmas breaking out of the diseased brains of the overly-educated (?) professors, who are peddling their cracked pottery of modern hypothesis (guesses) in the modern school-room, instead of logical scientific truth. Such teaching is unquestionably demoralizing the coming generation, undermining their reverence for God.

It is said that a good tree cannot bring forth bad fruit; likewise a bad tree cannot bring forth good fruit. "By their fruits ye shall know them." We charge the fruits of evolution as being bad exceedingly, therefore the tree which produces them cannot be good. Evolution is an enemy of the Bible, of good citizenship, of good character. We do not believe any evolutionist can attain the highest type of citizenship. Why? Because the best citizenship of this country is based on good character; a bad character, seldom if ever, makes a good citizen. If character therefore, is to be a factor in good citizenship, what is the basis of good character? It is reverence for God. The teachings of evolution tear down the foundation of Christian citizenship by sowing the seeds of skepticism and discontent, sending thousands out into the world, not knowing what they are, who they are, what to believe or how to believe. He, therefore, who scatters doubts in the hearts of men relative to God and his word

is destroying civilization instead of building it. It is the deep down conviction of this writer that the evolutionist holds the same relation to the Church of Jesus Christ, that Benedict Arnold holds to the American Republic, and we regard them with same degree of respect.

The greatest need of this day of confusion and chaos is the applied principles of Christianity. Never until men have an unswerving faith in God, love him supremely and their neighbor as themselves can we have universal peace. Evolution does not inspire faith, *it makes no converts to Christianity.* It is an enemy of New Testament experience, and the time has come when we should no longer keep silent. Its influence is bad and very bad concerning the best moral and spiritual interests of humanity. It is time to give these cracked brained peddlers of their own infected ideas, to understand they are a menace to good government, good citizenship and good character, and that the Church of Jesus Christ will no longer tolerate them, nor support them in their doctrines of infidelity. May a faithful laity give them to understand they can no longer dress their infidelity in ecclesiastical robes, and raise up an indifferent generation of scoffers walking after their own lusts, and at the same time have the endorsement and support of the Church. The superior scholarship of which they boast can never atone for the absence of the Spirit of Christ for, "if ye have not the Spirit of Christ ye are none of his."

May the dear Lord hasten the day when ministers of the gospel shall lay aside that stiff, formal clerical dignity, come down from their ecclesiastical stilts, stop their meaningless "palaver" about the modern hypothesis, and prehistoric and latest scientific research; and give the people the gospel of the Son of God, which is the power of God unto salvation.

The Deadline or the Recrucifixion of Christ.

This is an interesting and very suggestive booklet from the pen, brain and heart of Rev. H. C. Morrison. It goes straight to the mark and has a stirring message which we believe to be timely. The booklet is now on the press and will be ready for sale in a few days. The price will be 25 cents. It ought to have a very large circulation. We believe there are many people, who, after having read the booklet, will be glad to secure a number of copies at a reduced price for distribution in their community.

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STUDIES IN THE PSALMS

By DR. J. GREGORY MANTLE

No. 3.

ALMOST OVER THE PRECIPICE.

Psalm 73. Part I.

BUT as for me my feet were almost gone; my steps had well nigh slipped." (ver. 2).

This is a psalm of Asaph, one of the twelve psalms that bear his name. Asaph was David's great friend. He was his chief singer, a leader of the temple choir, a master of sacred minstrelsy. But he nearly fell over the precipice, and in this psalm he tells us how it happened. Here are three steps of doubt; then the recoil, when a false step would have been his destruction; and then three steps of faith by which he reaches altitudes of spiritual satisfaction and fellowship with God, the experience of which comes to us, in this materialistic age, like breezes from the Eternal hills.

1. FIRST STEP OF DOUBT. (vers. 2-5.)

The first step of doubt is a recognition of the fact of prosperous wickedness. "I was envious at the foolish, when I saw the prosperity of the wicked" (ver. 3). He was envious of successful bad men. He saw them without the entanglements of other men right up to the time of their death. He says: "There are no pangs in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." (vers. 4, 5). The reverses that come to God's children do not come to them. Their success remains firm to the end. Asaph was puzzled as thousands of others have been.

2. SECOND STEP OF DOUBT. (vers. 6-9.)

The second step of doubt has a more subtle cause than the first. It is the absence of miserableness on the part of the ungodly rich. "Pride," he says, "is like a golden chain round their neck. Violence covereth them as a garment. Their eyes stand out with fatness: They have more than heart could wish. They scoff and in wickedness utter oppression: They speak loftily. They have set their mouth against the heavens, and their tongue stalketh through the earth." Asaph sees these godless rich men ruthlessly trampling others under their feet; he sees their faces wreathed with smiles of self-satisfaction; he hears them boast of their wonderful successes; he watches the people as they fawn and cringe to them; on every hand he sees this vulgar worship of wealth; and he is almost guilty of the idolatry himself.

Jay Gould was one of the most notorious examples of this kind of man. He left behind him some ninety million of dollars, and this is what he said of himself: "I was born and bred so low down that I have always been on the rise at every point in my career, and accordingly every man's hand that I have met has been against me. I cannot remember ever to have had a good turn done to me. I am not surprised for I have had to shove down every man I have ever met. I have made my own fortune, but in so doing I have had to ruin thousands."

What a confession! No wonder this man of millions was unbeloved in life and unlamented in death. Well does the poet sing:

"My days are shorter than a span,

A little point my life appears;

How frail at best is dying man,

How vain are all his hopes and fears.

Vain his ambition, noise, and show;

Vain are the cares which rack his mind;

He heaps up treasure, mixed with woe,

And dies, and leaves it all behind."

3. THIRD STEP OF DOUBT. (vers. 10-12.)

The third step of doubt is the perversion of God's people. "Therefore God's people are perverted that way, and waters of a full cup are drained by them. And they say, How doth God know? And is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches!" (vers. 10-12). This is one of the deadliest causes of doubt. The fact of prosperous wickedness stumbles both the young and old. They judge by the outward, and conclude that the ungodly have the best of it, and because God does not step in to punish wrong doing, their faith in God and in Christianity is shaken. Then, throwing their scruples to the winds, they say: "We are going to have our fling like other people. It does not pay to be good. Here we are, denying ourselves of the pleasure which others enjoy, and gaining nothing by our restraint and self-denial." They see the brimming cup of prosperity and pleasure in the hands of others, and they seize it with both hands and drain it, only to find as thousands are finding every day, that they have not only forsaken the fountain of living waters, but that they are hewing out to themselves cisterns, broken cisterns, that can hold no water.

It was this perversion of others that stumbled Asaph, for he had yet to learn when he cried: "How doth God know? And is there knowledge in the Most High? that 'a volcano curbed, requires vaster power than a volcano liberated; God's wrath is justice at white heat, and repression of it is a thing infinitely more powerful than letting it go.'" A Jay Gould unsmitten in his career of unprincipled and ruthless oppression, is an incomparably greater evidence of the power of God than a Jay Gould crushed in the midst of his avaricious and godless life.

4. THE PRECIPICE. (vers. 13, 14.)

"Surely in vain have I cleansed my heart, and washed my hands in innocency; for all the day long have I been plagued, and chastened every morning." Here is the precipice, and as he stands on the edge of it, doubt has reached its weakest place. He says in effect: "Why should I not be in the race? Surely in vain have I kept my heart and hands clean. I will be a fool no longer. I am going to drink of that sparkling cup, and have my share of what the world has to offer. Instead of a life of enjoyment I have been constantly plagued and chastened. Others have a superabundance of good things; but I have had nothing but straitness and deprivation. I have done with being a fool."

5. THE RECOIL OF THE DOUBTER. (ver. 15.)

"If I say, I will speak thus; behold, I had dealt treacherously with the generation of Thy children." The recoil came about in this way. A man can go to great lengths in his own head, and argue as to whether it is worth while to be pure and good and honest, and possibly poor. But the moment he says: "I am going the limit, I will be pure and innocent no longer, there is something in him that draws back. As long as he keeps his doubts to himself no one is hurt but his own heart. But the moment he says: 'I will speak thus; I am going to broadcast it everywhere, that there is nothing in Christianity; I am going to tell young men and maidens that sin is not punished, and there is no sense in living a life of such circumspection and straitness.'" The moment he goes that far he begins to pull back from the precipice over which he had so nearly fallen. Now he changes his tone and says: "To talk like that would be to inflict a cruel wrong upon everybody who heard me. It would be to deal treacherously against the generation of God's children. It would be bad enough if I went over that precipice myself, but the thought of dragging others with me is more than I can bear." When he thought to know this it was too painful for him until he went into

the sanctuary of God. How Asaph was saved when he went into the sanctuary we shall see in our next study of this psalm.

The Council of Hades.

Rev. H. J. Zelley, D.D.

CHAPTER VIII.

THE END OF THE BATTLE.



AS the members of the Council saw the tide turning against them, and knew that an awakened Church would strip them of their positions of influence, and that they must stand condemned before the world, and be debarred from the treasuries of the Church, from which they had drawn their support while seeking its overthrow, they became desperate in their attacks upon all who held firmly the fundamental doctrines of the Bible.

The assaults were bravely met by men of God, around whom the loyal-hearted were gathering in increasing numbers. A voice from the Western sea came ringing across the Continent: "We will not be led into the trap of the deceiver and the snare of the despoiler by such leaders. They must lead toward God or we will refuse to follow them. They have taken down the cross and set up an educational program. They have declared the blood unnecessary. The Church according to such false prophets only needs to be modernized, socialized, programized and financed. Such men cannot deliver us at all. We simply refuse to be delivered.

"God will preserve him a Church that stands for the old Book in its entirety; that battles for the Deity of Jesus Christ in the completeness of that doctrine; that preaches a salvation of blood, a new birth that is followed by a gracious experience of conscious relation of sonship, of spiritual growth, and Holy Ghost experience; that evangelizes the world in the name of Jesus Christ, driving back false doctrines, and stubbornly standing before every foe that would pull down Golgotha or lessen the meaning of our Lord's victorious coming from the tomb."

The great assembly met. For months the members of the Council had been doubly active in strengthening their lines and coaching their adherents, so that they might control the organization and elect men of their faith, or rather, lack of it.

The hour struck. Was it a Waterloo, or a Gettysburg, or an Armageddon? The struggle was long and intense. One side was inspired and constrained by the love of Christ. The other, as was manifested to the host assembled, by the spirit of the President of the Council. What the latter lacked in argument, was made up in noise, and though they attempted the roar of the lion, their real voice was recognized. The assaults upon the faith were fierce and persistent, but God-inspired men, clad in Heaven's armor, were able, with the shield of faith to "quench all the fiery darts of the wicked," and by skillful use of the sword of the Spirit, "put to flight the armies of the aliens."

The last charge was made and repulsed and the struggle ended, but not as the conspirators had hoped during their many years of propaganda. The Church had found herself. The vote was taken. When the chairman of the assembly said, "As many as believe that the Bible is God's inspired Word and will defend the doctrines of historic Christianity, will please stand," fully ninety percent of the audience sprang to their feet and as they looked around there came to them the realization of the tremendous victory that had been won. Some shouted, some wept with joy, some laughed with holy laughter, some fell back upon their seats overcome by their emotions, when suddenly a strong

voice began to sing "Faith of our Fathers, Living Still." The entire congregation of the faithful took up the song, and sang it over again and again, and the expressions of joy continued until the people realized that a new Pentecost had come.

The air without became tremulous with the exultant joy of God's saints and the sound swept through the ether, and surged into countless homes, in radio connection with the great convention. Some realized the extent of the victory, and wept for joy; some praised the Lord; some "said it thundered;" and as the music of the inspiring battle hymn reached their ears, rising and falling like ocean billows, some said "It is the angels' song," and believed that Heaven's Hallelujah Chorus had again been heard by men. And above all other sounds could be heard the voice of the Divine Christ saying, "Upon this rock (My Deity) I will build my Church, and the Council of Hades shall not prevail against it."

And while the apostate teachers, exposed, condemned, defeated, hurried away in shame, the invisible President of the Council fled away, gnashing his teeth in impotent rage.

Prohibition Has Come to Stay

Warren G. Stone.

PROHIBITION has come to stay. We are not going back to the old condition of things, with their misery, want and poverty—never again. There are those,

I know, who are laboring under the delusion that the Prohibition Law will be modified or abolished. Someone should wake them from their Rip Van Winkle sleep. I wish such people could go with me for thirty days as I travel over this broad land of ours, and see the homes being erected everywhere; note the accounts being opened in the savings banks; see the families out together in the recreation centres. They would see the children taken out of the sweatshops—well fed, with shoes to wear and warm clothing, going to school. They would see prosperity, happiness, and sunshine existing now where formerly there was only squalor and misery. All this as a result of Prohibition. One might just as well talk about stopping the waves from beating on the shore, or the sunlight descending from heaven, as to stop the world-wide onward march of the Prohibition movement.

There are those who may think it a far cry from the problems of organized labor to the question of Prohibition. And yet organized labor has played a conspicuous part in the Prohibition movement. Ten years before the churches began their nation-wide Prohibition crusade, years before railroad officials began issuing orders about drinking, the Brotherhood of Locomotive Engineers was fighting the drink evil. A law of the organization that has been in effect during all of the twenty years that I have been executive reads as follows:

"The use of intoxicating liquors, either on or off duty, is prohibited. It shall be the duty of each division or lodge to investigate any violation of this rule, and if any member is found guilty, he shall be expelled. Any division or lodge failing to enforce this law shall have its charter suspended by the Grand Chief Engineer."

You could not put it much stronger than that and I can testify that this law is rigidly enforced. Again, the Brotherhood of Locomotive Engineers, at their international convention in 1918, with 902 votes present, by a unanimous vote of all delegates declared in favor of nation-wide Prohibition.

Since Prohibition has come to stay, it is essential that we solve the problems that arise in enforcing the law. Civilization can only exist so long as the people of a country obey its laws. If the people are permitted to disregard certain laws, all laws will eventually be brought into contempt. Those who flout one law attack the foundations upon which all law stands. We cannot go back to the old days. Liquor is an outlaw. It is a rebel. It is the seat of innumerable villainies. It fosters and stimulates treasonable practices. And so liquor must be crushed, but through the enforcement of our liquor laws. To this program of enforcement, it will be found that organized labor will give increasing support.

Here a Little and There a Little.

"Quartus, a Brother."

I was thinking the other day about Stephen. You know, when you come to notice it, Stephen was a surprise to everybody. Peter and the other apostles did not want to be bothered about "materialities," so they delegated the work of keeping books to seven lesser men. The job of being an apostle is too big and carries too much importance to have its energies wasted in bothering about details of charity and church routine. Big preachers do not like to be interrupted in their preaching, and of course most anybody can tend to the material things of the church. Among those who were chosen to settle the differences between Jewish and Gentile women was Stephen. He was simply a layman. Maybe a business man, one who could give serious attention to earthly things. He had a good character and a good name. He was spiritual and devoted to Christ, but even so, he was, so the story would indicate, thought to be better fitted for being a deacon than any higher office. But not many days had passed before Stephen was the outstanding person in the early church. Peter was the chief, but Stephen was God's chosen medium to carry out his big plan. This layman soon displayed an ability as a public speaker that made him more noted than Peter. It looked as though the apostles would have to enlarge their number and let this layman into their circle, but they were saved this dire calamity, by the sudden ending of his life. But as he died he threw a fagot into the heart of one of the onlookers at his martyrdom, and that fagot started a fire that blazed and blazed until its possessor became the chief of saved sinners—Paul. Surprising, isn't it? This man, who was chosen to keep books in order to save the leading preachers from being bothered about common things of life, should become the greatest single person in the early days of the church.

I say, I was thinking about Stephen the other day, and I thought to myself, isn't God still surprising the big ones by his usage of those in whom they see nothing more than a first-rate secretary? I am still thinking about Stephen.

Central Holiness University Votes to Change Name.

The Board of Trustees of Central Holiness University held their winter session in the parlor of the dormitory of the University on March 4. The meeting was a pleasant and businesslike meeting with deep spiritual currents running through all the discussions and business. The name of the school has been somewhat inaccurate and capable of misunderstanding and in harmony with the inaugural address of the President in 1917 he brought before the consideration of the Board the advisability of a change of name. After a full, free discussion of all the arguments for such procedure (and none were of-

ferred against) the Board voted unanimously, by a standing vote to change the corporate name of the school from Central Holiness University to John Fletcher College. This action was not taken without previous advice upon the subject which the President had secured by writing all the alumni of the institution. The replies to the President's inquiry from the alumni have been so overwhelmingly in favor of a change as to be almost unanimous. This gives the school its scholastic standing and at the same time honors the memory of one who was doubtless the most ripe and mature saint produced in the history of the Protestant church, Rev. John Fletcher, the pastor of Madeley Parish and co-laborer with John Wesley and of whom Mr. Wesley said at his funeral, "I have never known so holy a man in all England and I never expect to see another such one until I go to heaven." The policies of the school will remain unchanged, the articles of incorporation by which the school exists and under which it maintains its charter have written in them the standard of entire sanctification as an experience and doctrine and cannot be revoked or annulled by any board of trustees that may be elected without forfeiting the charter of the school. There is not the remotest disposition upon the part of any member of the Board or the present administration to lower the standard or remove one iota of the teachings of the doctrine of entire sanctification as a definite second work of grace wrought in the heart by faith through the baptism with the Holy Ghost, through the merit of the blood of Christ. The name everywhere was misunderstood. We received quantities of mail addressed to Father So-and-so and Mother Superior and Sister So-and-so, and beside multitudes who heard only the name believed us to be Roman Catholic. As everyone knows also, there have been great changes in the last few years and many groups of so-called holiness folks who are nothing short of mere fanatics have sprung up and when the name was presented to new people who did not understand holiness immediately misapprehension and antagonism arose which the school had no opportunity to explain away or time in which to give information. Also the statement that we were a university was not scholastically true because we have no colleges of medicine and law and technical schools but academy, college of liberal arts and departments of theology, expression, music and art. The name John Fletcher so far as we have been informed has not belonged to any college in the country. The school remains as before, undenominational and its purpose to maintain the high standards of piety and culture remains unchanged.

Other important matters were enacted by the Board of which we shall be glad to inform the people a little later.

In behalf of the Board,

S. H. TURBEVILLE,
Chairman, Board of Trustees.
J. L. BRASHER,
President of College.

Enrollment at Asbury College.

The books at Asbury College are now open for the enrollment of students for the school year of 1924-1925. Students desiring to be in Asbury College next year should write to Rev. W. L. Clark, D.D., Wilmore, Ky., at once and arrange for their room. A deposit of \$5.00 is required for all those desiring to retain a room, which will be counted in on the room rent for the school year. We are getting letters from every quarter from students or the parents of students, who are reserving rooms for the coming school year. There is every indication that we shall have a great overflow of students, and for this reason those desiring rooms should write at once.

Preparedness.

Rev. W. T. Methvin, A.B.



In late years the above word has held a great place in the press. The politicians of our nation have reduced it to a slogan, and have advocated it publicly and privately. Preparedness has been the watch-word, especially since the outbreak of the World Conflict.

In a sense preparedness has been cultivated even since the time the savage rambled the woods with his bow and arrow. At a moment's notice the Red Man was ready for combat. The prey who stole upon him while he slept had better make good the attempt of slaughter. Our Puritan fathers had their old muskets and kept them well filled with powder, shot, and rags with a goodly supply in reserve.

As time passed each succeeding generation has in a sense held the idea of preparedness somewhat sacred that it might conserve the rights for which the preceding generation fought. In sending our choicest young men to join the armies of the world, our blood was fired by the thought of the purpose of the boys of "76" who fought for freedom and personal rights. The Stars and Stripes have never surrendered. Shall we in this present age do less than our fathers have done. Let's stand like an unconquerable nation and continue to let the Stars and Stripes unfurl above the heads of a people who have never known defeat nor submitted to the hand of a foreign foe.

The above is the exhortation of the alert politician. But we have come to a time in the religious world when we need the word "preparedness" as the watchword among the hosts of the Almighty. We need a prepared ministry today for the great conflict that is on over the country. The very foundations of our religious beliefs are being assailed by the so-called liberal thinkers, and it is high time that they should be met face to face with their heresy with a logic, a philosophy, and a scriptural interpretation that will convince them that the fundamentalists do really know what they are talking about. The men who are standing for the fundamental truths of Christianity are accused of not being scholarly and do not know what they are talking about. I contend that we have just as great scholarship in the ranks of the orthodox teachers as the modern heretics have in their ranks.

I am proud of the "Stalwarts" that are wielding the pen and sounding the voice against the theology that has crept into our circles. Some great men are standing up in defense of the truth that has stood for ages. God has always honored education and has used the man who has had the preparation for the task. For each conflict in the past among the races of Adam, God has had the man to call the hosts to righteousness. When the clock struck the hour a man has stepped forth and said, "Here am I; send me." Before the call the man has had to undergo a course of discipline. In each epoch-making period of the ages, God has honored the trained man; in fact, the man who was prepared was the man who was called to the task.

When Israel was oppressed and wailing her load, on yonder hillside was a lad who was counting the stars of the heavens and in the deep of his soul the Lord was working. While the lash on the brick-yard was being applied a young man was standing beside a burning bush and listening to the words of Jehovah. When the time was full at hand for the deliverance of the captives, Moses stepped forth. He had been cultured in the

schools of the Egyptians. Nothing was lacking. He was a scholar and a saint. God called him to a task that required a scholar and a man of God. The coming years would tax the faculties of a giant, but Moses was equipped and received the call.

At the time Germany and the surrounding countries were being denied their blood-bought privileges, and were being robbed of their freedom, a boy who had not as yet come to be known by the public, was in training. Out from under the towlsed hair that covered his forehead he began to see the sin of the oppression of the mother church. Slowly but surely he was coming to the man who would pin his Articles of freedom, not only to a door, but upon the hearts of all who would stop and listen. Martin Luther came forth a man of brains and of a great soul, ready for the challenge of the times. Behind this "Declaration of Independence" were years of toil, hardship, and application for the oncoming emergency. The preparation was made blindly, but the opportunity came. Abraham Lincoln once said, "Prepare yourself and the opportunity will come." A crisis in the religious world had arrived, but God had the man for the task.

The morning that the young man knocked for entrance into the Oxford College, little did the world know he was to become the man who would be revered for all time to come. When he organized his Holy Club little did he himself know that his experiments there would culminate into a fixed theology. Salvation by faith, full and free, and the man of whom Methodism is proud, John Wesley, emerged from this club. As a student at Oxford he applied himself to hard study. He mastered the literature of his duty and soon began to be classed among the scholars of his time. The time soon ripened in the religious world and God was in need of a man. Who should step forth but the young Oxford scholar in the bloom of manhood and accept the challenge.

We have reached a crisis in our own age. The Bible is being torn into smithereens. The very foundations of our creeds are being shaken. We not only need a man for the emergency, but we need men. The preparation which one gets largely determines his future usefulness. There are many schools over the country that are offering abundant courses. It is an easy matter these days to enroll where Ph. D.s are employed as professors but it is no easy task to find a place where one might educate himself without having his soul robbed of its spirituality and his life wrecked religiously. In many of the colleges and universities over the country one will find infidels, septsics, pantheists, liberals, and what not as instructors. Such men are ruinous to the young people who are knocking at the doors of our institutions by the scores. Many of our young preachers will attend such schools. If we are fundamental in our belief, and unmovable, there is so much that we cannot accept by the time we have culled the class lecture there is not much left in the sack. Of course, we may be able to load ourselves down with theories at such schools as I have mentioned above, but in the long run we will find out that we will never be able to deliver an Israel, promote a Reformation, or take the world as our parish and teach a salvation that is received by faith and able to save to the uttermost.

Then we find young men scattered over the country who are called to the ministry, but flatly ignore the matter of education as a preparation for a successful ministry. They are willing to go out and open their mouths and let the Lord fill them. Faith and trust are the basis of a great preacher. We need men today who are versed in the wisdom of our time. Men through hard study and application are able to meet the heresy of this twentieth century and not be accused of being an ignoramus. Men who will demand

respect and be classed as gentlemen who know of what they speak. Men who are scholars as well as saints. If there was ever a time when the church needed men with brains, hearts and great souls, it is now.

At this particular time Dr. Morrison is trying to answer this emergency with Asbury College. He is doing his best. We need a great school center at Wilmore that is second to none in the country. The seminary addition is timely. A degree in theology will be offered for the first time this year. I trust the time will soon come when Asbury can offer a degree in philosophy also. The courses at Asbury are thorough and the teachers are competent. The young men and women who are called of God ought to crowd the halls of this institution to their capacity. Let the friends of the institution pour their means into the work, and build a school center that will demand the respect of the nation and become a monument long to be remembered.

Heresy is rampant in the land. It is going to take men of God who are devout in spirit, educated in mind, powerful in prayer, philosophers in religious affairs to stay the mighty hand of the oncoming darkness. Let's give the Almighty a chance at our God-given faculties, and prepare ourselves to deliver the hosts of God from the iron hand of the infidel, the heretic, and the opponent of true righteousness. Let's do our bit in this trying time. Boost, pray for, help, and attend Asbury College.

OPEN DATES.

Dr. G. W. Ridout has a few open dates for summer meetings and camps. Owing to conflicting dates have had to decline several camps but have some dates available in June, July and latter part of August. Address him at Asbury College, Wilmore, Ky., or care Pentecostal Herald.

Famous Figures of the Old Testament.

The above is the title of W. J. Bryan's latest book published by Revell of New York City. The publishers say of this book, "Mr. Bryan's new volume of Bible Studies furnishes a gallery of Old Testament portraits which are masterpieces of character delineation. The 'Mountain Peak' men are here side by side with some of lesser altitude. Deft, just, discriminating, these character sketches are among the best things Mr. Bryan has yet done." This book will be especially helpful in the study of the Sunday school lessons at the present time. If you wish a copy of this fine portrayal of Bible characters order of Pentecostal Publishing Company. Price \$1.50.

Books by Bud Robinson.

Nuggets of Gold, \$1.00; Bees in Clover, \$1.00; Sunshine and Smiles, \$1.00; Honey in the Rock, \$1.00; Pitcher of Cream, \$1.00; Story of Lazarus, \$1.00; Mountain Peaks, \$1.00; My Hospital Experience, 15c; Walking with God, 10c; The King's Gold Mine, 10c; Two Sermons, 10c. Total, \$7.45. The complete set postpaid, for \$7.00.

Historic Christianity and the New Theology.

This volume on the present theological contest in Protestantism has gone to its second edition within less than twelve months. The publishers, the Pentecostal Publishing Company, of Louisville, Ky., are bringing out the present edition bound in paper at less than half the original price. Their hope is that the book may have the widest possible reading before the approaching session of the Methodist General Conference at Springfield, Mass., next May. Price, 50 cents.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

EVANGELISTIC REPORTS

CLEARWATER, FLORIDA.

Entering upon its fourth week, Sunday, the McLeod-Sewell evangelistic services attracted the largest crowd yet attending the meetings when the Methodist Church auditorium carried a capacity audience of 1,500 at night, while many people were turned away by being unable to get within hearing distance of the speaker's platform.

The meeting is declared the most successful ever attempted by the local Methodists who are receiving active co-operation from the other denominations of the city in conducting the campaign. The results, it is declared, will be shared alike by all the churches, the sermons being free of denominational bias, while the converts are urged to affiliate themselves with the faith of their individual choices.

Rev. W. H. McLeod, who is doing the preaching, is a native Floridian, and has probably conducted more successful campaigns within the limits of his home state than any other evangelist. Prof. Hamp Sewell who has charge of the singing is a musician of note, ranking high both as a composer and a conductor. He is the author of several well known songs which are included in books of his own as well as others used in the Protestant churches of the country.

OSKALOOSA, IOWA.

In tabulating the results of the recent four-weeks' special revival meetings at the Central M. E. Church some interesting facts were developed. Since the beginning of the present conference year last fall 96 new members have been received into the church. Fifty-two of these were received Sunday, February 10, and 44 before that date. In connection with this addition to membership 230 have professed conversion since last fall, 70 in the "Win-My-Chum" week meetings of the Epworth League and 160 during the recent revival.

It is also interesting to note that during the three years' pastorate of Dr. S. H. Turbeville there have been 660 professions and an addition of over 450 new members received by letter and by confession of faith. At the weekly prayer meeting the large auditorium now has to be used to accommodate the attendance. In this service there has been a decided advance in spiritual interests during the past few years. The general condition of the church and its varied activities has never been better than at present.

STANFORD, INDIANA.

Again it has been shown that the cry "that the old-time Methodist revival is a thing of the past" does not come from men who preach the pure gospel of Jesus Christ nor from people who respond to the whole truth of God.

If circumstances could prevent a revival they would certainly have done so at Stanford. First, the roads were so icy and rough that a machine could not be driven in many places with safety, then the roads became so muddy that machine after machine stuck in the highway, then a whooping cough scare that kept many of the school children away and the church located one mile from the town with nothing but a public highway between them. But a full gospel was preached. Prayer was made without ceasing. The saints held on to the God who answers by fire with a faith that would not shrink and the fire fell, conviction became intense, seekers fell at the altar at both day and night meetings and prayed through to victory and arose with the assurance that the Lord had wrought a divine work in their hearts. Twenty, including the S. S. Supt., and a number of his teachers, were sanctified wholly and forty-six were converted; and on the following Sunday at the regular morning service three more were converted. Human nature is the same as ever, sin is the same; the gospel has not lost its power. It is still the power of God unto salvation unto him who believes. Let us believe it and get the victory.

M. Vayhinger.

IN LABORS ABUNDANT.

After closing our engagement with the National Association, with which we labored in ten consecutive conventions, we returned home to attend to some things claiming our attention there. When these were dispatched, we hastened away to the harvest field of the Lord again to reap golden sheaves for his garner. During the month of February we received ten invitations for meetings, some of them for camp meetings, but we could accept only a limited number of them, because so many pastors wanted their meetings held on the same dates.

The first meeting that we held was in the M. E. Church at Polk, Pa., Feb. 17 to March 3, the Rev. C. C. Mohney, pastor. Polk is situated in the oil fields of western Pennsylvania, near Franklin. A city of about eighteen thousand population, in which, it is said, is located one of the largest oil refineries in the world. In Polk is located one of the largest institutions in that state, for the feeble minded, in which are about 2100 inmates, with about 300 offi-

cial and attendants, having spacious buildings, and many hundreds of acres of land adjoining it. Many of the officers and attendants of that institution attended our meeting.

When the present pastor took charge of the work at Polk, less than two years ago, the church was in a deplorable spiritual condition. Having received the blessing of holiness only a short time before he was appointed to that charge, he began to propagate the work along spiritual lines, and continued his special meetings for five consecutive weeks without any outside help. While the visible results of his special services were not large he had laid the foundation for a spiritual church and then built upon that foundation in his regular services but felt that he should have some evangelistic assistance in this year's special meetings.

In addition to the deplorable spiritual condition of the Methodist Church in Polk, the institution located there give free dances and picture shows each week, which are largely patronized by the town folk, and the people of the surrounding country and contiguous towns. It was said that one of the pastors in Polk is a regular attendant at the picture shows, and that not a few of his people follow his example. The principal of the High School was said to be an avowed evolutionist, and that his example to the pupils in the High School, as well as in the grades, is very detrimental to spiritual religion, not to say genteel morality. He announced his intention to put on a class play in the High School during our meeting, and he was prevented from doing so only by the school board's prohibiting his doing the same.

Seeing the situation, and appreciating the fact that no time should be lost in marching and countermarching, we began to preach the old rugged Gospel, and continued to do so, day and night, to the very close of the meeting. This had the desired effect. The next night after the meeting began people were saved, and this continued up to the close of the meeting. Deep conviction took hold of the people, and this was said to be widespread throughout the town. Some trembled in the seats so deeply were they convicted, but were unwilling to yield to their convictions, while others wept their way to the altar and cried aloud for mercy and salvation. Many of the leading members of the church, among the number some of the most influential officials were gloriously sanctified, while a goodly number were pardoned and restored. Some prayed through for reclamation in the church, and then went home and sought and found purity of heart, and testified to the same in the public congregation. Altogether it was a fine meeting. The pastor declared in the public that it was the best revival he had ever witnessed. The people greatly rejoiced over the victory won, and it is believed that a far better day has dawned upon the M. E. Church in Polk. The pastor and his people stood nobly by us in the work, and treated us fine in every way. Blessings rich and abundant be upon every one of them.

At this writing we are just beginning a meeting in the Pilgrim Holiness Church in the city of Lafayette, Indiana, and the opening is auspicious of a very gracious work of salvation.

J. L. Glascock.

A GRACIOUS REVIVAL.

Our series of meetings followed the Quarterly Meeting Sessions at Haviland, Kan., beginning Sunday, Feb. 10. From the very first there was a note of victory which had continued since the two weeks of special prayer in January. A good audience attended from first to last with seekers at nearly every session including the first Monday night. About the middle of the second week after united fasting and prayer, the revival was redoubled in power. At the close of the next service a number came to the altar without songs being sung, or any personal workers going out so great was the sense of the presence of God.

Repeated sessions at the chapel hour of the Training School witnessed filled altars. There were only a few left in the Academic Department that did not give hearty response to the revival. The prayerful support of the spiritual church was beyond expectation in these days of skepticism and formality. The burden for souls was unusual. The sense of victory in the prayers was gratifying. Many were saved in their homes. A salesman going through heard the church bell and came and was saved. Another came from a distance to visit relatives and was saved in the first service attended. Another from a distance was saved before leaving the house. The morning leaderless prayer meetings for concerned friends often lasted an hour and a half and many victories were won there that were made evident in the following service. The ministry of evangelism was consistent with, and supported in every way, the ministry of the past three years of this church. In the services for the consecration of children, thirty-seven were offered by their parents for the dedication of their lives to God.

Probably the most impressive service of the series was the last Friday night meeting, at which time

thirty individuals confessed their call to public service, and met around the altar, together with the ministers, elders and overseers of the church and engaged in the befitting dedicatory services of their call from God. The meetings continued for three weeks with 125 professing pardon or purity or both. The church was much encouraged and strengthened and is facing the responsibility of the future with faith and hope. The ministry of the evangelist was strong and clear with a positive message for the old-time gospel with the power of the Holy Ghost. Modernism was exposed as old infidelity in new garb with no rights or privileges in the true church of Jesus Christ. The faithful of the church united in the spirit and purpose, praise and thanksgiving that the head of the Church had directed this kind servant this way.

Claude L. Barker, Pastor.
Paul B. Lindley, Evangelist.

THE GOOD WORK CONTINUES.

It is remarkable how the Lord's people have rallied to the work we are doing at Asbury College, especially in the erection of the spacious and beautiful Theological Building, known as Morrison Hall, which is now being occupied by our young men who are preparing for the ministry. We are still finishing some rooms, however, and the expenses each week are heavy, so please to help us as the Lord impresses, that we may soon have the building free of debt. Let those whose names have not appeared in the list of contributors, be patient, for they will appear in due time as we get to them. Space forbids our printing only a limited number each week. The grace of the Lord Jesus Christ be on all who have had the joy of helping in this monument of faith and prayer.

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(Continued from page 1)

homes of the people, exhorted and warned the people. The Holy Spirit was with them and on them, and applied their warnings and exhortations. The songs were in harmony with the sermons and the burdened hearts of the Christians. They were great, solemn songs: "Show pity, Lord," "Come, humble sinner," "Rock of Ages," "Jesus Lover of my Soul," "There is a Fountain Filled with Blood." There was no frolicking on the keyboard of the piano, no short-sleeved, naked-breasted soloist entertaining sinners and disgusting saints. There was an atmosphere of solemnity, of prayer, of holy fear, of repentance. There was a consciousness of the presence of a holy God. Zion travailed, revivals broke out, penitents were born again by the power of the Holy Ghost, believers were sanctified and great hosts of redeemed souls went flocking up the way of eternal life to God and heaven.

In next week's HERALD we want to speak of some of the conditions that have existed, and do exist, that stand in the way of revivals, with the same power and the same gracious results that characterized "the old-time revival."

(Continued)

Special Notice!

Elsewhere in this issue of THE PENTECOSTAL HERALD there will be found a statement from Rev. S. H. Turbeville and Rev. J. L. Brasher setting forth the reasons why the Board has changed the name of the school at University Park, Ia., from Central Holiness University to John Fletcher College.

We congratulate our brethren of that Board on this change. Dr. Brasher explains fully in the article to which we refer. The friends of the school will see at once the propriety of this change and we do not believe any reasonable person can find just grounds for objection. Those of us who know the brethren who have charge of the school will fully understand that they have not the slightest intention of lowering their standard or making any change in their steadfast devotion to the cardinal doctrines for which the school has always stood.

We believe that one of the great mistakes made by the holiness people in these United States was the building up of a number of small schools and naming them universities,

and we are pleased that our brethren at Oskaloosa are dropping the word university and using the appropriate word college. We have never been able to understand why educated and devout men standing for holiness would subject themselves to the just criticism of their enemies by naming schools that would pass very well for colleges, universities. It has given the enemy great opportunity for accusation and ridicule.

Wishing our brethren at University Park great success and blessing, I am,

H. C. M.

Special Attention.

R have just received a letter from Dr. W. E. Harrison, one of our professors in Asbury College, a graduate of a university, a most devout Christian and earnest preacher. He is much beloved by the students. He is a careful and prayerful student of the Scriptures, rooted and grounded in the Wesleyan doctrine of entire sanctification. His life is in harmony with his teaching. Please to read his letter.—(Editor).

Rev. H. C. Morrison, D.D.
Louisville, Ky.

Dear Dr. Morrison:

Occasionally someone says, "We ought to spend less time fighting evolution and destructive criticism and more preaching the gospel to a lost world." But ought we? Ought we not contend for the faith? Jude, moved by the Holy Spirit, said, 'It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.' It seems that somebody was not contending when they should have, and Jude had to exhort them to do their duty.

I remember how twenty or twenty-five years ago those who stood for holiness as a second work of grace contended earnestly for their position, and the Spirit, judging from the results, was pleased. The battle front has changed now, or rather there are two battle fronts. It is not only a fight for a holy life, but a fight for a whole Bible.

Lately I had my attention called to some of the duties of a shepherd that I had not thought of before. It came about from a study of John 21:15-17. I was looking into the meaning of the two words that were used for love in that conversation between Jesus and Peter and I found a rich mine in the word "feed." Once Jesus said, "Feed my lambs," and twice he said, "Feed my sheep." Farrar and other commentators say that the word has two meanings. It means in one case simply "feed, provide with pasture." In the other case it has a wider significance. "It involves the whole office of a shepherd. It included the ideas of feeding, folding, guiding, guarding."

It is evident that Jesus wanted the shepherd not only to know where there was good pasture and to lead the flock to it, but he wanted them guarded while they fed. What is the use of breeding lambs and fattening them if one is going to let the wolf get them. It is a strange kind of preacher or editor who would see children born into the kingdom under his ministry, and then let a Fossdick or a Rall steal his faith without lifting a hand to save him.

Several years ago I read an article in the *Ram's Horn* by a Syrian shepherd on the twenty-third Psalm. In commenting on the verse which says, He prepareth a table before me in the presence of mine enemies, he said that the shepherd would go to a place where he intended to pasture his sheep and stop the wolf dens with rocks so they could not come out and attack the sheep, and burn

suet at the mouth of the snake holes so the snakes would not come out and bite the sheep while they fed. He not only knew where the good pasture was and guided his sheep to it, he guarded them against their enemies.

David was a good shepherd. He knew where green pastures and still waters were, and he knew how to use sling or javelin when a bear or a lion came around. And it is eminently right for the shepherd (the pastor, evangelist, editor) to defend the people against the worst sort of wolf, the one in sheep's clothing.

May the Lord, that great Shepherd of the sheep, bless you in the fight you are making in THE HERALD. Yours sincerely,

W. E. HARRISON.

The Two Destructive Critics.

CHAPTER XV.

THERE IS NO PEACE IN DOUBT.

UNBELIEF in the Scriptures, doubt of the deity of Jesus Christ, questions with reference to the atonement made on the cross for the salvation of men, never brought peace and joy to a sinful, troubled soul. We have not heard of any destructive critic on his death-bed rejoicing and praising God that he devoted his time and energy to destroying the faith of the people in the divine authority of the Bible, in the virgin birth, Godhead, and saving power of Jesus Christ.

We do not believe that any sane man in his dying hour will feel grateful that, with tongue or pen, he has contributed anything to the great volume of modern teaching that raises questions in the minds of the people with reference to the truth of the Scriptures and the Godhead of our Lord Jesus. It would be hard to imagine a man on his death-bed about to meet his Maker saying, "I thank God that it was my privilege to write and send abroad to the Christian world the statement, 'The Bible cannot long remain as a standard for faith and practice, for which it was never intended.' I also have been permitted to proclaim to the world that the Moses of the Old Testament, to whom Christ refers so frequently and from whom he quotes, with the endorsement of his authority, was a 'master magician' rather than an inspired messenger from God."

The destructive critics must die; they, too, must stand before the Christ in the great day of judgment to render account for their words, their writings, and their conduct here. Imagine a neat little university professor, with his whiskers trimmed gracefully to a point, who writes and talks glibly about the mistakes of Jesus, how that he was subject to his environments and fully sympathized and believed the false legends of his time, going down helplessly to death and coming up the last day to appear in judgment before the Christ whom he has tried to rob of his Godhead, whose atoning blood he has trodden under foot as an unholy thing.

There is coming a day when all of these disputes will be settled and we shall be fully prepared to appreciate the splendid charge the apostle Paul gave to Timothy, his son in the gospel, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unbuckleable, until the appearing of our Lord Jesus Christ: which in his times he will shew. who is the blessed and only Potentate, the King of kings, and Lord of lords."

Poor Dr. Wise! He had once been a bright and happy Christian, an earnest and enthusiastic preacher of the glorious gospel of the Son of God. Unfortunately, he had fallen under the influence of a group of men who had flattered him, written the question mark in his mind, sown the seeds of skepticism in his thinking, boasted of their progressive ideas of a Christianity adaptable to an intellectual age, and under their baneful influence he had sold his birthright for a mess of pottage. His health was failing; he was aging rapidly; he was startled and stunned as he awoke to the fact that during the last twenty years he had contributed nothing to the spiritual life of the people, or the substantial upbuilding of the Kingdom of God in the world. He had drawn large salaries, ridden about in palace cars, stopped in fine hotels; been entertained in the homes of affluence and wealth, but he had held no revivals, he had seen no one converted; he had made it his special business to place the writing of destructive critics in the hands of young preachers, he had posed as a scholar, and talked wisely of the religion that appealed to the modern mind. The time of testing had come and he had been made to realize that he had been following false shadows into a dark region of uncertainty and unbelief. His condition was pitiful, his conscience lashed him.

It is a fearful thing to destroy the faith of those who believe in God, and to encourage and endorse the doubts of those who do not believe in God. There are thousands of young people who have been raised up in an atmosphere of faith; they have been converted, they believe in Jesus, but they have not examined the evidences of Christianity, they have not had time and opportunity to acquaint themselves with the splendid proofs of the authenticity of the Scriptures, and the sure foundations of the Christian faith. They are in great need of protection and guidance. They are the lambs in the fold of Christ; they are not prepared to battle with the wolves. Educated and shrewd men can easily entangle them, and under the pretext of delivering them from faith in ancient superstitions and establishing them in the real essence of Christianity, can rob them of their evangelical faith, and quench the fires of their love, and leave them in desolation and darkness.

We can conceive of no more fearful way to die, than that one bound and helpless should be loaded into a motor boat with an immense millstone and a great chain, taken far out into the ocean, the chain run through the center of the millstone, and wrapped firmly about the neck of the victim. and then cast overboard, into the sea, to go down grasping helplessly in the suffocating waters, plunging headlong with bursting eyes thousands of feet into the depths of the sea. That certainly would be bad enough, but Jesus teaches us there is something worse than this: It

is to "offend one of these little ones." That is, to deceive, to draw away from the faith in the Bible and the Christ of the Bible; to take up the tangled and contradictory philosophy of vain and godless skeptics.

Dr. Wise awoke to the fact that he had been a deceiver, that he had strutted about boasting of his scholarship, looking with contempt upon the faithful brethren who were preaching the pure gospel and winning the lost to Christ; that he had used his influence to hinder the progress and advancement of these faithful men; that he had assisted in every way possible, ecclesiastical skeptics who had shorn the sheep, fattened upon the lambs, and offered them the cold stones of modernism instead of the blessed gospel that nourishes and saves.

Thinking over his life and the false teachings he had given out, he staggered under the weight of the crushing burden. He was a man of strong will, and for quite a while he sought to hide his troubles from his wife and mother; but the thought of death, judgment and eternity appalled him, and he commenced by degrees to open up his heart, to tell of his mistakes, and to confess the sorrows of his soul to his wife and mother. They were filled with grief and sad apprehension, and cried to God for mercy for the cultured apostate.

The visit to the country was turned into a time of sad lamentation, fasting and prayer. It was suggested that God might be pleased, and he might find peace in his soul if he would go into the press with public confession, and go upon the public platform openly confessing his sad mistake and warning those who had been associated with him to cast away their idols and come back to the Bible and to Christ. It meant much for him to crucify his pride and seek by some means to offset, as much as possible the evil he had wrought and once more, find comfort and peace to his soul.

(Continued)

Louisville, Ky., March 17, 1924.

Today at the noon service in a revival at Trinity M. E. Church, a very bright young woman who had been laboring under the delusion that she had committed unpardonable sin, was happily converted. Her hopes began to rise last night when I stated that Jesus Christ had tasted death for all sinners and the most miserable and lost might come back to the open arms of divine mercy. She came to the noon service and at the altar call fell down, cried mightily to God and was blessedly saved. This word of witness for any distressed and burdened heart that has been deluded by Satan, and is tormented with a fear that there is no hope for salvation. Let all such persons fling away their fears and flee to Christ at once for rescue.

Faithfully your brother,

H. C. MORRISON.

Ho, to the Convention.

We are arranging for a great gathering at Asbury College for a Holiness Convention and Commencement Exercises. The Convention begins on the evening of May 28, running up to the Commencement exercises which close June 4. We are hearing from many who expect to attend this great gathering. Frequently we have visitors come in two or three days ahead of the Convention; this puts us to inconvenience and the visitors' discomfort. Visitors will be welcome on the afternoon of the 28th and we will be prepared to take care of them. We are looking forward to a time of grace and victory. Let friends arranging to be with us write to Rev. W. L. Clark, D.D., Wilmore, Ky. We shall be glad to hear from those who intend to be with us that we may arrange for their comfort.

H. C. M.

In Memory of Mr. Wilson.

On the Sabbath day, March 16, more than ten thousand people gathered in Jersey City, N. J., in a great memorial service in memory of Ex-President Woodrow Wilson. The entire nation, regardless of church or political parties, have mourned the death of Mr. Wilson. As he passes he rises. More and more he becomes recognized as one of the great men of his time.

Mr. Wilson greatly desired to lead modern civilization up into an altitude of brotherhood and kindly fellowship where war would be impossible. He undertook more than man could accomplish with the prejudices and opposition which met him at every turn. No doubt his strenuous labors in the interest of world peace, and the obstacles which he confronted broke him down, and he died a victim to his disappointed hopes.

We believe that one of the greatest mistakes of this highly honored and much beloved man was his going to Europe to participate in the treaty of nations at the close of the world war. Had he selected Ex-President Taft and Mr. Root from the Republican party, and three of the very best men of the Democrat party and sent them over to the conference, it is quite probable that a league should have been formed that would have been accepted by the Congress and Senate of the United States, and Mr. Wilson might be living today. This is not said as criticism but merely suggested as a possibility.

Mr. Wilson had a beautiful dream of world peace. Could he have had his way we might have junked all battleships; all swords and bayonets might have been beaten into plowshares and pruninghooks; but his fellow-countrymen had not arrived at that point in altruism where they could believe and cooperate with him. Many of us cannot look for the golden age until the hearts of men are changed, and Jesus himself shall reign, wielding the scepter of holy love.

AN EDUCATED, CONSECRATED, SPIRIT-FILLED MINISTRY

The greatest need of our times is a God-called, educated, Spirit-filled ministry to preach a whole Bible to the whole world. Give us true men of God in the pulpit and they will prove salt and light that will preserve society and illuminate the pathway of the people to salvation, righteousness and heaven.

This is the God-given work of Asbury College. We now have an enrollment of 675 students, which does not include the Grammar school with an enrollment of fifty-four students. Something over 300 of these students are studying Theology; not less than 100 of them are preparing for the mission field.

We most earnestly solicit the prayers and financial help of devout people everywhere who believe in a whole Bible and a full Gospel. We are in great need of the enlargement of the plant to accommodate the army of students coming to Asbury College to fit themselves for their life-work.

There are thousands of Herald readers who can help to send out a consecrated ministry to preserve a pure saving gospel in the world. Please make your subscription on the slip below, clip out same and forward to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky.

We suggest the following very helpful plan to assist in carrying forward this work:

Faithfully your brother,

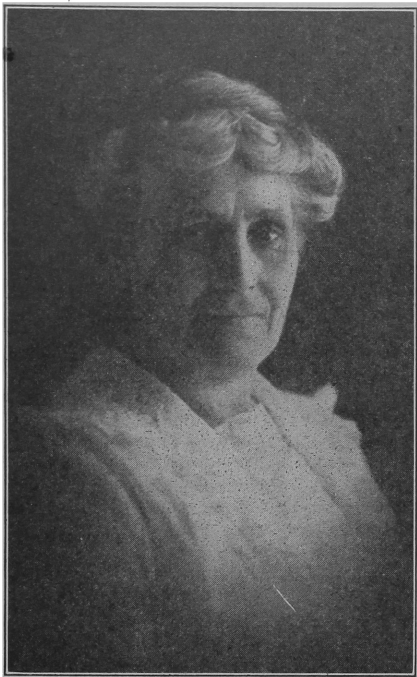
H. C. MORRISON.

I promise to give for enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name

Address

OUR BOYS AND GIRLS



AUNT BETTIE.

My Dear Boys and Girls:

Well, I am back in old Kentucky at my desk and busy as a bee. After being away for more than a month you can imagine how the mail was piled up on my desk, and how many duties awaited me. Among other mail I find heaps of letters from my Boys and Girls, so many that I am going to ask you to let me give the ones written away back in January and February to Mr. W. B. He looks so hungry that I feel sorry for him, and I am sure you will not object to giving him a good meal by chewing on your letter that has been written so long it is out of date. Then, so many have asked for my picture I am going to beautify our Page with what gives you a pretty good idea of how your "Aunt Bettie" looks. I hope when you look at this likeness you will remember that I love each one of you and trust one and all may make a useful and happy Christian. I wish to suggest that when you write me that you take great pains to make your letter neat and plain so we shall not get your name wrong. If possible, write with pen and ink, for oftentimes the pencil marks are worn and almost impossible to decipher. Then, some of you forget to sign your name and all nameless letters are fed to W. B., then you think I have forgotten you. I am going to give you an occasional story so as to break the monotony of our Page. Let's try to write newsy letters and avoid saying the same thing in all the letters. This week I am giving a story from Earl Noland Saucier, which I am sure you will enjoy. Now let's begin afresh with the budding of the trees, the blooming flowers and the joyous awakening of springtime. In my next letter I will tell you something of sunny Florida.

With lots of love, and hoping to get nice letters from my Boys and Girls, I am,
Devotedly your
Aunt Bettie.

A CASE IN POINT. Earl Noland Saucier.

The "Willing Workers," a class of older girls of the Cortlandt Place Memorial Church, were having a business meeting in the home of their class sponsor, Mrs. Burton—affectonately known to the class as "Aunt Bethany," the class having followed the lead of a fellow-member, Bernice

Lancaster, Mrs. Burton's niece, in calling her that.

"Girls," began the class president, Miriam Bates, at the opening of the meeting, "You all know that this is a business meeting, so let's get down to business at once.

"Our class is called 'Willing Workers,' but we all know that we do not live up to our name. We may be willing to work, I don't know about that, but I do know that we certainly haven't worked. Our only object seems to be to attend class-meetings and thereby provide for socials.

"Now Bro. Henderson, during the services which he held last week in our Church, has, I am sure, made us see our duties and obligations as Christians and class-members. We must change our program and really be 'Willing Workers' for God. Can any of you give any suggestions?"

"Well," replied Emily Bradford, "I think that our class, or at least a committee, of the class, appointed each Sunday might go out to the Charity Hospital on Sunday afternoons with flowers and magazines. And often we could help in the services which the several churches have there. Any way we could do something to relieve the loneliness of the patients there—cheer them up a bit."

"Emily's suggestion is good. Put it down for later consideration Miss Secretary," said the president addressing Gladys Overstreet.

"And we might," spoke up Bernice Lancaster, "get a list each Sunday from our pastor of the church members who are sick and some of us go to see them."

"Your idea is good, too, Bernice," the president answered, "And we will take it up later. But haven't you anything to suggest, Aunt Bethany?" she asked Mrs. Burton, who had thus far been a silent, but interested listener.

"Yes," she replied, "I have. I was just thinking about a certain class-meeting in which I was a member when I was your age. If you wish, I will tell you about it.

"Yes, yes, do tell us, Aunt Bethany," chorused the girls, eagerly.

"Well, I will try to make the story as short as possible.

"Our class was called the 'Earnest Endeavorers,' and the name, to a certain extent, suited us, because we

were earnest endeavorers when we came to having a good time; but after Dr. MacMullan, with his earnest, Bible preaching, came to our church, our attitude was changed. Like you are doing now, we had a class-meeting to decide on a plan of real work for the Master. Among the plans which we incorporated was one to have each member give out gospel tracts, which could be secured for a very small sum from a tract society in New York City. We got the idea for doing so from our church paper which gave the account of a little book called 'The Bruised Reed.' This little book was the means used of God to convert Richard Baxter, who wrote among many other good books, 'The Call to the Unconverted.' Philip Doddridge read that book and was led to write 'The Rise and Progress of Religion in the Soul.' I have forgotten the entire record, for it was rather long, but it showed to us what the silent tract could do.

"Over a year passed before we learned anything definite about the good our tracts were doing, when one night a man testified in prayer meeting that he had been saved through reading a tract sent out by our class. He told how he had sent the tract to his employer and of his conversion through reading it.

"And girls," Aunt Bethany went on, her eyes gleaming as she thought of that memorable night, "You cannot imagine how happy we were made by that testimony. To think that we had really been used of God to that extent! The man who testified and his employer are both now in heaven, but their work lives on, for the employer, an immensely wealthy man used his money for God. Hospitals were established and colleges endowed by him. And, although he was not called to preach, he has been the means of educating men for the ministry, and his money is now supporting a number of missionaries abroad.

"I have talked long enough, but I think that I've given you a suggestion worth while, don't you?"

"I should say so," exclaimed Miriam. "Let's adopt that plan, girls."

"I remember now, that a religious weekly which we take advertised tracts free to anyone who would give them away. I'll write for some at once," said the Secretary.

"However," Aunt Bethany continued, "Do not forget the suggestions which Emily and Bernice made."

So these suggestions, with the tract plan were made a part of the class program of work. After the meeting had adjourned with a prayer, and the members were leaving, Miriam Bates said as she bade Aunt Bethany goodbye, "We are going to be 'Earnest Endeavorers' in our 'Willing Work,' Aunt Bethany."

"And God will abundantly reward you, my dear," replied Aunt Bethany.

Dear Aunt Bettie: I am not exactly a stranger in this department, but I thought I would write to the wonderful corner for I have seen but few letters from Arkansas, so I thought I would help hold our car in the race by writing this letter from our state. I suppose everyone thinks his state is the best, but I don't think you can find a better place to live than Arkansas. Here we have some of the most wonderful scenery in America. We have one hundred different kinds of trees, of about sixty varieties. Arkansas is a well watered state. Hundreds of beautiful, free-flowing springs of excellent water gush from the hillsides and valleys in all parts of the state. They are not mineral water, properly speaking, but they are more valuable than if they were. Owing to the breezes the summers are pleasant. The winters are mild and balmy. Mt. Magazine is the highest point between the Rockies and Alleghenies. A trip through the country is of unusual interest, the road winding around the hills, dipping down into the green valleys, crossing swift flowing mountain streams and penetrating the thick forests where the cool mountain air is tinged with the scent of wild flowers from distant meadows. If you should go into

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one of the hillside caves and view the fantastic appearance of the interior, you would undoubtedly think of some imaginary fairyland. I will end this letter with a poem.

There is a land so fair and bright,
Where nature did her work all right,
For with it you can find no flaw,
It is the land of Arkansas.

With virgin forests it dots around,
As fine as on the globe are found,
If you want trees without a flaw,
Just pack and pull for Arkansas.

If peaceful mining is your trade,
The soil with wealth is underlaid,
Come, bring your ma and bring your pa,
And they'll be blessed in Arkansas.

No paradise on earth is found,
That lasts a man the year around,
The hardest place to pick a flaw,
Is that one spot called Arkansas.

Let's go boys; don't let Aunt Bettie call this a Girls' Page. I am a boy eighteen, and would like to correspond with some of you readers.

Carthel Dold.
Cane Hill, Ark.
Good letter Carthel. Write again.
Aunt Bettie.

Dear Aunt Bettie: As we are together at school today we decided to write to you. I, Lois Bland, am thirteen years old, am in the eighth grade. I am five feet, six inches tall and weigh 110 pounds. I have blue eyes and light hair. My middle name begins with M. and ends with M. It has six letters in it. The one who guesses it I will send you a post card. I, Martha Chapman, am twelve years old, am in the seventh grade. I am five feet tall and weigh 90 pounds. We are great chums and are together most of our time. I have blue eyes and black hair. We both live in the country and go to Sunday school every Sunday we can. We are Christians and want you all to pray for us. A revival has been going on not far from our homes and we attended most every service. Another revival will start at our church soon. We both want to attend every service if we can. The schoolhouse is very close to the church and we can go to all day services. We hope Mr. W. B. will be

hunting rabbits for supper when our letter arrives.

Lois Bland,
Martha Chapman.
Gap Mills, W. Va.

Dear Aunt Bettie: I have been a silent reader of The Herald for a long time and now I have decided to come for a short chat. How are you and all of the cousins? The first thing that I look for when I get The Herald is the Boys and Girls' Page. I never see anything from Virginia. Miriam Kackel, I guess your age to be 15; if so, you are almost my twin. My birthday comes on the 23rd of August. I go to the Highland Park M. E. Church and I have a real sweet Sunday school teacher. I have light bobbed hair, am five feet, five inches tall and weigh 125 pounds, and am fifteen years old. I am glad to know that so many of the cousins are Christians and I wish that more people were. I am the secretary of a Mission Sunday school. We have about fifty little children in the Mission. I don't see what has become of the boys of the Page. I think we had better wake them up. I hope when my letter arrives that Mr. W. B. is on his winter vacation. I will answer all letters that I receive.

Viola Whitley,
504 Gladstone Ave., Richmond, Va.

Dear Aunt Bettie: I am writing these few lines to let you know I have long been a reader of the good old Herald and love to read the Boys and Girls' Page. I live across the river from East Liverpool on West Virginia side of Ohio River. We have the largest pottery in the world here in Newell. East Liverpool is called the crockery city because they make so many dishes there. They are trying to get Bro. Morrison to hold a meeting there in high school auditorium as Nazarene Church is too small. We have several churches in Newell, two of them being M. E. and Nazarene. Our present pastor of M. E. is a holiness preacher. Christian Hubbard, also Nellie Mae Skilbeck, I have your birthdays, March 26th. I am a little bit the oldest for March 26, I'll be 71 if Jesus carries that long. I think it would be nice for both you girls to send me a birthday card. I would surely appreciate the same. Yours in Jesus' name and looking for his blessed appearing.

Mrs. S. M. Bucher,
Box 237, Newell, W. Va.

Dear Aunt Bettie: Will you please let another Arkansas girl come in? My cousin, who is boarding with us, takes The Herald and I read it every week. I have straight, brown, bobbed hair, brown eyes, dark complexion, and am five feet, five inches tall. Lula Covington, are you any relation of mine? Bonnie Hedrick, you have part of my name. I guess your age to be fourteen. Keep your promise if I am right. I will answer all letters I can. Bonnie Belle Covington.
1301 S. Olive St., Jonesboro, Ark.

Dear Aunt Bettie: Will you admit an Alabama girl to join your happy band of boys and girls? I am twelve years of age. I weigh 91 pounds, am five feet, four inches tall, have just finished reading The Pentecostal Herald. My aunt takes it. I am staying with her and going to school. I like it fine. I am in the seventh grade. I like my teacher very much. His name is Mr. Ford Watson. Am hoping I will get my diploma this spring, then I want to go to the Methodist High School of Boaz, Ala. I am getting a little bit homesick. Helen Cane, I guess your middle name to be Bell. Will be glad to correspond with the cousins. Annie M. Leonard, I guess your age to be 20. If I am correct please send me your photo. Who has my birthday, Jan. 13? Sure am glad the cousins are all Christians. I am also.
Carolyn Huey,
Box 34, Rt. 1, Keener, Ala.

Important: When you renew your subscription, please do not fail to refer to the fact that it is a renewal.

FALLEN ASLEEP

HUMPHREY.

Galen Humphrey Wareham's oldest citizen who celebrated his 100th birthday on September 2, 1923, passed, away January 20. Mr. Humphrey had a career that was successful and varied. At different times of his life he was a cook on a fishing vessel, a prospector for gold in California, a schoolteacher, a town official, a grocer, a surveyor, justice of the peace, and dealer in real estate, besides being a cranberry grower. He was born in South Carver, Sept. 2, 1823, where he lived until the age of 18, except for a period during his 16th year, when he went to sea as cook on a fishing vessel to the Grand Banks for \$10 a month.

After attending Grove Academy in Hopkinton, Mass., Mr. Humphrey became a schoolteacher, teaching successfully for over 18 years. In 1850 he was one of a party of twenty-five who went to California by way of Panama in the gold rush. He remained in the West until 1863, then returned to Wareham. He was a member of the Wareham School Committee for 15 years, and practiced surveying. He owned considerable land and was a cranberry grower.

Even in his declining years Mr. Humphrey was very active and retained a keen interest in all matter pertaining to the town. His eyesight was remarkably good and he seldom used glasses. In his 100th year he was far more active than many of fewer years and retained his faculties nearly to the end. His death came as the result of a decline due to old age.

He was an active member of the Nazarene Church, which he attended and supported up to within a short time of his death. When we dedicated our new church last October, he was out to all three services on Sunday and gave us the liberal offering of \$500. Mr. Humphrey has been a Christian for over 80 years. He is the last of a long-lived family of eight, all of whom lived to be over 70 years.

The funeral service was held from his late residence. The writer officiated, assisted by Rev. H. W. Boyd, pastor of the Congregational Church. The passing of this aged man removes one who had long been considered a remarkable man, who lived a model life and had lived during the lives of 25 of the 29 presidents of the United States. Few men are allotted so many fruitful years here on earth and there are few who had made such good use of them. On Friday night before he died, the writer called and read the 14th chapter of St. John and prayed. I then asked him if he could understand. "Every word," he said. I said, "You'll soon be home, Bro. Humphrey." He replied, "Yes, just a few hours more here." Sunday morning at 7 o'clock God's chariot swung low and he was not, for God took him. "Let me die the death of the righteous; let my last end be like that of his." Rev. T. W. DeLong, Pastor.
Peoples Nazarene Church.

HAMILTON.

Many relatives, neighbors and friends of Ida Hamilton gathered and paid their final tribute of respect to her at the funeral services which were held at M. E. Church in Stanhope, Ia. Rev. Maude Hume, of Webster City, had charge of the services and gave a message consoling to those who were bereaved. The music was furnished by Mr. and Mrs. E. G. Fardal, Mrs. E. J. Johnson, Miss Bernice Johnson, and J. L. Iverson, who sang: "One Sweetly Solemn Thought," "Heaven is My Home," "It is Well With My Soul." Miss Johnson's solo was "Hosts Arrayed in White."

Ida Belle Hamilton was born to Sarah and Cicero Hamilton, September 3rd, 1864 at Morning Sun, Iowa, and was gathered with his jewels, Feb. 14, at 12:00 o'clock, aged 59 years, 5 months, and 12 days. Her parents were among the early pioneers having come to Hamilton county in 1866.

Ida lived in a frail and afflicted body but was always cheerful in spite

of the fact that she was a great sufferer. She gave her heart to her Savior at an early age, and was always a faithful member of the M. E. Church having been a Sunday school teacher, Junior League superintendent, and prayer meeting leader, also she belonged to the missionary band and Tri-County Holiness Association. Her life was safely hidden away with Christ in God, and her daily walk with Christ showed to all those who knew her that the love of Christ was shed abroad in her heart making her a living example of a Christian, who gave her life for her loved ones.

We wish to hereby express our heartfelt thanks for all the kindness and sympathy shown during the death and burial of our loved ones, also for the beautiful floral offering. We wish to extend our thanks to Mr. and Mrs. E. G. Fardal, Mrs. E. J. Johnson, J. L. Iverson and Miss Bernice Johnson for the comforting songs and solos sung at the home and church. May God bless you all.

Amos Hamilton and Family.

PHILLIPS.

John Phillips was born March 9, 1862; was married to Lena Cannon, Jan. 28, 1891. Two children preceded him to glory. He professed faith in Christ Sept., 1900, and united with the Methodist Church; he was sanctified in January, 1902, and lived a consistent Christian until death. He was a constant sufferer for the last twelve years of his life, but was patient to the end. He never forgot his family prayer. He loved everybody and didn't have an enemy on earth; he always had a good word to speak of everyone and was honest in dealing with his fellowman.

He so often asked his wife to pray that he might go to glory to get out of his suffering. He said he would be glad to give his life if it would save this community. He bore his suffering patiently. The funeral was conducted by the writer.

"Stars shall shine for a thousand years,

A thousand years and a day,
But God and I will love and live
When the stars are passed away."

His pastor,
Claude Squires.

FUTURE PLANS OF THE KENTUCKY ANTI-RACK TRACK GAMBLING COMMISSION.

A good deal of interest prevails as to the future activities of our Commission, since the defeat of our bill in the Senate on the 21st of February. To illustrate, one pastor who was asked to announce a meeting to be addressed by the Secretary of the Commission just after our defeat at Frankfort, laughed at the request and said, why announce such a meeting since that issue had by the Senate's action been killed.

A prominent member of the Commission met a prominent champion of race track gambling, who said to him, I guess you fellows will be quiet now for awhile after the stunning defeat you met in the Senate. Of course with him the wish was father to his words. He expressed great surprise when assured that instead of a let-up the battle was, if possible, to be made more intense.

A well-attended meeting of the Commission was held on February 28th, and a spirit of optimism was dominant. All felt gratified and encouraged at the fine progress made. While the Commission had confidently believed that our bill would pass in the House, yet never had we dared to count on as large a majority as it received. This great majority is all the more significant in the face of the fact that the House was organized to prevent such action and the Governor

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threw the full force of the Administration against our bill.

In the Senate the uncertainty as to how four or five Senators would vote led us to hope that our showing on a test vote would be better than it proved to be when we lost 24 to 14, but when all the facts are known there is nothing in that showing to discourage us.

The public hearing before the Senate Committee was staged at the best and for the benefit of those interested in keeping the pari-mutuel privilege. They desired to make it appear that the people wanted the gambling privilege perpetuated by running in a great crowd from territory adjacent to Frankfort, and at the same time to furnish certain Senators who seemed undecided an excuse for voting with them. On the evening of February 20th, after the public hearing, there was held in the Capitol Hotel a meeting of all the interests that would keep the pari-mutuel privilege and it is said every possible influence was brought to bear upon Senators who seemed in doubt. How much money changed hands or how much patronage was promised we do not know, but that business was done we do know.

In addition to this the Governor, he it said to his shame, is reported to have sent for certain Senators and besought them to vote to keep the Bennett bill out of the calendar. One Senator says that accounts for his vote against the bill. In spite of all of this, our bill gained four votes over what it received two years ago.

It is the judgment of the Commission that the outlook is most encouraging and that by all means the campaign should be pressed all over the State.

It is said on what I take to be good authority that the Kentucky Jockey Club spent \$297,000 in handling the situation in both parties to suit their taste last fall, and surely God's people who are an overwhelming majority, will not hesitate to supply the few thousand needed to wage a successful warfare against legalized gambling that starts thousands wrong every year and woefully corrupts the political life of the State.

Every Senator and Representative who voted right should be made to feel that their constituency appreciates it, while all who voted wrong deserve to be censured.

Yours for the right against the wrong,

M. P. Hunt.
Executive Secretary.

Every household should have a good Bible Dictionary, and on account of buying a large quantity at a very low price we are offering the \$2.00 edition of Smith and Peloubet's Bible Dictionary at the unheard-of low price of \$1.25, postpaid.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF.

Lesson I.—April 6, 1924.

Subject.—The Kingdom Rent Asunder. 1 Kings 12:12-20.

Golden Text.—Pride goeth before destruction, and an haughty spirit before a fall. Proverbs 16:18.

Time.—B. C. 903.

Place.—Shechem.

Our lesson gives us the study of troublous times among the Jews. They had been a disobedient and gain-saying people from the time they left Egypt; but ever and anon there came crises when they were worse than usual. King David had succeeded in leading them to the best civilization possibly that they had ever known; and Solomon came to the throne when prospects were full of promise for still better things. A former lesson in this year's series told us somewhat of the doings of this great ruler. He started off well, having asked and received from Jehovah the needed wisdom for his great office, and it is true that he did well for sometime; but in his later years he became one of the worst of all sinners. He had been so finely endowed mentally, and had received such light directly from God, that when he went down in sin there was a dreadful crash. He became proud and domineering; and in order to maintain the high living of his luxurious court, he taxed his people almost to death. Then came his dirty politics that led him into marriage with all sorts of heathen princesses who brought with them their native idols. Soon they demanded temples for their gods; and Solomon built them at the expense of God's people. It is even said that he used the tithes and free-will offerings of the temple of Jehovah to defray the expenses of his sinful living. It was not long before he was visiting the heathen temples which he had built for his wives, and was burning incense and engaging the worship of the idols.

There was in the writings of Moses an old law against idolatry, in which it was said: "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." Solomon may have forgotten it, or he may not have cared for the consequences upon his house; but the day of doom was coming when the word of Jehovah would be verified to the letter. Notwithstanding he had a harem of a thousand women, Solomon seems to have left but one son, Rehoboam, and he was as dirty as was his father before him. Before Solomon died the prophet Ahijah told a man by the name of Jeroboam that the kingdom would be divided, and that he was to become king of ten of the tribes that would forsake the throne of David. This Jeroboam undertook to accomplish at once, but had to flee into Egypt to escape Solomon's wrath. There he remained under the protection of king Shishak until after the death of Solomon, when he returned to his native land. Rehoboam had taken his father's throne, but had to obtain the consent of the people before he could proclaim himself the rightful king of all the nation. For this purpose

there was an appointed meeting at Shechem, and Jeroboam was there with the memory of Ahijah's words in his heart.

When everything was ready, the people desired to know of Rehoboam if he would lighten the heavy burdens that had been put upon them by his father Solomon. He asked for three days' time in which to consider the matter, and it was granted. The young heir to the throne first consulted with the elders of the people, and they advised him to give a favorable answer and to lighten the burdens of the people; but he forsook their wise counsel, and consulted with some of the younger men who told him to inform Israel that he would not grant their request, but that his little finger should be thicker than his father's loins, that he would add to the yoke that his father had placed upon them; and that whereas his father had chastised them with whips, he would chastise them with scorpions. That was enough. The die was cast; and the young king made the announcement to the waiting assembly. He was too big a fool to anticipate its effect upon the people. Sin and greed for power blind men so that they cannot see far enough ahead of themselves to avoid ruin. Instead of submitting, as Rehoboam had doubtless expected that they would, the people flew into an ungovernable rage. But there was still another power working that day which the young aspirant to the throne had not reckoned with: the word of Jehovah, because of the sins of Solomon, had gone forth that the kingdom should be rent out of the hand of Rehoboam, except two tribes, Judah and Benjamin; and his word could never be set aside. No doubt the Spirit of God moved upon the hearts of the people, and they cried: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents." Reaction will come sometimes.

That was a direful day for Rehoboam, but a great day for the verification of the word of Almighty God. There was but a remnant of Israel left to the once proud throne of David and his son Solomon. "As for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them." The little tribe of Benjamin, that finally adhered to the old throne is not even mentioned. One surmises that the king slept little on that dark night; but he was not yet satisfied that he had lost nearly all of the kingdom; for he "sent Adoram who was over the tribute," presumably to collect taxes; but the people gave him a rough reception. "All Israel stoned him with stones, that he died." That brought him to his sense: "Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem." It is hard to make a wicked ruler realize that he is not wanted. One laughs as he sees the recent governor of Oklahoma fighting to keep himself in office; but like Rehoboam, his best ef-

forts were all in vain. In fact, he was a bit ahead of Rehoboam, in that he lost all while the Jewish king managed to keep two tribes. The simple record is made in the lesson: "So Israel rebelled against the house of David unto this day."

The next move was a king for Israel; and God's plan would now be wrought out. The people called for Jeroboam and made him king over all the revolting tribes. The history is not quite clear about Benjamin for a bit of time. The last words of the lesson tell us that "there was none that followed the house of David, but the tribe of Judah only"; but before long we learn that Benjamin was also with him. Henceforth, because of the awful sins of Solomon, the kingdom was divided into two kingdoms that would soon be warring against each other and living like the heathen around them. Rehoboam wanted to make immediate war against the ten tribes, and bring them back under his dominion, but God would not permit it. He sent his prophet Shemaiah to tell the king and his people that they could not fight against their brethren, and that the thing was from him. Rehoboam began to reign disgruntled with God and men. He was wicked and foolish, and therefore unfit for rulership; for "when the wicked rule, the people mourn." The kingdom of Judah had come upon sad times, but it was no better in the kingdom of Israel, for Jeroboam proved to be so wicked that the epithet, "Jeroboam the son of Nebat, which made Israel to sin," became almost a proverb in the land. The nation went into the grossest idolatry, and finally the daughter of Ahab and his heathen wife, Jezebel, married the son of the king of Judah, and carried idolatry once more into the city of Jerusalem.

Any man can do his own moralizing here. Nearly every nation in all history has suffered under wicked rulers, and the end is not yet in sight. But the worst is not that the people suffer, but that ungodly rulers lead them astray, and the nations are ruined. There ought to be a daily cry going up to God for the putting out of office of every ungodly ruler in this land. Some of them may have to "go south," as Dr. Morrison says, but it will be glorious for the nation. Even so, Amen!

ASHLAND, KENTUCKY.

Have just closed two wonderful meetings. The first at Elkhart, Ind., with Bro. Loyd Montgomery as pastor. He had everything ready and the fire fell the first night, and not only the first, but every night. The altar being lined most every night, we finally had to use the front seats also. The last Sunday afternoon, several of the churches united, and we sure had a real union meeting. The fire fell and the altar was lined. We had pentecost for awhile; pastor and all said that it was the greatest meeting they had ever had. And it was the only time the hall was ever filled, except when Bud Robinson was there. They are building a fine new church now, and one man in the church gave \$20,000 on the new church. I certainly met some fine folks at Elkhart.

My next meeting was at Anderson, Ind., where I met some of the best people I ever met, in all of my experience. I have only met one man that advertised like Bro. Albea, the pastor,

JOHNSON'S FOOT SOAP
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
GENTS—ALL DRUGGISTS

Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.

DIVINE HEALING BOOK.

In these latter days when there seems to be so much wild fire of fanaticism in the air, it is good to know that a wholesome and Scriptural book has been prepared on the great question of Divine Healing. Untold thousands of people are suffering in their bodies who might be healed if they knew the way. As our readers know, God has graciously used Bro. Jack Linn in praying for the sick and preaching on this subject. He has written a book on "DOES GOD HEAL THE BODY TODAY" which is very clear and sound.

Rev. Chas. E. Cowman, of the Oriental Missionary Society, says of the book: "We have enjoyed your good helpful book on healing, and can say a hearty 'Amen!' to every word of it. Keep it up, Brother, without fear or favor."

The book is 75 cents and can be purchased from the Pentecostal Pub. Co., Louisville, Ky.

and that was U. E. Harding. This pastor had everything in fine shape for a meeting. The first night the house was packed and from then on, we had no place to put the crowds, and sometimes no place to put the seekers. In ten nights about 375 were blessed. I never worked with a better pastor, than Bro. Albea, and he has a great church. Brother and Sister Fields had charge of the singing and did fine. God bless them. The pastor took in fourteen members the last Sunday. They paid me well and called me back for another meeting. In only two months of this year God has given me seven hundred at the altar. Pray for me. John Fleming.

BANKER DEAF FOR YEARS NOW HEARS PERFECTLY.

Mr. John L. Ellerman, President of the Farmers National Bank, Fairfax, South Dakota, says that after suffering from deafness for many years he can now hear the slightest whisper and is so proud and happy of his own good fortune that he wants everyone who is deaf or hard of hearing to know about it. After trying everything he could hear of without success, Mr. Ellerman finally saw the announcement of a New York firm stating that they had effected a new hearing device called the Acoustican which would enable anyone whose auditory nerve was not entirely destroyed to hear as perfectly as those with normal hearing. As this firm offered to send their product on Ten Days Free Trial—no deposit—no C. O. D. he decided to try it. To his utter amazement and delight, he found that this remarkable invention enabled him to hear all sounds as clearly as when a boy. He has since recommended it to a number of his friends and they also report most satisfactory results. If you want to hear again as well as when a child, write the Dictograph Products Corporation, Suite 1301-A, No. 220 W. 42nd St., New York City, and ask them to send you an Acoustican on Ten Days Free Trial. There are no strings attached to their offer. The trial is absolutely free. Just send them your name and address.—Adv.



REV. W. W. McCORD, Evangelist.
Sale City, Ga.

EVANGELISTIC AND PERSONAL.

Rev. L. E. Williams, of Wilmore, Ky., a most earnest and successful evangelist, has some open dates during April. Let those who may wish efficient help in revival meetings write Brother Williams.

Evangelist H. W. Galloway has two or three open meeting dates this spring that he would be pleased to give some one. If you are planning for a meeting in your church and would like to secure his services, write to him at once at Elizabethtown, Ky., Rt. 1.

Rev. W. W. McCord has an open date for some one between Georgia and Nebraska July 31 to Aug. 17, as his following camp will be in Nebraska. Address him Sale City, Ga.

Mrs. H. O. Sutton, 1158 N. Church St., Decatur, Ill., would like to correspond with anyone who would like a companion in the gospel work for the summer.

Rev. C. M. Humphrey: "Do you live in some out-of-the-way place or in the mountains where no evangelist cares to go because of rough roads and poor people? If so, and you want an old-time gospel revival and a man of God to help you pray down fire from the skies, write to Rev. L. Reep, Wilmore, Ky., who preaches the word straight and powerful. He loves to work with any denomination, in any old schoolhouse where souls want to get saved. I know Bro. Reep to be a man of God."

Fred M. Ross: "Rev. I. F. Andrews and wife recently conducted a meeting in Bowersville, O., at the M. E. Church resulting in about 30 conversions, reclamations and sanctifications. The altar was filled nightly and the Lord worked in a marvelous way. Brother Andrews and wife preach and live holiness and are being used of the Lord in a wonderful way."

Mrs. O. V. Auten: "Rev. Humphrey held a meeting in the Sawtelle Mission, Sawtelle, Cal., followed by Brothers Hayes, Dixon, Reece and other workers. Rev. Bloomquist and wife have charge of this Mission and the Lord is setting his seal upon the work. The doors are open from morning until late at night and hungry hearts find a welcome at any time."

Rev. C. C. Davis: "I have just closed one of the best meetings I have been in for some time, in my home church in Evansville, Ind. We had splendid audiences every night, sometimes overflowing the church. The pastor, C. G. Frichey, never tires of singing, praying and working with seekers. He is a fine man to work with. One brother and his wife were sanctified Sunday afternoon and shouted for half an hour. We are engaged for a tent meeting in this city July 20 to Aug. 3. If you are passing through stop and enjoy the meeting."

Rev. John Worthington and Alex Reed conducted a most successful meeting at Hallidayboro which was blessed with gracious results. Later Brother George Roberts held a two weeks' meeting resulting in 25 conversions and the people edified and built up in the faith; two young men were called to preach, and the fire continues to burn in the hearts of the people.

"Rev. Dr. Charles A. Shreve, pastor of McKendree Methodist Episcopal Church, Washington, D. C., announced to the official board of the church Thursday night his purpose to leave the pastorate at the next session of the Baltimore conference to devote all his time to evangelistic work.

Dr. Shreve has been pastor of McKendree Church for five and a half years, during which time the membership has increased from 246 to something over 600. For several years he has been receiving urgent appeals from different parts of the country to come and conduct evangelistic meetings, and during his vacations from his pastorate here has answered some of these calls, preaching in Boston, New York, Philadelphia, Chicago, St. Louis, Los Angeles, Ocean Grove, N. J., and Tampa, Fla., to large crowds of people and witnessing stirring revivals in all these places. He expects to begin the evangelistic work immediately upon the adjournment of the annual conference, which meets in Baltimore in April."—Evening Star.

A GOOD EVANGELIST AVAILABLE.

Rev. T. F. Maitland, of Winfield, Kans., one of the truest, bravest and best evangelists in the field, is available for a meeting in Penna. or the East in June. He will be in New Castle, Pa., in May. If you want the gospel straight and strong from a well-seasoned and sensible man, whose preaching is backed up by a blameless life, get in touch with Tom Maitland. Andrew Johnson

SMACKOVER, ARKANSAS.

It has been a long time since I have sent any report of my work to The Pentecostal Herald, but I have been a very interested reader of its pages which are filled every week with inspiring reports and breezy messages echoing with the music of full salvation. Many parsonages are visited every week with this dynamic journal, and the effect it has on the pulpits of the country will never be fully known until Jesus comes to make up his jewels. I am glad of the help it has been to me in the more than fifteen years I have been perusing its pages.

Health and good looks
—the reward of internal cleanliness

HEALTH and good looks go hand in hand. If you do not keep clean internally, your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks, and insomnia—each of which saps your health and vitality. Soon much more serious conditions follow.



Good Looks Throughout Life if You Keep Clean Internally

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.



Cleanliness Demands More Than Bathing

Not a Medicine

Nujol is not a laxative and cannot gripe. Nujol is used in leading hospitals and is prescribed by physicians throughout the world.

Don't give disease a start. Adopt this habit of internal cleanliness. Nujol is not a medicine. Like pure water it is harmless. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



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For Internal Cleanliness

FREE TRIAL BOTTLE!

Nujol, Room 867-J7 Hanover Sq., New York
For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a

trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here and send without money.)

Name..... Address.....

Smackover and Norphlet, two boom oil towns about seven miles apart on the Missouri Pacific R. R., in the heart of the great oil fields of Arkansas, were placed together this year as one charge and I was placed in charge as pastor, but about two weeks ago the presiding elder decided it was too much field for one man so we split it up and made two works, and Rev. B. A. Few was placed at Smackover and I at Norphlet. We have about 4,000 or 5,000 people at Norphlet and men here from almost every state in the Union. The field is white unto harvest and the laborers are few. Many boys and men who have left the influence of the old home place are here and many of them are from the best homes in the country, and their hearts are responsive to the gospel appeal. We are trying to win them for Christ and the Church.

I expect to begin a meeting Saturday, March 15th, at Norphlet Methodist Church. Rev. W. Evans Burnett,



MITE BOXES
For missionary and special offerings. Catalogue free. Samples of various styles sent on receipt of 20 cents.

Edwards Folding Box Co.
Manufacturers of Folding Paper Boxes of All Kinds
27 N. 6th St.
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PHILADELPHIA

of Lake Charles, La., president and manager of the Southwestern Training Home is to assist me in the meeting. Bro. Burnett has been engaged more especially in rescue work for many years, but is a splendid evangelistic singer, and also a preacher of no mean ability. He and I used to travel together about fifteen years ago in evangelistic work; so you see we are not new to each other. We want The Herald family to pray for the success of the meeting, that God will help us do exploits in this needy field and give a revival in our church here. W. E. Hudnall.

EVANGELISTS' SLATES

- ALLEN, HARRY S.**
Birmingham, Ala., March 23-April 13.
Moultrie, Ga., April 20-May 11.
Home address, 801 American Blvd., Macon, Ga.
- ANDERSON, T. M.**
Open date, March 16-30.
Sacramento, Cal., April 23-May 1.
Los Angeles, Cal., May 7-18.
Pasadena, Cal., May 23-June 1.
- ATKINSON, SHELINA.**
(Singing Evangelist.)
Jefferson, Pa., March 26-April 6.
Rice's Landing, Pa., April 7-20.
Carmichaels, Pa., April 24-May 11.
Home address, Taylor University, Upland, Ind.
- AYCOCK, JARRETTE.**
Troy, Ohio, March 30-April 13.
New Castle, Ind., April 20-May 4.
Home address, 2109 Troost Ave., Kansas City, Mo.
- BALSMEIER, A. F. AND LEONORA T.**
Phoenix, Ariz., April 15-May 4.
Glendale, Ariz., May 9-25.
Home address, 12 Taylor, Topeka, Kan.
- BEHNES, GEORGE**
Sullivan, Ind., March 20-April 6.
Kokomo, Ind., April 9-27.
Newton, Kan., May 15-25.
Cincinnati, Ohio, June 5-10.
Mendon, Ohio, June 27-July 6.
Kingswood, Ky., Sept. 1-10.
Hastings, Mich., Sept. 21-Oct. 12.
Home address, Kingswood, Ky.
- BENNETT, GEORGE.**
Hermosa, Beach, Cal., March 27-April 11.
Paso Robles, Cal., April 13-May 4.
- BRYAN, GERALD F.**
Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Inez, Ky., Sept. 4-14.
Home address, Normal, Ky.
- HURKETT, W. S.**
(Song Evangelist)
Pt. Wayne, Ind., April 6-20.
Cleveland, Ohio, Mar. 30-April 6.
Open dates after April 20.
Home address, Fremont, Ohio, 425 S. Arch St.
- CAIN, W. R.**
Minneapolis, Minn., March 27-April 13.
Newman Grove, Neb., April 15-27.
- CALLIS, THE O. H. PARTY.**
Marion, Ohio, March 16-April 6.
Leitchfield, Ky., April 7-20.
Permanent address, Box 203, Wilmore, Ky.
- CALEY, ALLAN W.**
Roberts Chapel, Ky., March 30-April 13.
- CANADAY, FRED.**
Marshfield, Ore., March 30-April 13.
Tillamook, Ore., April 30-May 4.
- CLARK, C. S.**
Pond Creek, Okla., March 16-30.
Drumright, Okla., April 6-27.
Skedee, Okla., May 4-18.
Home address, 808 Ash, Guthrie, Okla.
- COLEMAN, PAUL.**
N. C., April 3-13.
West Durham, N. C., April 15-18.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.
- COOKE, GEORGE WELLS.**
Dover, Del., March 18-April 6.
East Aurora, N. Y., April 13-May 4.
- COPELAND, H. E.**
St. Louis, Mo., March 11-April 6.
De Soto, Mo., April 8-27.
Home address, 1237 Kingshighway, St. Louis, Mo.
- CRAMOND, PROF. C. C. AND MARGARET.**
Manton, Mich., April 2-20.
Home address, 815 Allegan St., Lansing, Michigan.
- DICKERSON, H. N.**
Terre Haute, Ind., May 11-25.
- DUNKUM, W. B.**
Huntington, Ind., March 20-April 10.
Home address, 1353 Hemlock St., Louisville, Ky.
- DOVONAN, JACK.**
Indianapolis, Ind., March 25-April 8.
Greenwood, Ind., April 6-20.
St. Louis, Mo., May 1-18.
Cornington, Okla., June 1-22.
Millville, N. J., July 2-28.
Glassboro, N. J., Aug. 2-17.
Home address, 632 W. Main, Thompson, Indiana.
- DUNAWAY, C. M.**
Burwell, Neb., March 19-April 13.
DeKoven, Ky., April 20-May 4.
Carthage, Mo., May 11-25.
University Park, Ia., May 30-June 5.
Open, June 9-18.
Jamestown, N. D., June 19-29.
Millport, Ala., July 6-20.
Simpson Park, Mich., July 25-Aug. 3.
Paton Rapids, Mich., Aug. 4-10.
Indian Springs, Ga., Aug. 12-15.
Sandy Lake, Pa., Aug. 19-28.
Pigeon, N. C., Aug. 29-Sept. 7.
Home address, 216 N. Candler St., Denver, Ga.
- DUVALL, J. H.**
Kansas City, Kan., March 22-April 6.
Terre Haute, Ind., April 8-May 1.
Home address, Terre Haute, Ind., 1456 Liberty Avenue.
- EIDEN, L. F.**
Ashland, Ky., March 12-30.
Augusta, Ga., April 28-May 14.
- ELSNER, THEODORE AND WIFE.**
Everett, Mass., March 9-30.
Waltham, Mass., April 3-13.
Home address, 214 Beach 145th St., Neponsit, L. I., N. Y.
- ELLIS, G. EDWIN.**
Mitchell, S. D., March 16-30.
Home address, University Park, Iowa.
- FEW, B. A.**
Little Rock, Ark., March 16-30.
Asheville, N. C., April 9-20.
Lewisville, Ark., April 27-May 11.
Home address, 5023 Lee Ave., Little Rock, Ark.
- FLEMING, BONA.**
California, Pa., March 26-April 13.
Pittsburgh, Pa., April 14-27.
Olivet, Ill., May 8-18.
Science Hill, Ky., May 24-June 1.
Cincinnati, Ohio, June 2-8.
Indianapolis, Ind., June 9-22.
- FLEMING, JOHN.**
Delmar, Del., April 4-14.
Vincennes, Ind., April 18-28.
Science Hill, Ky., May 2-12.
Williamson, W. Va., May 15-26.
Cincinnati, Ohio, May 30-June 8.
Reading, Pa., June 20-30.
Muncie, Ind., July 4-14.
Ashtabula, Ohio, July 25-Aug. 3.
Ramsey, Ind., Aug. 8-12.
Holland, Mich., Aug. 21-31.
Home address, 317 Holt St., Ashland, Ky.
- FUGETT, C. B. AND WIFE.**
Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Ironton, Ohio, July 25-Aug. 3.
Lynn, Ind., August 10-24.
Huntington, W. Va., Aug. 30-Sept. 14.
Home address, Normal, Ky.
- GLEASON, RUFUS H.**
Open for church meetings till about May 25. Summer tent meetings beginning about June 1.
- HALLMAN, W. R. AND WIFE.**
Berne, Ind., April 10-30.
Jett, Okla., May 4-25.
Atlanta, Neb., June 12-22.
Home address, 6337 Kenwood Avenue, Chicago, Ill.
- HAMES, J. M.**
Dunkirk, Ohio, July 24-Aug. 8.
Marion, Mich., August 9-17.
Home address, Greer, S. C.
- HENLEY, CURWEN.**
(Evangelist, Singer and Musician)
Kennett, Mo., April 21-May 7.
Medora, Ill., May 9-19.
- HEWSON, JOHN E.**
Montevideo, Minn., May 30-June 8.
Atlanta, Neb., June 12-22.
Open date, June 27-July 2.
West Port, Ind., July 4-14.
Open date, July 18-28.
Bluffton, Ind., July 13-Aug. 10.
Hartselle, Ala., Aug. 14-24.
Circleville, Ohio, Aug. 25-31.
Knoxville, Iowa, Sept. 4-16.
- HILL, WILL EVANGELISTIC PARTY.**
Miami, Fla., March 29-April 20.
Atlanta, Ga., April 20-May 3.
Social Circle, Ga., May 8-20.
Yulee, Fla., May 20-June 2.
Home address, Wrens, Ga.
- HOLLENBACK, ROY L.**
Carthage, Mo., March 16-April 6.
Winchester, Ind., April 13-May 4.
Home address, Mansfield, Ill., Box 133.
- HOLLENBACK, URAL T. AND WIFE.**
Edgerton, Wis., March 27-April 20.
- HODGIN, DANIEL G.**
Marion, Ind., March 25-April 6.
Home address, Box 361, Brighton, Mich.
- HOON, FRANK T.**
Republican City, Neb., April 6-20.
Home address, 121 E. 17th St., University Place, Neb.
- HUNT, JOHN J.**
Dover, N. J., March 30.
Home address, Media, Pa.
- JACOBS, G. F.**
Delta, Colo., March 23-April 13.
Open dates for spring and summer.
- JOHNSON, LEO M.**
Valley City, N. D., March 12-30.
Ocean City, N. J., April 6-30.
- KENT, LYNN B.**
(Singing Evangelist)
Roadhouse, Ill., March 24-April 13.
Syracuse, Neb., April 14-27.
Home address, Green City, Mo.
- KENNEDY, ROBERT J. AND WIFE.**
(Singers)
Heavener, Okla., March 17-31.
Dallas, Tex., April 6-20.
Open dates, Mar. June to July 7.
Myra, Tex., July 27-Aug. 10.
Hood, Tex., August 10-24.
- KIEFFER, R. J.**
Mt. Carmel, Ill., March 30-April 20.
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- KRAHL, MARTHA.**
(Song Leader, Children's and Young People's Worker)
Drumright, Okla., April 6-27.
Skedee, Okla., May 4-18.
Home address, 809 E. 9th St., Oklahoma City, Okla.
- LANANCE, W. N.**
Springfield, Missouri, April.
- LEWIS, RAYMOND C.**
Canton, Ohio, March 16-31.
Mt. Carmel, Ill., April 1-14.
Home address, Van Wert, Ohio.
- LEWIS, M. E.**
Youngtown, Ohio, March 27-April 13.
Brooklyn, N. Y., April 15-27.
Hermiston, Ore., May 8-18.
- LINN, JACK AND WIFE.**
Open date, April 3-30.
Home address, Oregon, Wis.
- LINDLEY PAUL B.**
Selling, Okla., March 26-April 13.
Haviland, Kan., April 14-17.
Wichita, Kan., April 18-May 4.
Home address, 750 Miami St., Urbana, O.
- LOVELESS, W. W.**
Springfield, Ohio, March 13-30.
Home address, London, Ohio.
- McBRIDE, J. B.**
The Dalles, Ore., March 20-April 6.
Sacramento, Cal., April 10-27.
Waldron, Ark., May 11-25.
Cincinnati, Ohio, May 30-June 5.
Hurlock, Md., June 8-22.
- McCORD, W. W.**
Tuscaloosa, Ala., March 30-April 13.
Pell City, Ala., April 14-27.
Bessemer, Ala., April 28-May 18.
King, Ala., May 19-June 1.
King's Mountain, N. C., June 2-15.
Clover, S. C., June 16-29.
Ashboro, N. C., June 30-July 13.
Sate City, Ga., July 17-27.
Open date, July 30-Aug. 17.
Open date, Aug. 18-Sept. 7.
Brevard, N. C., Sept. 11-28.
Open date, Sept. 29-Oct. 12.
- MACKAY SISTERS.**
Spartansburg, Pa., March 13-30.
New Cumberland, W. Va., April 1-18.
Atlanta, Ga., April 20-May 4.
Abilene, Tex., May 5-18.
Home address, New Cumberland, W. Va.
- MAITLAND, T. F.**
Marienthal, Kan., March 16-30.
New Castle, Pa., April 13-May 4.
- MANLEY EVANGELISTIC TEAM.**
Elmira, Ont., March 9-30.
Kenmore, Ohio, March 30-April 10.
Home address, Naperville, Ill.
- MARVIN, V. R.**
League City, Tex., March 24-April 13.
Haviland, Kan., April 14-17.
Chandler, Okla., April 20-27.
- MILLER, L. J.—MILAN, D. WARD.**
Sharon, Pa., March 30-April 20.
Meridian, Miss., April 20-May 4.
- MILLS, F. J.**
Cameron, Mo., March 27-April 13.
Home address, Sta. A, Box 81, Lansing, Michigan.
- MINGLEDORFF, O. G.**
Lewellen, Neb., March 25-April 13.
- MITCHELL, LEROY J., EVANGELISTIC PARTY.**
McLeansboro, Ill., March 30-April 20.
- MOLL, EARL B.**
Vicksburg, Miss., March 16-30.
Shubuta, Miss., March 30-April 13.
Jackson, Miss., April 13-27.
Avera, Miss., May 1-11.
DeKalb, Miss., May 12-25.
Hattiesburg, Miss., May 26-June 8.
Biloxi, Miss., June 15-27.
De Soto, Miss., July 2-11.
- MOORE, GEORGE A. AND EFFIE.**
Hammond, Ind., April 13-May 4.
Adrian, Mich., May 18-June 1.
Elwood, Ind., June 8-22.
Monroe, Ind., July 3-13.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- NIXON, FREDERICK F. AND ERNA O.**
West Middleton, Ind., March 18-April 6.
- OWEN, G. F. AND BYRDIE.**
Trinidad, Colo., March 30-April 13.
La Junta, Colo., April 16-27.
Canon City, Colo., May 4-13.
- QUINN, IMOGENE.**
Red Bird, Mo., March 30-April 20.
Kennedy, Ill., April 21-23.
Home address, 909 N. Tuxedo, Indianapolis, Ind.
- REDMON, J. E. AND ADA.**
Worthington, Ind., April 8-20.
Elington, Mich., June 1-17.
Caro, Mich., June 26-July 20.
Whitcomb, Ind., Aug. 1-17.
Carthage, Ky., Aug. 22-31.
Miltown, Ind., Oct. 5-26.
Elmdale, Mich., Nov. 2-23.
- REES, PAUL S.**
Malden, Mass., March 23-April 6.
Flint, Mich., April 13-27.
Kansas City, Mo., May 1-18.
Greensboro, N. C., May 23-June 1.
Home address, 1800 N. Hill Ave., Pasadena, Cal.
- REID, JAMES V.**
Ft. Worth, Tex., March 23-April 4.
Abilene, Tex., April 27-May 18.
Belton, Tex., June 1-15.
Waco, Tex., April 6-20.
Home address, 3233 Hemphill St., Ft. Worth, Texas.
- RICH, N. W.**
Kalamazoo, Mich., March 27-April 6.
Berne, Ind., April 10-30.
- RINEBARGER, C. C.**
Danville, Ill., March 20-April 13.
Newton, Iowa, April 14-20.
- ROBERTS, T. P.**
Leeco, Ky., April.
Mackville, Ky., May 3-18.
Wilmore, Ky., May 19-31.
Salern, Ill., June 1-22.
Jonesville, Ky., June 25-July 16.
Dayton, Ohio, July 17-27.
Bowersville, Ohio, July 30-Aug. 17.
Home address, Wilmore, Ky.
- ST. CLAIR, FRED.**
Meridian, Idaho, March 16-April 13.
Oakdale, Cal., April 27-May 18.
- SCHELL, J. L.**
Kenton, O., March 20-April 6.
Home address, 1305 Dayton Ave., Springfield, Ohio.
- SELLE, ROBERT L.**
Webb City, Okla., March 16-30.
Home address, Winfield, Kan.
- SHELL, W. L.**
Key West, Fla., March 9-April 13.
Havana, Cuba, April 20.
- SHEFFIRE, ALICE G.**
(Song Evangelist)
Courtland, Ohio, April 1-20.
Wildare, Ohio, May 4-25.
Silica, Ohio, June 1-22.
Home address, Troy, Ohio.
- SHEPARD, BLANCHE.**
Grand Haven, Mich., Mar. 30-April 20.
- SLATER, CHAS. L.**
Ola, Mich., April 1, 2.
Merrill, Mich., April 3, 4.
Owosso, Mich., April 5, 6.
Sault Ste Marie, Mich., April 8, 9.
Elisworth, Mich., April 11-13.
Schomberg, Mich., April 14.
Chief, Mich., April 15.
Grand Rapids, Mich., April 16, 17.
Muskegon, Mich., April 18-20.
Burnips, Mich., April 21.
Holland, Mich., April 23, 24.
Battle Creek, Mich., April 26, 27.
Jackson, Mich., April 28, 29.
Lansing, Mich., April 30-May 1.
Hastings, Mich., May 2-4.
Home address, Kingswood, Ky.
- SMITH, JAMES M.**
Open date, March 22-April 4.
Sardis, Miss., April 6-20.
Open dates, April 21-June 6.
Mount Olive, Miss., April 8-21.
Open date, April 22-July 5.
Monticello, Miss., July 6-18.
Webb, Miss., July 20-August 3.
Hattiesburg, Miss., Box 772.
- SPEAKES, JOS. N.**
Kansas City, Kan., March 20-April 6.
Springfield, Mo., April 16-May 4.
Home address, 2905 Troost Ave., Kansas City, Mo.
- TAYLOR, JENKINS EVANGELISTIC PARTY.**
Clinton, S. C., March 9-30.
Great Falls, S. C., April 6-20.
Graniteville, S. C., April 27-May 18.
New Brookland, S. C., June 1-22.
Johnston, S. C., June 29-July 11.
Home address, Baresburg, S. C.
- THOMAS, JOHN.**
Providence, R. I., March 23-April 6.
Marshallville, Ga., April 13-27.
Marksville, La., May 4-18.
Wilmore, Ky., May 25-29.
Cincinnati, Ohio, May 30-June 6.
Piqua, Ohio, June 8-15.
Livermore Falls, Me., June 22-July 3.
Old Orchard, Me., July 4-12.
Permanent address, Wilmore, Ky.
- VANDERSALL, W. A.**
Wampum, Pa., March 23.
Open dates, April 15.
Home address, 1208 N. Cory St., Findlay, Ohio.
- VANDALL, NAPOLEON B.**
Oil City, Pa., March 16-April 6.
Bluffton, Ohio, April 13-May 4.
Norwalk, Wis., May 6-25.
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Pushing, Ohio, Mar. 30-April 13.
Bluffton, Ind., April 18-May 4.
Home address, 2116 Barth Ave., Indianapolis, Ind.
- WILSON, GUY.**
Poplar Bluff, Mo., March 30-April 20.

WIBEL, L. E.
New Carlisle, Ohio, March 15-30.
Open dates, April
Home address, Bluffton, Ind., 317 South
Bennett St.

WILLIAMS, L. R.
Open—March-April.
Midway, Ky., May 4-18.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Seymour, Ind., April 1-5.
Effingham, Ill., April 5-20.
Olivet, Ill., May 1-18.
Hillsboro, Ind., May 18-June 8.
Freeport, Mich., June 15-20.
Waterloo, Ia., July 4-14.
Webb, Ky., July 17-27.
Fithian, Ill., July 30-Aug. 17.

WIREMAN, C. L.
Erlanger, Ky., June.
East Point, Ky., Aug. 7-21.
Oil Springs, Ky., Aug. 25-Sept. 7.
Home address, 105 Park Pl., Covington,
Ky.

WOOD, REV. AND MRS. V. A.
Vanatta, Ohio, March 10-30.

VATES, W. B.
Hawesville, Ky., March 10-30.
Poplar Bluff, Mo., March 30-April 20.
Providence, Ky., April 13-27.
Leitchfield, Ky., May 4-18.
Wilmore, Ky., May 25-28.
University Park, Iowa, May 30-June 8.
Paronia, Ind., June 12-22.
Red Rock, Minn., June 26-July 6.
Omaha, Neb., July 8-10.
Amea, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 3.
Camp Sychar, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.
Open dates, Feb. 12-March 30

**MAN, A BEING OF TWO WORLDS
—TIME WORLD AND ETER-
NAL WORLD.**

(Dedicated to the Business Men's Bible Class of First M. E. Church, of Tulsa, Okla.)

The word, World, to us, means the sphere in which we act and leave our being. Our action usually decides the size of our world. Some men live in a world to themselves. Our world should always be large enough to take God in as a partner. Time is defined as a measured portion of duration. Time we know. Eternity we know of. All things to which time is applied have a time end. In the beginning of time God created the World, the Heavens, and the Earth, etc. Gen. 1:1. We are Time beings, eternity bound.

We understand some little of time, having spent some 84 years in the struggle and turmoil of life, as well as by reading the history of the world from the beginning down to the present time. Eternity we only know of, as we read the words of him who spoke as never man spoke. The Author of time and timely things is the Author of eternal things, and the only source from which we can obtain a knowledge of the eternal life is the beyond, to which we are tending.

"The allotted time of man is three score years and ten; and if by reason of strength they be four score years; yet is there strength, labor and sorrow, for it is soon cut off, and we fly away." Psa. 90-10. Eternity is duration, unlimited. Time is allotted to man in which he may prepare himself for the life beyond, into which we must enter, when this time life shall cease. Our eternal life will be just what we, in time, have prepared ourselves for: an eternity of joy and happiness, or an eternity of misery and sorrow.

Human life is a problem, capable of being solved by each individual in Time, under rules formulated and laid down by God, who is the Author of life. The result or answer arrived at in the solution of the problem of human life under the rules laid down in the great Book of rules, which is the Word of God, must be such as will

glorify God, who is the Author of all human life, as God created man for his glory and praise. To solve the problem of human life requires action upon our part. No problem ever solves itself. All mathematical problems are capable of demonstration, and a true answer thereto obtained. The student must work or use his mental power, and apply the rules laid down in the book, if he expects to arrive at the correct answer. He may sit and look at it or even think about it, but looking at it or thinking about it will never solve the problem. He must work at it. He must use his power of reason, his power of calculation, if he would succeed in arriving at a correct answer. So with the problem of human life. It can be solved by each individual and a true answer obtained if we apply the rules God has laid down in his word. Such an answer, as will glorify God, will stand the test of time and eternity.

The school boy who fools away his time and fails to use the mental powers he has in applying the rules laid down in the book for the solution of the problem, can never expect to obtain an answer to the problem. No more can man expect to solve the problem of human life, unless he puts forth every exertion requisite, under the rules and instructions laid down by the great Lawgiver of human life, the solution of which is vastly more importance to a human being than the mere computation of numbers.

Life's problem is in the hands of each responsible human being for solution, as he may choose to solve it in the light of God's Word and the influence of the Spirit of God, vouchsafed to all men. God is light, in whom there is no darkness at all. 1 John 1:5.

We need wisdom and knowledge to make a success even in worldly affairs. So we school and train ourselves in certain lines of business, that we may become efficient and skilful, in making the greatest profit and success possible out of our pursuits in life. We spend much time in study of human nature, human needs, human disposition, human avarice, etc., that we may the better know to adjust ourselves to all the conditions, that may confront, making us in all the activities of life; all of which is wisdom upon our part. So, we see, wisdom is the principal thing, in life here, a success. God is the Author of all true wisdom. St. James 1:5. If any man lack wisdom let him ask of God, etc. So we come now to notice some of the rules laid down for the successful solving of the problem of human life:

First. Come to God. "Come unto me, all ye ends of the earth and be ye saved." Isaiah 45:22. The statement implies first, that we are away from God; and second, that we have the ability and choice to come or stay away from God. God being the source of all wisdom, and the invitation given, it is up to us to act, and be made wise, or refuse and stay away and remain in ignorance. "Come unto me, all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for my yoke is easy and my burdens are light and ye shall find rest unto your soul." Matt. 11:23. All the requirements are easy and in the reach of all, and the results promised are just what man needs—rest of body

and rest of soul and release of burdens, and instruction from God, as to the best means or methods to be used, in solving the problem of human life. God puts it up to every person, to act and move out in obedience to his invitation and live or refuse, and die. Obedience, says God, is better than sacrifice—something we can do. 1 Sam. 15:22. Come and take the water of life freely, said God. Rev. 22:17.

In coming to God, we must believe that he is, and that he is a rewarder of them who diligently seek him. Heb. 11:6. So faith is required upon our part, if we would seek to approach God for wisdom and direction in solving the problem of our human life. For it is said, "Without faith, it is impossible to please God." Heb. 11:6.

True faith stimulates one to action. We no longer remain idle. We move out, by faith, toward the light, which light is God. We are commanded to walk in the light, as he is the light. God is light, in him is no darkness at all. 1 John 1:5. We are to exercise ourselves and move out toward the light. To know God, is life and light, and we are commanded to know God, whom to know aright, is eternal life. John 17:3.

As we walk in the light of God's word, we soon discover that we are impure and sinners in God's sight; and being sinners, we cannot have fellowship with God, who is a pure and holy Being, and nothing impure can enter into his presence, for all have sinned and have come short of the glory of God. Rom. 3:23. Therefore to have fellowship with God, and be admitted into his presence, sin must be removed and a reconciliation effected between God and man. God has made provision for this reconciliation in his plan of salvation, in the Person of his Son, Jesus Christ; for it is said: "That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, shall not perish, but have everlasting life." John 3:16. So man is required to believe God, and to accept the remedy provided in the person of Jesus Christ, as the atoning Saviour of mankind, and by this confessing our sins to God, and accepting Christ as our personal Savior; God, for Christ's sake, as our propitiation and substitute, forgives and pardons the sinner and adopts him as his child and reconciliation between God and man is perfected.

Confess ourselves as sinners and ask pardon for same. And God, being just, forgives us our sins. 1 John 1:9. And grants us everlasting life. John 3:16. Thus, we are made new creatures in Christ. That act of God, in giving us eternal life in the world to come, gives us a title to our inheritance, undefiled and that fadeth not away, reserved in heaven for us. 1 Peter 1:4. This is the inheritance offered man in the terms of the Gospel, to be accepted in this life if we would live forever with God in the hereafter. Man, being a free moral agent, must act, he must choose for himself. Either accept or reject the terms of the Gospel. God will not force a man to a choice. We must solve the problem under God's rule laid down: Come to God. Walk in the light. Believe God. Confess your sins and forsake them. Take up your cross daily and follow him, looking unto Jesus who is the author and finisher of your faith. Luke 9:23. Commit thy ways

unto the Lord and thou shalt be saved. Psalm 1:6 and 37:5. Becoming God's child, gives us the promise of the life that now is and the promise of the life that is to come—eternal life. 1 Tim. 4:8. The problem solved; true answer: Choose ye this day—in time—whom thou wilt serve. A matter of choice; if God, serve him; if Baal, serve him. "As for me and my house, we will serve the Lord." Joshua 24:15. Man was made in the image of God, and not evolved or unfolded or grown out of some substance or quadruped as some would-be scholars are now teaching, making God a liar—endowed with the power of volition to choose or refuse. Gen. 1:27 and 2:7. Man's free moral agency was tested in the Garden of Eden. Good and evil were placed before him. Man chose and died. Hence sin in the world and death by sin, for all have sinned. Gen. 2:17. So may we decide in time our eternal dealing in the world to come—eternal world. Man alone cannot solve life's problem, and a true answer obtain, that will bring joy and gladness. So under the rule laid down, we must take God into our reckoning, who is the source of all wisdom, who said: "Ask of me wisdom, who giveth to all men liberally." James 1:5.

Eternal life is the gift of God. A gift is something unearned. We cannot earn or merit eternal life, for it is the gift of God. By works shall no flesh be justified. Gal. 2:16. The natural man cannot understand spiritual things. Neither can he know them, because they are spiritually discerned. 1 Cor. 2:14. They that are in the flesh—unsaved—cannot please God. We must be born of the Spirit, made new creatures in Christ. So God says, "Look and live." Jesus stands inviting all men to come and drink of the water of life freely, without money and without price. Isa. 55:1 and Rev. 22:17. To refuse to accept the terms of salvation and say No to God, spells eternal death.

H. K. Webb.

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This is more than cautious evolutionists are willing to admit at this time, but if they can revise the future of the ape as effectively as they think they have fixed up his past, it must come to this. If God is as generous with his heaven as man is with his pedigree, we may expect God to reward his co-workers.

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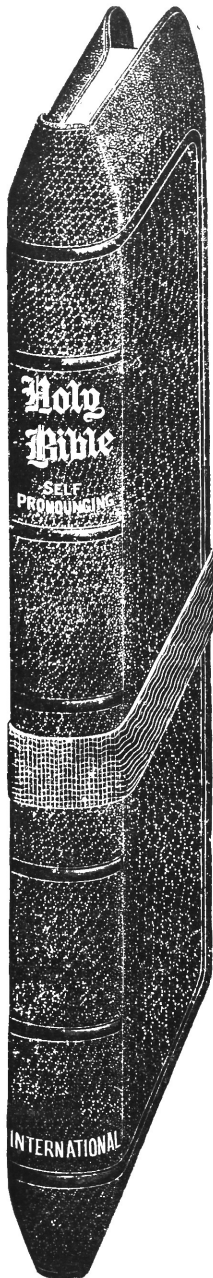
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