

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

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Editorial—Rev. H. C. Morrison

The Hope of Immortality!

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

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The above words were spoken to a heart-broken sister who had just followed a loved brother to the grave. They had sent Jesus word that Lazarus was ill but *because* he loved Mary and Martha, he *abode two days still*, when he heard that Lazarus was sick. How strange that the Master should tarry! This was not their way of looking at the situation, but how true that God's thoughts are not our thoughts, and his ways are not our ways, so he tarried "that the Son of God might be glorified."

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Yes, the Master knew their grief, and how they had longed for his presence that their brother might not die, but there was a deeper lesson to be learned, a greater blessing to be given, and a greater miracle to be performed than that of healing; so it was out of the deep love the Master had for them, and the fact that he might glorify the Father, that he delayed. God's denials are often the forerunners of something better.

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Jesus proved that he was more than man; he was God, manifest in the flesh. How prone human nature is to question God's love when the testing time comes. We pray and hope, and hope and pray, wondering why the Master does not come to our relief, when the very fact of his great love to us, causes him to withhold the petitions that we ask, that he may surprise us with better things. It is hard to interpret these mysterious dealings of Providence, but while we may not know the way, we know our Guide.

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He loved the sisters of Lazarus, *therefore* he delayed his coming; he loves us, *therefore* he permits these inexplicable mysteries to come into our lives. Job was enveloped in confusion and despair, as far as human help was concerned, but his faith rose out of the ashheap of distress and affliction and shouted in the face of every opposing power, "Though he slay me, yet will I trust in him." Nor was the slaying to end it all, for he cries from the depth of a heart inspired by a living faith, "I know that my redeemer liveth, and

that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Blessed hope of immortality! "Thanks be unto God, which giveth us the victory through our Lord Jesus

time. He cannot be hurried, he cannot be retarded. He begins without observation from human beings, and goes forward to glorious culminations.

The calling of Abraham out from among his people, a desolate traveler over the plains facing toward Canaan land, would not have struck any casual observer, as the beginning of a new era in history, as the laying of the foundations on which the great superstructure of the Christian system was to be reared up. Moses, a helpless babe, on the bosom of the Hebrew slave, in a mud hut on Egyptian plains, would not have attracted the attention of the philosophers of the day, but in him there were wrapped up divine potencies and possibilities that have counted splendidly in the history of the race and must abide forever.

The camel-skin preacher of the wilderness, the Judean fishermen, the little group of Christians in the upper room of Jerusalem, the holy club of Oxford University, and the haystack prayer meeting, from a human point of view, had no great promise, but God delights in small beginnings, and as the years pass and the stream of divine purpose deepens and widens, we behold with admiration the infinite wisdom and grace with which he directs his purpose and brings to pass the consummation of his will.

It has been interesting to us to notice in neighborhoods and communities how that life cuts its groove of thought, habit and conduct, and how difficult it is for any individual of said community to break out of this groove into a larger life. Transplant a young man from the community in which he was born and is fixing upon him its stamp and limitations, into another community of larger culture and broader views, that lives and transacts business on a larger scale with better and higher conceptions of life, and he takes on fresh growth, he becomes a larger man. Ten years later he will visit the neighborhood of his birth and childhood and will find things moving on at the same slow pace, in the same little groove. His old friends look at him in astonishment; they can see that he is a larger man, and he can see and understand the disadvantages under which they are laboring and their small views of life with its opportunities, but it would be almost impossible for him to change their notion or lift them out of their ruts. He can laugh at them and they may take

it good naturedly, but they will cling to their old habits and continue to haul their firewood on log sleds.

In other words, if you want to grow a man larger than his people and the men of his community, lift him out of the narrow confines, small notions and low ideals which cramp him, and put him down in a new place, with new and larger surroundings; let him take fresh root in richer soil and you'll get your larger man. Especially is

(Continued on page 8.)



ANGEL AT THE TOMB.

Christ."

THE RETURN OF ISRAEL TO PALESTINE.

THE HEBREW PEOPLE.

Chapter II.

It has pleased God in the great scheme of the salvation and uplift of the human race, in the various epochs of the unfolding of his plans, to start out with small beginnings. He can afford to do it; he has omnipotent power and unlimited

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OF ASBURY THEOLOGICAL SEMINARY

Easter—The Glimpse and The Reality.

DR. HENRY OSTROM.

The facts concerning Job and Nicodemus pour through the same kind of spout excepting that allowance is made for more room when the account of Job is given. The first verse of the book of Job reads, "There was a man in the land of Uz whose name was Job" and the first verse of the third chapter of John's gospel reads, "There was a man of the Pharisees named Nicodemus," the place of residence is mentioned for Job but Nicodemus is left without.

There is also a bit of arithmetic in the account of Job which is never approached in that of Nicodemus. In the second and third verses of the first chapter of Job there is mention made of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred asses, together with seven sons and three daughters. In the last chapter of the book it is said that after his great afflictions and testings, he had given to him "twice as much as he had before" (verse 10.) But when the account is itemized (verses 12 and 13) it gives fourteen thousand sheep, that is twice seven thousand; it gives six thousand camels, one thousand yoke of oxen, and one thousand asses,—twice the original number for each kind. For children, however, it gives seven sons and three daughters; notwithstanding that in the first chapter, the nineteenth verse, the account of their death is recorded they are still reckoned seven sons. Among the cattle it requires two times five to equal ten, that is ten to make up for the five dead, but with boys, seven are always seven whether they are yet seen at the dinner table or whether they have by death gone from our sight, they are still seven boys.

Job's candle-light upon the resurrection reveals considerable acquaintance with God's gift of immortality. He could stand and count his sheep two for every one that had died but when he counted his sons he reckoned all, though they were dead. Even to Job in those far away days, "death was a mood of life" when boys were to be considered. Linguists say that his utterance "though after my skin worms destroy this body yet in my flesh shall I see God" should read not "in my flesh" but "without my flesh," that is, "disrobed of my flesh, my body dead, yet I shall live and see God."

Men who are uncertain about the resurrection present a strange picture of jeopardy. They seem to stand where peril crouches. They shake hands with despair. Or they are like tall trees on the east side of the forest when the forest is afire and the wind is from the west. Dimly you see them in the smoke and prophesy in imagination how they will look shortly blazing in the wind. It is an awful thing to be uncertain as to whether death has ever been conquered on the earth. To have once decided that it had been conquered and then to reverse the decision or even to seriously doubt it, is to suffer bereavement enough to benumb the soul. There the monster stalks forth claiming its prey. Today it is a loving mother's heart we cherish, tomorrow it is a corpse, only a corpse, without speech or smile or light of eyes—dead. Today it is a reach and stretch for glory, tomorrow it is proneness and limppiness and silence—dead. The gnats and the rodents have outlived them both. Humiliating? It is paralyzing.

"When all is done, say not my day is o'er
And that through night I seek a dimmer shore;
Say rather that my morn has just begun,
I greet the dawn and not the setting sun
When all is done."

Ah, but that is Christian, that is resurrection. The chrysalis of immortal life according to that, hatches and flies amid the sunbeams. The monster has been trapped and slain in its own lair and the lair has become like the Mammoth Cave when the guide lights up the chamber of beauty.

Over against all the broken family ties, all the "Rachels weeping for their children," all the hesitancy to enter the home again because the vacant chair is so eloquent with the language of bereavement, all the wondering about how the loved ones now look and just what they now do and how long it will be yet before we see them, stands Easter. That morning without clouds over against death's midnight of gloom! That garden of roses over against the morass so treacherous! That fortune fabulous over against our poverty abject! That impenetrable shield of heaven over against hell's poisonous dart! That risen Jesus over against all our sins, our dyings, and our despair!

Place them over against each other as St. Paul places them and read the result—Death! Victory!! O, if boys come home from ball games shouting their victories and college students ring bells and celebrate their victories in oratory, if the people follow the brass band and cheer over the political victories and if letters are mailed and greetings telegraphed because a child is born in the family, shall not the redeemed of the Lord sing and rejoice, dedicate themselves and declare that if Jesus conquered death he can and will also cleanse away all our sins and he can and will make us more than conquerors, and the celebration of the victory shall never end. He lives! He comes again! Jesus of yesterday, Jesus of today! He is Lord and Master of tomorrow! Whatever we do not know about the tomorrow, this we do know, Jesus presides over it and there shall be no more death there.

Humiliation on earth is necessary for us. Our restrictions of knowledge, our violations of laws, and our sins demand it. Even the most victorious may look back upon their vows only to say that they should have flowed from a deeper motive and also they should have filled a greater measure of meaning. Jesus, humiliated to the death for us, has placed himself alongside every cringe of nerve and every ache of heart we thus suffer. He has even gone as far as to make of himself a target for the darts of devils. The Rose of Sharon has lifted its bloom to the hot spittle of hell only to demonstrate that not a mite of its fragrance or a fraction of its purity could be lost. Jesus, risen, proclaims the humiliation ending. Jesus, ascended, declares it forever a thing of the past. Never again will he ride a beast of burden or fall on his face in a garden.

"Death could not keep its prey,
Jesus, my Savior.
Up from the grave he arose
With a mighty triumph o'er his foes."

Our Easter in the soul comes because we are risen with him, but tomorrow our Easter completed shall find us reigning with him, and our humiliation shall have passed forever. Our shame including the shame of our death shall have been outlived. "The blood which is the LIFE" shall have wrought its royal result. We shall be like him, some to look back upon the death they met and with him conquered, and maybe some to look off upon the death they cheated having met their conquering Lord at his coming.

THE RESURRECTION, TAUGHT BY REVELATION, CONFIRMED BY NATURE.

DR. C. W. WINCHESTER.

When God created our first parents and gave them their home in the garden of Eden, he intended that they should never die; but all depended upon their obedience. The test of obedience was a certain tree, planted among the other trees of the garden. The divine Lawgiver said to them: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat: for in the day that thou eatest

thereof thou shalt surely die." God must have intended the death of the body. That is the first and most natural meaning of the words employed. That was the understanding of the writers of the New Testament. Physical death is the punishment of sin. There would never have been a death in the human family, if Adam and all his posterity had remained holy. The cause, as well as the sting of death, is sin.

It may be asked: "What would have become of Adam and his children, if sin had not brought death into the world? Did the Creator intend that man should live on this globe forever and ever?" No one can give a positive answer to that question. Yet a reasonably satisfactory answer is not hard to find. There are two members of the human family who are not in the world now, and yet have not died. They are Enoch and Elijah. They were translated into heaven without dying. They went to heaven in their bodies, and are there now, immortal and glorified. We have strong grounds for believing that, if sin had not brought death into the world, man would live a long, painless, peaceful, happy life here, and, at its close, be caught up into heaven, to dwell there in the same body glorified and spiritualized, forever and ever.

That is what might have been. How different from what has been and is! This world once so fair and beautiful, is one vast charnel house. Every time the clock ticks some spirit takes its flight into the eternal world. Our bodies are marked for death and corruption.

But the grave is not appointed to be the everlasting home of the body. "There shall be a resurrection of the dead, both of the just and unjust." The resurrection of the body will be just as literal as its death. It will be the resurrection of this material body. Our word resurrection is from the Latin language. It means a rising up of something which has fallen down. The Greek word, which the four Evangelists and Paul use, is *anastasis*, which means a standing up of some thing which has lain, or fallen, down. When a man dies, what is it that lies down? Is it the soul? No! That goes up to God who gave it. It is the physical body that lies down in death. What, then, will stand up in the morning of the resurrection? It can be nothing but the same body that lay down. The resurrection, about which Christ and his apostles talked so much, is not the resurrection of the soul, but the resurrection of the body. That is what the "Apostles' Creed" says: "I believe in the resurrection of the body." There is a figurative, a spiritual resurrection, which takes place here every day, the resurrection of the soul from the death of sin to the life of righteousness. But that is another thing entirely. The resurrection of Christ, which we celebrate on Easter, was a physical resurrection. The resurrection which will take place at the end of this age will be a literal resurrection of this physical body.

The doctrine of the resurrection is a matter of divine revelation. The great and all-sufficient reason why we accept it is that it is clearly taught in the Bible. But, while, unaided by revelation, we could never have learned from Nature that there will be a resurrection. We find many pictures of the resurrection hanging on the walls of Nature's temple. God is the artist who painted them. Look at the pictures. There is one in three parts. In the first part I see an ugly, loathsome worm, crawling in the dirt. One glance is more than enough. In the second part I see an oblong, rounded object, which they call a cocoon; within lies the worm, motionless and, seemingly, dead. In the third part I see the same cocoon opened, and, issuing from it, a gorgeous butterfly, the admiration of every beholder. The worm represents this body, in its present weakness and vileness. The cocoon is the grave. The butterfly is the body which shall be after the resurrection. The worm and the butterfly are the same individual; but how different! This body and the resurrection body are the same; but how surpassingly glorious the latter will be!

There is another picture of the resurrection in Nature's temple. At the left hand of the canvas

is a man, dropping a rough piece of silver into a vessel of aquafortis. The silver melts like ice in a boiling caldron, while the liquid remains as limpid as before. The precious metal seems to be forever lost. On the right of the canvas is the same man, dropping a piece of copper into the same vessel. Instantly the silver begins to reappear. It all comes back, in the shape of crystals of the greatest brilliancy and beauty. As that powerful acid dissolves the silver, so the grave will dissolve our bodies. As the silver comes back, when the copper is dropped into the vessel, with tenfold the beauty it had at the beginning, so, when Christ descends, at the end of time, our bodies will come forth from the graves shining with a brilliancy more dazzling than the noonday sun.

One picture more. I see a gigantic hand, thrust out from the clouds which veil the glories of the eternal throne. It places a little piece of common coal, or carbon, upon the foundation rock of the globe, covers it with other rocks, piled mountain-high, and kindles around the mass fires which burn for thousands of years. On the other section of the canvas the same hand is seen at work. It extinguishes the fires, lifts off the mountains and picks up the coal. It was coal; now it is a sparkling diamond, fit to grace the diadem of the proudest monarch who ever sat on a throne. Great pressure and intense heat, protracted through ages, transform coal into diamonds. The diamond is crystallized carbon. The diamond is the coal, or carbon, buried and resurrected. We know that the two are one. "So also is the resurrection of the dead." This vile body may sleep in the tomb through unnumbered generations, but God will surely bring it forth, at the appointed time, more glorious than our feeble minds can now conceive. We shall know that the two bodies are one, though eternity will be too short to let us cease to wonder at the change.

Revelation teaches us that there will be a resurrection of this mortal body. Nature confirms the words of revelation, and helps us to understand what the resurrection will be.

THE RESURRECTION—THE CHRISTIAN'S HOPE.

REV. L. B. BRIDGERS.

A little more than nineteen hundred years ago, as the gray dawn of the morning was breaking over the hills of Palestine, guards were silently watching a sepulcher in a small garden near the walls of Jerusalem; they were guarding a grave. Strange scenes had occurred on the Friday before. While a man, whom they had captured from the hills of Galilee had been hanging on a cross, crucified as a malefactor, strange signs appeared in the heavens and on the earth and in the temple. It was rumored that he said he would rise the third day and the time was near at hand. He had laid claims to Kingship and wrought many wonderful signs, but now the disappointment of his followers, the scorn of his enemies; he having gone down in defeat, lay in the cold embrace of death.

The enemy he claimed to conquer, and the only hope of his kingdom was the fulfillment of his promise to rise again from the grave. This, his enemies denied and placed guards to carefully watch his tomb lest his disciples should steal him away and declare his resurrection.

His scattered disciples, trembling with doubt and fear, retired to obscurity lest they might meet the same fate, but as the light began to break in the East and lift the darkness from the many tents pitched outside the city walls, there came two women silently and sadly wending their way toward the sepulcher. They came with spices to anoint the body of him who had been crucified as a malefactor. They seemed to be the only ones who loved him deeply; they worshiped him for his goodness, his purity, and his compassion. As he hung upon the cross, the soldiers and people cursed him and hissed him to scorn as they cried "His blood be on us and our children." On that morning, his friends, to escape the humiliation of further disappointment, stayed away, but these

two feeble, obscure, heart-broken women, yet trusting his promise, dared to come near his grave.

Centuries have passed since that morning and now on the anniversary of that day, the morning of Easter Sabbath, at the same season of the year, all eyes are turned toward Jerusalem and the whole world comes to visit that grave. The hearts of kings and princes, rich and poor, bond and free, are turned with sacred reverence toward that sepulchre. Life, with the strength of youth and the declining years of old age, alike looks to that grave for hope.

All over the earth, tidings of joy have gone, and songs of praise are swelling into one grand chorus of honor to him who, once despised, is now honored,—once dead now liveth.

What has brought about this change? What has produced this wonderful difference of public opinion? Why is it, that he who was once cursed is now honored; he who was obscure and despised, is now sought for? Why he, then regarded as an impostor, is now universally worshipped as a Redeemer? Why the cross, then the emblem of shame, is now the emblem of glory? Why the grave, then hopeless, is now the door to hope immortal?

These questions demand and find an answer in the resurrection of Christ from the grave. Faith is not blind, but finds its ground in reason. We should fix clearly this fact in our minds for it is the foundation of our faith, the ground of our hope.

This claim of Christ, considered by his enemies blasphemy, was the cause of his death. The resurrected Christ, preached by the apostles, brought forth persecution and martyrdom. To the Greek it was foolishness, to the Jew a stumbling-block, and yet it is the foundation of the Christian system, for the Apostle says, "And if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished." *Faith, deliverance from sin and hope of immortality* are the essentials of man's redemption.

(1) "Your faith is vain." Why? Because of Christ's death. He was born in poverty, laid in a manger, rejected by his own kin, haunted by his enemies; he, hungry, rejected, lonely and despised, fought, failed, bled and died on a cross, the emblem of disgrace. His humanity had failed; his claims and promises had suffered the defeat of his crucifixion. Through the disappointment of his friends, the scorn of his enemies, he had gone down in complete human failure and now the only hope of his kingdom lay in the fact of his divinity, his power to rise again from the dead.

(2) "Ye are yet in your sins." Why? Because, the thrust of a doubter's hand into his side which was pierced, revived the dying faith of his disciples and sent them forth to wait for the cleansing power of the promised Spirit, that fell on them at Pentecost and applied the blood of the covenant.

(3) "Then they which are fallen asleep in Christ are perished." Why? Because, death having been passed upon all men had broken the threads of human life, activity and companionship and had separated soul and body, leaving the latter to decay; therefore, Christ condescending through the shame of the cross into the embrace of death, broke its icy clutches, led captivity captive and coming forth from the grave, became the first-fruits of them that slept.

Here lies the hope of the Christian for, "If in this life only, we have hope in Christ, we are of all men most miserable." Without this fact of faith, the grave would be hopeless and death would be despair.

That father, mother, brother or sister, that husband, wife, those precious little children are gone from us forever, reunion is impossible and heaven is a mere fancy except as we grasp, by faith, the Resurrection.

Standing the other day upon that sacred spot, where a year ago, just before Easter, a wife and three precious little boys were helplessly sacrificed in merciless flames, I removed my hat and kneeling amid those ruins, out of which less than

ten pounds of charred remains were gathered, I again avowed my faith to Christ; then, looking away from a broken heart and the loneliness of a disappointed earthly life, by faith, I saw the dissolved particles leaping from the ruins of earthly decay and resuming their form and symmetry, welcoming again their spirits. I saw the mortal put on immortal, I saw corruption put on incorruption, I saw weakness raised in strength and death retire a defeated foe. From the deep of my heart came a shout,—"Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

CRUMBS FROM LIFE.

By R. HURLBUT.

Before the "age on ages" began, the universe was in conception in the divine mind. The ideal plan burst the bounds of God's thought and became the real, "in the beginning." The spiritual nature first, then the tangible, the visible. The thought first, then the outward manifestation of it. The unseen, the invisible is the real; the potent is in it, the enduring. God and spiritual realities are the unseen—the "Potentate"—"who only hath immortality, dwelling in light unapproachable." He dwells beyond a mortal's vision. The outflow of life in all nature is the seen of him, a manifestation of his unseen life. The flower and fruit have their unseen existence before they come to view. The universe must have lived once in the mind of God. He is spoken of as having eyes, hands and feet, but as supremely immortal.

Matter in our bodies takes on all the characteristics of spiritual bodies. The springs of the mountains have their hidden sources; the flow is what we see. From the internal comes the external.

A writer says, "Man flowers from within as a plant." His internal life makes his face, and his face is an index to his character. The feelings, thoughts and emotions outline themselves on the mortal body. The body is the sensitive plate and receives the internal picture. All the internal movements in all life tend to an external showing.

The foods we eat that are needed to keep this mortal in activity and strength, are constantly being used up and passed out of the body by the blood. This is the "scavenger;" without its constant activity the effete matter would be poison and death would end the activity.

Sin is the death poison without the constant circulating blood of Jesus Christ in our moral being. We can live but a brief time when the heart ceases its power to eliminate that which, in its chemical action, becomes poison. Those who "count the blood" an unholy thing are abiding in death.

To my mind, spiritual realities were inbeing, and the cause of all secondary manifestations. They were the life, and give character to the external worlds. Our mortal bodies are true indexes of our spiritual bodies within.

Faith buds to blossom and be fragrant, while the life of God is in its source. Doubts can be traced deep down in their hiding place where sin lives. All the acts of our lives, have their growth from the spirit within. They are the bulletin-board that blazons traits unseen. These deep secrets of the soul come to the light of day; their hiding place tends to a future uncovering; darkness is their deceptive covering, but God's fierce light will uncover the darkest deeds.

There are all kinds of faces, from the sensual to the angelic. They do not belie that which paints them. A sinner does not love the shine God's life puts upon our faces. The saint makes few mistakes in estimating what kind of satanic life is lived within. I wrote, "The doctrine of a holy life moves out to impress by irrevocable law."

When God lives within, our errors and opinions of earlier life will fade out from the inner chambers of the soul. We are made to be a dwelling place for God; his conception of things will then become our conceptions. A soul with God reigning within will tend to bring universal harmony. "Into all truth" God's sons and daughters will merge, if we allow him to flow out from our life, as the universe of matter flows out from his divine will.

Riverside, California.

IN THE OFFICE

Mrs. Bettie Whitehead.

THIS LIFE ONLY.

Paul in First Corinthians says: "If in this life only we have hope in Christ, we are of all men most miserable." The Revised Version reads, "If in this life only, we have hoped in Christ, we are of all men most pitiable." These quotations convey the same idea, and mean that if our hope reaches no farther than the limited time of our sojourn here, we should be shorn of the greatest incentive for a holy life. It is true, we should love the Savior for the great sacrifice he made for us on Calvary, but if there were no hope of a longer and better life than this, the chief anchorage of the soul would be cut asunder and we should be left to despair.

Some one has said, "There is no such thing as 'this life only.' Life cannot be bisected; no man has an instrument keen enough to cut life up into little pieces, allocate some of the pieces in this place and others in that place." We need not wonder that Paul was pressed with many questions concerning the resurrection of the dead. One asked, "With what body do they come?" And Paul answers by saying, "thou fool, that which thou sowest is not quickened, except it die." Just as it is necessary for the seed to be planted in the ground before it can bring forth a larger life, so it is necessary that we suffer this physical body to die and moulder back to mother earth, before we can rise to a higher and eternal life.

When we consider how the seed multiplies itself when planted in the ground, and how much of its production, the stalk and leaf, is so unlike itself, we can understand somewhat how the great God who will watch over our sleeping dust, will bring it together fashioned after his own likeness of immortality. There is much about these things we cannot understand, but this should not shake our faith in the resurrection, for neither can we understand the workings of the Divine when changing the seed into the beautiful stalk, and afterward the grain. Surely the God who made us and fashioned us in his own image, can recreate us when the time comes for his own to be gathered from the four corners of the earth. This wonder-working God of ours is able to clothe the corruptible in incorruption, and the mortal with immortality, and to cause the sleeping ashes to rise with the shout of triumph, "Death is swallowed up in victory." And for this reason the Apostle adds as a stimulant to their faith, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

No, thank God, there is an endless, cloudless eternity awaiting those whose faith rests upon the immutable word of God. He says we shall rise again, and that should be enough to anchor every soul whose trust is in the Savior of mankind. Can we imagine what it would mean to the followers of Jesus, if this hope were taken from them. What would stimulate the drooping heart when beset by discouragements on every hand? How hard the pillow would lie, if not soothed by the promise of a land where heartaches never come and sighs are unknown. How wearily would drag the days, and weeks, and years, if the burdened soul could not look away to a time and place when all burdens shall be laid down, and every pang of disappointment and every blighted hope is left behind. How dark the grave would be, how unbearable the separation, and how lonely the hours, if the hope of again meeting our loved and lost did not sustain and comfort in the dark hours of grief.

But to the Christian, there floats across the chasm of sorrow and the grave the blessed hope that was given to Martha, when in her grief and hopelessness the Master said, "thy brother shall rise again." Then followed the assurance that whosoever liveth and believeth in him should never

die. Our bodies may slumber in the grave, but our souls shall be living in waiting for the glorious time when he shall speak the life-giving word and we shall be clothed with immortality.

No, the Master did not put us here to mock us, but this life is but the earnest of that which is to come; we begin the life here which shall never end. For this, if for no other reason, we should believe in him who holds the keys of hell and death, and be assured that no harm can come to those who trust in him.

"The Lord is risen indeed;
He lives to die no more;
He lives the sinner's cause to plead,
Whose curse and shame he bore.

"Then wake your golden lyres,
And strike each joyful chord;
Join, all ye bright, celestial choirs,
To sing our risen Lord."

EVANGELISTIC AND PERSONAL.

Rev. W. A. Capshaw: "The Lord is greatly blessing in our mission work here in Louisville. People are getting saved and sanctified and healed."

Bro. C. C. Rinebarger will sail April 13th for South America with Rev. James M. Taylor, on an evangelistic tour.

Rev. Charlie D. Tillman: "Please announce that I have some mail addressed to Rev. J. J. Taylor, in my care. It has been here since December last."

Rev. L. K. May, pastor at Irvington, Ky., began a meeting at Webster, Ky., the 24th ult. Rev. Pat Davis is assisting him, and prayer is requested for the meeting.

The North Dakota camp meeting will be held at Jamestown, June 14-24. Revs. C. W. Ruth, Will Huff, C. F. Weigle and Miss Edna Banning, are the workers. For texts or information, write Rev. J. G. Morrison, Jamestown, N. D., or Rev. O. L. Anthony, Sheldon, N. D.

Bro. W. W. Owen, a student of Asbury College, is assisting the pastor, Rev. Monroe Taber, of Trinity Church, this city. There is a fine feeling in the meeting and prospects are good for a profitable revival.

Bro. Charles D. Lear, of Madisonville, Ky., is assisting Rev. U. G. Foote, pastor at The Temple, this city. Bro. Foote is doing his own preaching. Bro. Lear has some open dates from May 13 to July 15. Pastors desiring a good singer would do well to correspond with him.

Rev. Harry Hays: "We are having a hard battle at Dayton, Oregon, but God is giving victory and about thirty have prayed through. May the Lord bless you in the effort to spread scriptural holiness over the world."

The annual Central Holiness camp meeting, Wilmore, Ky., will be held July 12-21 inclusive. The preachers are Dr. B. Carradine and Rev. C. F. Wimberly. Both of these men are well known to THE HERALD readers. We are hoping to have the best meeting in the history of the camp. If you want a cottage write at once for choice, to Rev. W. L. Clark, Pres., Wilmore, Ky.

Rev. Kenton H. Bird: "The meeting at Pineville, W. Va., is progressing nicely and the altar is filled with people seeking the Lord. The prosecuting attorney is leading the singing. Any one needing my help, address me at Wilmore, Ky. I have a number of calls for the spring but have not arranged my slate as yet."

Rev. W. W. McCord: "We closed at Ward's Chapel, Blackshear, Ga., last night. The Lord gave signal victory. Twelve members came in by profession and others by letter. The pastor's salary will be increased 100 per cent. The church

was greatly revived. We are now at Patterson, Ga., with Pastor Dell."

Rev. L. B. Bridgers: "I desire to call attention to Mr. G. Clinton Dixon, of Savannah, Ga., who is an able singer and a high-toned Christian gentleman. If you need help, and can, get Bro. Dixon. The very influence of his life is a great help to any meeting and he is a good gospel singer. He was with me at Somerset, Ky., and was largely responsible for the great revival there."

Rev. W. L. Clark: "We have just closed a good meeting at Roberts' Chapel, six miles from Wilmore. Rev. C. K. Spell was my helper. He is a man about forty years old and a fine preacher, sane and religious. He has recently moved to Wilmore and I hope the Kentucky pastors will keep him employed. He is not a money-lover and does not dog the people for his pay. Don't be afraid to call him from a monetary consideration. He can hold a good meeting."

Rev. J. Ira Jones: "THE HERALD is always one of the most welcome visitors that comes to our home. God is our very present help day by day and we are in the midst of victory. Just closed a two weeks' union evangelistic campaign in Fukuoka, Japan, which the Lord blessed. The seed has been sown and may he cause them to bring forth fruit in its season. The church is moving steadily on. A few Sundays ago we baptized thirteen at one time; baptisms occur along every Sunday or two, a good kind of revival."

Bros. James R. Boyles and Will L. Hall, are two Asbury students, who are preparing to be missionaries to China, and anxious to press the battle for souls during the vacation months, from May 30 to September 15. They have had some experience and would no doubt make useful helpers to pastors who may need them. These are worthy young men and we hope our pastors will make a way for them to do good among their people.

Rev. Frank I. Finch: "Our meeting in Harlem Place, M. E. Church, St. Louis, was one of victory and power. About fifty souls bowed at the altar as seekers for regeneration or sanctification and we believe a goodly number found the desired blessing. Pastor Osborne is a fine man to work with and we shall not soon forget his kindness nor that of his dear people."

Rev. B. F. Atkinson, this city, has recently closed a great meeting at Livermore, Ky., in which he assisted Rev. W. H. Hickerson, pastor. Ninety-four were received into the Methodist Church. Rev. W. E. Charles led the singing part of the time, and the pastor the remainder of the time. Of the 94 additions, 45 were men, and ten boys under fifteen years of age. Bro. Hickerson is a consecrated and efficient pastor.

Rev. J. B. Harris: "The meeting at Taylorsville, Ind., closed with a sweep of victory. During the two weeks of the meeting the membership of the church was increased 100 per cent and the entire community was religiously awakened. In one family the converts represented three generations. It was glorious to hear them all testify to the saving grace of God. The pastor, Rev. Homer Manuel, is a man of deep piety and wonderful power in prayer, and his loyal support was in a large measure responsible for the great victory. We are now with Rev. J. D. Redd, at the Mango Memorial Church."

SPECIAL NOTICE TO MINISTERS AND CHRISTIAN WORKERS.

We have eleven copies of the \$6.85 India paper, long primer type Bible containing Concordance and Maps only, patent thumb index. Fine Persian Levant Binding, leather lined, overlapping edges that we want to close out at once for cash. We offer them at \$3.50 each postpaid. If you are not pleased you can return and get your money.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

Our Monthly Appointment.

A Pastoral Sermon By Rev. John Paul.

THE LIVING CHRIST.

"Because I live, ye shall live also." John 14:19. Jesus lives! This fact is more potent than all the discriminations of theology. He who is awake to this truth is happy. Christ cannot have arisen as they say he did without being Lord and Master. If death is subject to him, if the grave cannot contain him, then it follows that he can do all he claims. If my future happiness depends upon his victory over death, my future is assured. To this the vacant tomb is a witness; to this two shining witnesses from heaven have testified; to this we have the negative testimony of his bewildered foes and the positive testimony of the women, of the eleven apostles, of Peter with his fulness of human nature, of John with his spiritual discernment, of Paul with his scientific spirit, and of five hundred miscellaneous witnesses. He lives, with all the profits which accrue to us; he lives, with all the consolations which attend the thought! If we had the hardihood to question the "many infallible proofs," the superstructures of Christianity, affecting all nations, defying the battering rams of ancient foes, and humming with a mysterious inner life, would rebuke the folly of our doubts.

"YE SHALL LIVE."

To put it more literally, *ye shall keep on living*. Immortality means unending existence; but the New Testament meaning of eternal life is this and much more. The soul of man is endowed with natural immortality, but of many who had natural life it was said that they did not have "eternal life" abiding in them. Immortality has reference to the *fact* of our existence. Eternal life has reference to the *mode* of our existence. When Jesus says that one has life in him, it means that that one does not merely exist; he lives, with all that goes to make life real and earnest. When the New Testament speaks of a man's living it means more than conscious existence; it means that he has a pre-eminence above his fellows, that in the sense in which he lives many others who move and have their being are dead.

The promise of this text is not only resurrection from the dead, it is more. It means there is a sense in which the grave shall never claim us. In our real selves we will be exempt from the tomb as well as from the gulf of despair; death shall have no dominion over us, we "shall not see death"—we shall keep on living. Why is it that our fathers have been borne triumphantly home on angel's wings? Because Jesus lives. Why is it that the saints of old, like Stephen, looked into the open portals of another world when the light of their earthly lives went out? Because Jesus lives. It is this that explains the vision of angels which has attended the death bed of many a triumphant Christian. It is this that has made the last hour of many a trusting soul the sweetest hour of his life. It was because Jesus lived that Bishop Gilbert I. Haven was able to say in his last moments, "O, it is so beautiful, so pleasant, so delightful! I see no river of death. God lifts me up in his arms. There is no darkness; it is all light and brightness. I am gliding away into God, floating up into heaven." A lady whose name is quite available, who had been raised to believe the doctrines of materialism as held by Seventh Day Adventists and others, is on record with this testimony in the closing minutes of her life: "Hark! I hear music; don't you hear it? and I see a door; yes, it is open—I see inside. It is a beautiful place; it is heaven. I see forms clothed in white, many, yes, a multitude of beautiful beings, their hands upraised, while they are waving something in their hands—why, Pa is there!" How sweetly does this correspond with the utterance of our risen Lord, Because I live, ye shall keep on living.

WHO SHALL LIVE?

Salvation is not universal; when Jesus says, "ye shall live," he does not mean everybody, regardless of character. God holds no grudges against sin-

ners, but he has no place in his ultimate kingdom for an unprepared soul. Before a man can continue to live he must begin to live, through the washing of regeneration. The threshold to this life eternal is justification. A man who would enter into life must adjust himself by the rule of right. It is the rule of wrong that brings death. This justification is by faith, and this faith is impossible excepting as it has for its object a risen Lord. He was "delivered for our offences," but that is not enough. Leave Christ in his grave, and the whole scheme goes under through lack of confidence. The mighty mainspring of Christianity is faith. Let it drift from that, or let its primitive foundations of faith fall away and you have a giant enterprise generating power to run itself out of its own products, using the posts and shingles of its superstructure to get up steam for running the machinery.

It might have been true in the days of Paul, said a prominent Unitarian editor of New York, that the doctrine of Christ's resurrection was a necessary proof that Christianity was authentic, but, he continued, we no longer have to contend for this doctrine, the divinity of Christianity is proved by its power. Its mighty works through the centuries commend it. He might as well argue that a train will run as surely after the steam is cut off at the engine, provided you get the train under way before you cut off the steam. When the train comes to an up grade it will have to depend not on acquired momentum, but to fall back on the original cause, the steam in its boiler. Christianity has had more than one up grade, and there are more to follow. Christ was "raised again for our justification." We could not be justified without faith, and if Christ had remained in the tomb where they laid him there could be no genuine faith.

He lives! and thus are we able to trust in him, and thus are we inspired to worship him. We do not bow down before a dead Christ, but before one who holds the keys of hell and of death, who is alive forevermore. He lives, therefore we trust him; we trust him, therefore we live and shall live forever. The people who lived after the flood cherished the hues of the rainbow as a token that they should not be visited by another deluge. The Israelites possessed a golden pot of manna, miraculously preserved as a token that God would sustain them, that he would be with them in each crisis and in every hour of need. We who trust in God hold one historic truth as a guarantee that we shall live forever, we shall not see death; that truth is, *Jesus lives*.

KENTUCKY HOLINESS ASSOCIATION.

Dear Friends: The time draws near for the annual meeting of our Kentucky Holiness Association, which is to convene at Ashland, Ky., May 16-19. These conventions are intended to be pentecosts or feast of tabernacles and should be enjoyed by all who are within easy reach of them. We recognize the need of special times for spiritual recuperation or a place as coaling station to receive power for generating faith and zeal for the strenuous work of the camps and revivals. As the early church met together and prayed for power to preach the word with greater boldness, it is recorded that the Lord heard, the Holy Ghost came, and they went forth turning the world upside down for Jesus. Shall not we, even as they, have a common rallying place, where we may receive the better equipment by the Christian fellowship of a Holiness Convention. Again we would remind you of the plans launched at our last Convention to promote a larger work in the state. In view of the fact that not always can a suitable building be secured in which to hold our conventions, and in some places where revivals are needed and desired, a tent would be preferable for the warm season; subscriptions were taken and \$1005

given for the purchase of a tent and the necessary fixtures. A good tent with portable seats will cost approximately \$300, and we solicit your help. Will you not send us a subscription and make it possible for our plans to materialize by the time of the summer's campaign? The tent will be in charge of a committee and will be used only by men and women who are reputed safe and orthodox, and for the specific work of bringing souls into the experience of regeneration, and entire sanctification. The King's business requireth haste therefore we pray that you will act promptly. Send your subscription to Mrs. Thos. B. Talbot, 1821 W. Walnut, or to the writer, 2833 S. 5th St., Louisville, Ky. Yours in Christian love,

MRS. J. C. JOHNSON.

Rev. J. B. Kendall: "We began a meeting in the M. E. Church at Ullin, Ill., the 20th ult. The camp meeting season will soon be here and we should look upon the 1912 camps for greater victories than they have ever had. We have better teaching, better camp equipments and a splendid class of evangelists. I have about five good camps, one in Arkansas, Ohio, Kansas, and the great Waco, Texas, camp in which Rev. E. A. Ferguson will be my co-worker. The committee informs me that they are making arrangements for large crowds and are expecting one of the best meetings in the history of the camp. Let the people begin now to pray and arrange to attend a camp meeting this year."

"Thoughts For The Thoughtful," by Rev. H. C. Morrison, D.D., Louisville: The Pentecostal Publishing Co.

The above suggestive title is the name of a booklet just off the press of the Pentecostal Publishing Company, Louisville, Ky., from the pen of Rev. H. C. Morrison, editor of THE PENTECOSTAL HERALD. The booklet is a neat and attractive little volume of more than a half hundred pages and is full of suggestions. It will be read with genuine interest. There is a chapter on the blessedness and opportunity of motherhood that will be very interesting to women as it contains many thoughts on the power, the privilege and rights of women. There is a chapter with reference to the rapid growth and increasing influence of Catholicism in these United States. There is a chapter on Ecclesiasticism vs. Evangelism. There is a chapter under the suggestive head "If Jesus Should Come to Jerusalem." It has been said by those who have read the manuscript that it is the best product yet put in print by the editor of THE HERALD.—Louisville Times.

Rev. J. W. Beeson says: "The copy of Streams From Lebanon received. I find it very interesting and profitable reading. It is an excellent book filled with good things for the people. I hope it will have as large a circulation as it deserves."

Holiness Union Convention

Meets In

Columbia, S. C.

April 30 to May 5, 1912.

Special Rates Granted by Southeastern Passenger Association. Certificate Plan. Reasonable Hotel Rates.

It will be a mass meeting; all may come; unusual evangelistic sermons and services will be had; soul winning will be a supreme object; instructive papers will be read and discussed; representative leaders will be present; a multitude from many states will mingle in glad fellowship. Most all Evangelical Churches will be represented. Program may be had by sending stamp to Mrs. Bettie Whitehead, 1821 W. Walnut St., Louisville, Ky.

EVANGELISTIC.

ELIZABETHTOWN, ILLINOIS.

The Lord has given me a winter of victory—for which he receives the glory. No one but our wonder-working God could have given revivals in the churches I've helped in this winter, for they were spiritually dead.

First, I helped Rev. Roy Miller, on the Boonville, Ind., circuit, M. E. Church, and found him laboring his best for the people. Surroundings sounded forth defeat but as our God undertook, he gave three very great meetings. The third I shall never forget, for that church hadn't had a revival for seventeen years, and no conversions for ten years. We often had a. m. services that ran till 2:30 p. m. with altar full of seekers. Sabbath services held at 2:30 p. m. ran till night service, souls praying through, saints rejoicing, etc. It can be said of those churches now, they're alive.

From there I went to Princeton, Ind., where the meeting started well. I left there in a few days to fill an appointment at Cave-in-Rock, Ill. I labored here with Rev. E. E. Montgomery, their pastor. God answered the fervent, effectual prayer of the few righteous ones and forty-two were gloriously saved, merchants, doctors, and some of prominence were saved. The business men, unsolicited, closed their places of business in time for service each evening.

We commenced at Karber's Ridge, Illinois, March 16th. Let THE HERALD family pray for me.

Yours for souls,

LELA MONTGOMERY.

HARTFORD, KENTUCKY.

We have just closed a great meeting at Hartford, Ky., assisted by Rev. C. F. Wimberly, of Madisonville, Ky., and Bro. W. B. Yates, of Marion, Ky., singing evangelist. What a team they are in a meeting! They are anointed with the Holy Ghost and specially gifted in evangelistic work. Bro. Wimberly is a strong preacher and presents the gospel truth in a forcible and attractive manner.

I never had a better series of sermons preached in a meeting. He preached several times when it was evident to everybody that he was under the inspiration of the Holy Spirit in an unusual manner. Yates sang with great power. He is one of the best I have ever heard, a sweet-spirited, humble man. The Lord blessed the efforts of these consecrated men.

The meeting was held in the large courthouse here which was crowded to overflowing at times, the largest congregations ever seen in this city. There was a great uplift among Christians. Sinners came to the old-fashion mourner's bench and sought forgiveness of sins and obtained it. There were a great number of conversions, probably sixty or more. There will be a good number to unite with our church and to other churches. Eternity alone will reveal the results. Everybody feels that the meeting did great good. To our Lord be all the glory.

T. V. JOINER, P. C.

DEWITT, MICHIGAN.

The meeting at Azalia, Mich., was well attended. The snowstorms came but people were interested and would come any way. The conviction was deep, some prayed through in their homes, others at the church.

Bro. Hoffman, the pastor, is a consecrated man and worked so hard during the meeting. He has the interest and salvation of his church on his heart. The meeting is still going on at Azalia and others are finding the Lord, but we had to come on to DeWitt for our next meeting.

On our way to DeWitt we were delayed two days and two nights because of the snowdrifts. When we reached Lansing no cars were running to DeWitt, no hope of any for a day or two, so we

ran over to Owassa to visit Bro. Nease. Bro. Nease has charge of The Bible Seminary at Owassa and we were at the special all-day service. They have a large brick building for the school, and the Michigan Holiness Union camp is near by.

In the afternoon we took the first electric car for Lansing, expecting to drive out from there to DeWitt a distance of ten miles. We were due to reach Lansing in an hour and a half, but got snowbound and didn't get in till after eleven p. m. We had been waterbound and mudbound, but this was our first time to be snowbound. A crew of twenty men worked hard to remove the snow from the track, but all were much afraid to touch the third rail. It was well they were afraid for to touch the third rail and the ground at the same time means death. Such electric systems should not be allowed by a state.

Supper time came and passed and still we were hung up in the great drifts of snow; and out twenty miles from Lansing. A farmer and his good wife fixed up a nice supper at reasonable rates, and all on the car were glad to partake. A snow plow came to our rescue and then we could move out for the city, reaching the capital about midnight.

We are now at DeWitt in the meeting. Rev. Fisher is the pastor and we are expecting great victory here in the M. E. Church. Yours in perfect love,

JOHN AND GRACE ROBERTS.

CREDIT WHERE CREDIT IS DUE.

The recent meeting held at Somerset, Ky., was one of the greatest victories of my ministry. Much has been said about it and it has not been overdrawn. I appreciate the kind things said about me, but would not forget that the praise and honor belong to God. It was his battle, the victory was ours, the glory God's.

Humanly speaking, when you hear of such a great revival, in your praise of the evangelist, do not overlook the others who were so essential in the work. If you will look closely, you will find somewhere a faithful, earnest, self-sacrificing pastor, who prepared the way and in such a meeting sees the reward for his labors and an answer to his prayers.

The great meeting at Somerset was largely due to the faithful service of Rev. C. K. Dickey, the honored pastor. He is one of the best yokefellows I ever had. With the dignity of a leader, yet teachableness of a child, he stood by me in every detail of the work. He is intellectually strong, tactful, courageous and yet humble; deeply spiritual and always at his post. He is sympathetic and attentive to his helper. It seems the greatest desire of his heart is to save sinners and improve the opportunities of his ministry. The greatest thing that can be said about him are the things he does. Watch him grow. God bless him; he is a true yokefellow.

Prof. G. Clinton Dixon, of Savannah, Ga., a good singer and fine Christian gentleman, had charge of the music. He was diligent and tactful in his faithful labor. His godly life was a great inspiration to all who knew him, and he was very essential in the work.

Rev. R. T. Jordan, of Corbin, Ky., Rev. R. C. Coleman, of Somerset and Bro. Huie, the Baptist pastor, rendered valuable service in the meeting.

Of course the response of the people and loyalty of the fine Board of Stewards made possible the great revival. Let us pray God to conserve the interest of his kingdom in Somerset. The Lord is encouraging me. He is so faithful. Pray for me.

In defense of the gospel,

LUTHER B. BRIDGERS.

MT. HOLLY, OHIO.

Sunday night, March 10, we closed an excellent meeting in the M. E. Church, in Mt. Holly, O. For years it has been a perplexing problem to know what to do with this church. In former days it was in a flourishing condition, and many revivals were witnessed there, but in more recent time, people have died and moved away, and the Methodists who moved in there not having put their membership into it, and apparently indiffer-

ent to its welfare, the church was sadly declining.

Last year the pastor had a successful meeting, in which a goodly number were converted, and for a time the spiritual life of the church was in a healthy condition, and the means of grace were well sustained. But by and by a wolf got into the fold, and a spiritual lapse was suffered by some of the best people in the church. They were slow to see that they had lost ground spiritually, but by the faithful preaching of the word, they were brought to see their loss, confessed and repented of the same, and were graciously restored.

There was considerable opposition to holiness, largely because many did not have an intelligent idea of it, as is often the case, but the Spirit did his office work upon their hearts, and before the meeting closed, a goodly number of the most influential people of the church was sanctified. Others were reclaimed, and some converted, a score or more in all. The church was greatly revived, and people coming from other churches were helped and blessed. Several valuable accessions to the church were received, with more to follow, and with the plans inaugurated, every department of church work will take on new life and power, and it is hoped a better day has dawned upon it.

J. L. GLASCOCK.

MERIDIAN COLLEGE REVIVAL.

Rev. Will Huff has just closed a ten day revival at the Meridian Male College and Meridian Woman's College in their large auditorium that was a meeting of great proportions. Many great revivals have been held in these colleges in the last ten years, yet many have said this has excelled them all. It was held on lines that are safe and sound. There was no wildfire, no fanaticism, no hobby, but a mighty preaching of the word, a strong fight against sin with a great pull towards holy living.

Brother Huff did some really great preaching. Some of his sermons would be difficult to excel. From every standpoint they were great. God wonderfully honored the preaching with genuine conviction for sin. There was no cutting and slashing, but genuine gospel preaching that was honored by the Spirit. Brother Huff has grown wonderfully as a preacher in the last few years. He is now one of the best to be found in the country.

The Presidents and teachers and pastor of the two colleges, as well as the Christian students had been praying for weeks for the revival, and it was already present when the preacher came. Several had been saved during the days preceding the opening service, in prayer meetings and circles. The revival was already on.

No definite count was kept, but there were perhaps between two and three hundred that were converted, reclaimed or sanctified during the ten days services. Quite a number of young men were called to preach and many young men and women called to the mission field. Eight of the Senior class of the Woman's College have been called to be missionaries and are making their preparations to carry the gospel to a heathen world. Eight out of about a dozen is a fine percentage for the mission field. Among these is the daughter of the College pastor, Rev. Jos. H. Smith. Quite a number of people from the community about the colleges were saved in this meeting.

God has wonderfully answered prayer in this revival. The old-time power of the gospel to save from all sin was manifested in many quarters. God is still able to save as of old. Pray for these young converts that they may hold out faithful and be used in spreading a full gospel over the world.

The colleges are having a blessed year. They have the finest student body they have ever had and God is wonderfully blessing its efforts to send out noble, devout Christian men and women to bless the world in all walks of life, and to help their pastors in their respective churches to bring new life into the church and to cling to the old Book and all of its teachings.

J. W. BEESON, President,
Woman's College, Meridian, Miss.

NOTES FROM TEXAS.

Greenville camp will be held this year, August 8-18. Revs. R. T. Williams, of Peniel, and Fred St. Clair, of California, are the engaged preachers, and Brother A. S. London, of Vilonia, Ark., will have the singing in charge. This is one of the old, reliable camps of Texas, situated near the Texas Holiness University. There is always a fine band of earnest workers at this camp. Write Rev. E. C. DeJernett, Peniel, Texas, and he will give you any information you desire about the meeting.

Bro. W. B. Yates, of Marion, Ky., will have charge of the singing at the ninth anniversary of Berachah Home, Arlington, Texas, May 9-12. Brother Yates is one of the very best song leaders in the South or Southwest. Rev. E. A. Ferguson, Rev. Bud Robinson, Rev. J. H. Flower, Rev. J. S. Sanders, Rev. J. B. McBride, Rev. Roy Williams, Rev. B. Freeland and many other well-known evangelists will be here at that time. You are invited. Free entertainment will be provided for all. Drop us a card saying you will be here, and a home will be provided. Remember the date, May 9-12. The Texas Holiness Union will be in session during the anniversary. Rev. E. C. DeJernett is the president.

Rev. B. Freeland, pastor of the Nazarene Church at Oak Cliff, has some time he could give to evangelistic meetings this spring and summer. Brother Freeland is a splendid preacher, and has had many years of experience in camp meeting work. You will make no mistake by calling him. His address is Dallas, Texas, Station A.

Some one in Texas asked the prayers of THE HERALD family for the overthrow of the saloon element in Concho County in the local option contest. That prayer has been answered. Concho County voted dry by a safe majority. The saloon had been entrenched in this county almost since it was first organized, and this is a new county added to the dry column. Montague county also recently voted dry by about nine hundred majority. Texas will be a prohibition state within a few years.

Rev. W. J. Morphis, a member of the Kentucky Conference, M. E. Church, South, for several years, is stationed at Mt. Calm, Texas, and I understand is doing well. Brother Morphis served the churches at Walton, Lexington, and Millersburg, Kentucky, and came to Texas about five years ago.

Rev. John M. Moore, D. D., Home Mission Secretary, M. E. Church, South, is spending a good deal of his time in Texas looking after the interest of the church. Dr. Moore is another Kentuckian, who has made good in every charge he has filled. He is a native of Morgantown, Ky., and I think he and Rev. S. J. Thompson, presiding elder of the Owensboro District, Louisville Conference, were school boys together.

All of the pastors of the Dallas Churches followed up the Gipsy Smith meetings with revivals in their own churches, doing the preaching themselves. The attendance upon the services has been large, and many have been added to the churches, and hundreds of Christians have dedicated themselves anew to God. The Gipsy Smith meeting has been a spiritual uplift to the Christians all over this great state.

Efforts are being made by the Fort Worth pastors to secure the services of Rev. "Billy" Sunday for a revival in that city. It is to be hoped that the pastors will be successful. The administration of Fort Worth is in the hands of men who believe in a "liberal interpretation" of the laws, and they have permitted a lax condition of things touching all moral questions. Recently the First Baptist Church, of that city, was burned to the ground, and the disaster was attributed to incendiary origin. The pastor, Dr. Norris, has been bold in declaring for the right, and has incurred the displeasure of the city administration. Dr. Norris' home has also been destroyed by fire, and his life has been endangered. Several times he has been shot at. The situation seems to be this: The administration and the whiskey element on one side, and the preachers with their followers on the other.

Anyhow, conditions are very serious in Fort Worth, and "Billy" Sunday's coming cannot be too soon.

Rev. J. T. Upchurch and wife, with a band of workers, have recently held several successful rallies in Arkansas and East Texas. They were at Vilonia, Cabot, Little Rock and Texarkana, Arkansas, and at Marshall, Texas. Brother Upchurch keeps constantly on the go, holding rallies, making addresses on rescue work, and holding up the white banner of purity to man and woman alike, and God is blessing his efforts. There are now in the Home at Arlington, about thirty-one women, and twenty children, most of them infants under one year of age. Let the readers of THE HERALD pray for this work.

The North Texas Methodist Conference has planned a general evangelistic campaign to reach every individual church of that body during the spring and summer of this year. This is a most excellent plan, and doubtless will result in a great awakening of Christian life. Each pastor is expected to hold his own meeting.

Arlington, Tex. THOS. B. TALBOT.

EVANGELIZING IN THE OLD WORLD.

PART I.

HELENSBURGH.

We closed at Perth with victory. It was a hard pull because of "divisions among the brethren," but we had victory. The last night ten souls prayed through and there was a shout in the camp. A letter from there later says they are standing, and this is the best news human ears can hear.

We left Perth on Saturday morning, for Glasgow, stopping over in the historic little city of Stirling. The ancient old castle where Queen Mary lived and dwelt while in Scotland, was exceedingly interesting. It was a royal residence for many years; the scenery from the top was the most beautiful our eyes ever beheld. It was a cold, clear day, no fog nor mist as is so usual in Scotland during the winter months, so we could see many lakes and rivers, mountains and plains, and the beautiful Forth River winding in and around Stirling. We saw the famous Stirling bridge, which was a central point in time of war.

The historic Parish Church stands only a short distance from the castle. In this church many interesting things transpired hundreds of years ago. John Knox having also preached here. The cemetery which lies in the rear of the church yard, contains the bodies of many of the brave martyrs such as Ebenezer Erskine, Renwick and Guthrie, all having monuments to their memory. In appearance, this church looked to be the oldest church we have seen yet, and it seems marvelous how these ceilings and walls are preserved all these years. It is in constant use today. The main tower is square, and we could see holes about the size of croquet balls, that the enemy had riddled in time of war, this tower never having to be repaired.

Just in front of the castle, stands a very beautiful statue of Robert the Bruce. It is facing a monument, clear over on the other side of the city, of Sir William Wallace, Scotland's noblest and bravest man. Wallace's monument is very high and stands on a high hill, overlooking the entire city, and all the bloody battlefields of this great general. We liked to feel that we were treading on the same ground that these brave men fought and died for. There is somehow, a great attraction toward one who is brave, no matter for what cause it may be. It is said that Wallace was very tall and handsome and one of the strongest and bravest men that ever lived. He had a very fine countenance, and a quantity of fair hair. He was a thorough Scotchman. His bravery was detected in him, when only a small boy. Three English soldiers met Wallace one day while fishing, and demanded his fish. Wallace was willing to divide but not to let them all go. Words came to blows, and he finally took the end of his fishing-rod and killed one man on the spot. Then taking the dead man's sword, put the other two to flight. His home at one time, was near Paisley, where our next meeting is to be held.

During the war the English brutally killed Wallace's wife and servants, for which he ever held a grudge toward them. This made him fight with a greater revenge for the deliverance of his country. He led a wearisome life, hiding from the English in caves and woods of the forest, and at one time fled to Ireland. Finally the King of England sent out a big reward for any one who would bring him to England, dead or alive. At length he was taken prisoner by a Scotchman named Monteith who captured him near Glasgow. To this day, the name of Monteith is loaded with disgrace throughout Scotland. Wallace was accused of being a traitor, when brought before the King, to the English crown, to which he answered, "I could not be a traitor to Edward, for I was never his subject." He was crowned in mockery at Westminster Abbey. He was dragged upon a sledge to the place of execution where his head was struck off, and his body was divided into four quarters, and exposed upon spikes of iron on London bridge, and termed the limbs of a traitor.

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EDITORIAL

Rev. H. C. Morrison.

THE RETURN OF ISRAEL TO PALESTINE. (Continued from page 1.)

this true of Oriental countries where the same habits are taught and action has reigned in absolute fixedness without the shadow of change for centuries. If God wants to begin anew, develop a great man, and lay down the foundation for a new race of people and make of Abram a fountain-head of faith and truth and righteousness, he must "call him out" from his people and from his country.

There are no pages of history so fraught with interest and so burdened with the things that tend to the fixing of human destiny as those pages of inspired human history that give us an account of the beginning, and progress, and development of the great Hebrew people, a people chosen of God, through whom he would reveal himself to all mankind. The beginnings are small, the tests are severe, the progress is slow, but he succeeded in building a human structure which all the powers of earth and hell have not been able to destroy.

On the broad plains, and in the deep solitude Abraham founded and built up a family unlike any other people. Through four hundred years in Egyptian bondage, in the furnace of sorrow and suffering, this people was melted and welded together with such closeness and union of heart and purpose, into such absolute strength and toughness of cohesion, that all the centuries of war, and bloodshed, and sorrow have not been able to rend them asunder. And though scattered far in all nations of the world, the Hebrews are as essentially one people as when they sat in peace under their own vine and fig-tree on the hills of Palestine, three thousand years ago.

(CONTINUED.)

GREETINGS FROM INDIA.

BISHOP FRANK W. WARNE, D.D.

Dear Dr. Morrison: I am soon to start for America and wish to send you greetings. The spiritual life and belief in holiness that you found in Indian Methodism still abides and grows continuously. We have just closed the most spiritual series of conferences I ever attended. At our Central Conference, held once in four years, a delegated body (Our General Conference) we gave

IT CAN BE DONE.

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass.

The readers of THE HERALD will remember that some weeks ago I made an appeal to the holiness people for contributions and subscriptions for Asbury College. I asked for fifty thousand (\$50,000) dollars to remove the indebtedness, to enlarge and improve our plant for the accommodation of a larger body of students.

Since this appeal was made our Board of Trustees have met together and we have thoroughly canvassed the situation. We are all in hearty sympathy with the plan to make a strenuous effort to raise the above sum. This would place our school in excellent condition, and upon a self-sustaining basis with some income for repairs and improvements.

We have divided the fifty thousand up into the following figures, and shall undertake to find

5 persons who will give	\$1000 each, making	\$5,000.00
10 persons who will give	500 each, making	5,000.00
20 persons who will give	250 each, making	5,000.00
40 persons who will give	125 each, making	5,000.00
100 persons who will give	100 each, making	10,000.00
200 persons who will give	50 each, making	10,000.00
200 persons who will give	25 each, making	5,000.00
300 persons who will give	10 each, making	3,000.00
200 persons who will give	5 each, making	1,000.00
1000 persons who will give	1 each, making	1,000.00

Total \$50,000.00

In order to make these contributions easy, our plan is that these subscriptions shall be divided into five equal yearly payments. A person subscribing one thousand dollars, if convenient to himself, can pay the entire sum at once, otherwise he can pay two hundred dollars per year for five years, the same plan to hold good clear through the series. A person subscribing one hundred and twenty-five dollars can pay the entire sum at once, or twenty-five dollars a year for five years. We believe that this plan can be made to succeed, and will be very thankful to receive subscriptions from now on until the whole amount has been taken.

It is not worth while for the holiness people to expect men like Mr. Rockefeller and Carnegie and others of that class, to come to our assistance in carrying forward our great work of preparing young people to assist in the evangelization of the world with the gospel of full salvation. They do not understand us, and are not at all in sympathy with us. It is not at all impossible that God should raise up a friend of large means at some time to help us, for which we would feel truly grateful, but the holiness people are easily able to raise the sum of money above specified. We do not have to buy tobacco, feathers, jewelry, and many other things that levy a heavy tax upon the worldly-minded, and we can easily meet these responsibilities and establish a great educational institution for the promulgation of a full gospel.

We are glad to report the following subscriptions to the above appeal:

Previously reported in our thankoffering subscription to be paid in five, equal yearly payments —\$300.00.

Mr. A. McConnell \$1,000.00

Buckner Bryant 500.00

Total \$1,800.00

We are profoundly grateful to God and the brethren for this good beginning and ask the people to join us in prayer, and that every one who can do so, will send in their subscription at once.

up all day Sunday, not to preaching but to prayer, and consecration—many fasted—and a prayer meeting which began at 8 a. m. and continued without interruption until 7 p. m., or eleven hours. Nothing short of glorious will describe it. It marked the highest spiritual life of any meeting I ever attended. Hallelujah!

But to give you a more general and chatty letter, it so happens that the house in which I live and in which I am writing, is situated only a few yards from the famous "Lucknow Residency," in which a little company of British soldiers and civilians, with their wives and little ones, held through one of the most terrible sieges of history, against well-nigh one hundred thousand infuriated enemies, when often at the time of battle in the open it was 140 degrees in the sun. Truly, a Non-Christian nation learned how Christian soldiers could fight and die when defending the honor and lives of Christian women. To understand what the honor and lives of their women meant to them, one has but to remember that in other parts of India, during the mutiny, Christian wives would make their husbands give a pledge to them that if death became inevitable they would not allow them to fall alive into the hands of the sepoys, but would take their lives with a pistol ball from their own hands. It is said of one that when the hour came that the enemy broke in upon them, the wife sprang to her husband's side, and with a last loving caress exclaimed, "Now Charlie, your promise." He lovingly kissed her a fond farewell, and then put the pistol to her head, and turned and sold his life as dearly as possible.

Imagine the joy of those Residency sufferers, when on the evening of September 25th, 1858, a company of soldiers emerged out of the smoke and noise of the terrible battle, led by the saintly Major General Havelock, who, even on the march to Lucknow "invariably secured two hours in the morning for reading the Scriptures and private

prayer. If the march began at six he rose at four, and if four, he rose at two." The enthusiasm with which this saintly general, and his soldiers, nicknamed "Havelock's saints," were received by the sufferers in that Residency, baffles all description. Tears, hurrahs from every pit, fence and battery from behind the sand-bags piled on shattered houses, from every post that held a valiant spirit, cheer on cheer rose from the sick in the hospital; the wounded crawled forth to join in the glad shout of welcome to those who had so bravely come to their assistance. It was a moment never to be forgotten. It was the close of the mutiny, and gave to the British opportunities and responsibilities connected with being rulers of about one-fifth of the human race.

BRITISH SOVEREIGNTY.

History records that when the proclamation for the British rule in India was prepared by the Secretary of State for India, and presented to her Majesty, Queen Victoria, that she returned it, desiring that it should be re-written; "bearing in mind that such a document should breathe feelings of generosity, benevolence, and religious toleration." It was re-written with this in mind and returned to her Majesty; then the Queen added with her own hand what has been called the "Religious Toleration" clause. No constitution in the history of the world, not even that of the United States, until its thirteenth amendment, 1865, seven years later, had so completely recognized the principles of religious toleration. Her Majesty declared unequivocally, that the Christian

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religion was the religion of the British Government: but gave religious toleration to all the varied religions of India. Here is the immortal clause written by Queen Victoria the Good, at that supreme hour in the history of nations:

"Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion; we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted by reason of their religious faiths or observances, but that all shall alike enjoy the equal impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious beliefs or worship of any of our subjects on pain of our highest displeasure."

This proclamation was read on the first day of November, 1858, from the steps of the Government House, Calcutta, as a tropical sun neared its setting. And well-nigh one-fifth of the human race became the direct subjects of "Victoria by the Grace of God." And then began one of the greatest governmental problems of history. It has been truly enough said, "The British rulers of India are like men bound to make their watches keep time in two longitudes at once," that is Indian and British sentiment. Among the first acts to put into effect the "Religious Toleration Clause" was to restore the Mohammedans all their mosques and to the Hindus all their temples. In this unprecedented religious toleration which continues up to the present, is found the secret of the fact that a small contingent of Britishers rule over in peace and keep in peace among themselves the more than three hundred millions of the Indian Empire.

THE MISSIONARY PROBLEM.

Then began in earnest the solving of the great problem—the evangelization of India. Attempts at the conversion of India had previously been made by the Greek Nestorians and the Roman Jesuits, the Dutch and the British East India Company; but soon after this proclamation Great Britain's attempt at India's conversion through her evangelical churches began in earnest. They were soon joined by similar forces from the United States and other Christian countries.

This was eminently proper for India had a very special missionary claim upon all Christian nations with Aryan blood in their veins. Unnumbered millions in India have our features, and are the Eastern branch of the great Aryan family. "Our fathers, theirs and ours, dwelt together four thousand years ago on the great plateau of Iran between the Persian Gulf and the Caspian Sea." From there the Indo-European race, who called themselves Aryan, or noble, scattered southeast to the Indus and northwest to Europe and ultimately to America. They have the same claims on all of the Christian Aryan race as the Jews had upon Paul's great heart when he wrote tenderly of the Jews as "My kinsmen according to the flesh." Further, it should never be forgotten by Methodists on the American continent that the great Christian missionary admiral, Christopher Columbus, found America when he was looking for India, and he persisted in the conviction that it was India he had found. And may it come to pass that his instinct was true and that American Methodism will have a very great part in perfecting his purpose—the evangelization of India.

The success already attained in this great undertaking is exceedingly encouraging. It is true the multitudinous millions of India are not yet evangelized, nevertheless great advances have been made. Take for instance, this comparison: the Christian Church rightly rejoices over the great success of the missions in the Fiji Islands where "when missions began there was not a Christian and now, there is not a heathen." In India there are even now over forty times as many Christians as the entire population of the Fiji Islands. But the problem is so great that that only means one Christian to every one hundred thousand.

The movement towards co-operation, fraternity and unity among the various missions is exceedingly encouraging and Methodism should rejoice

over movements going on in India looking towards Federation of British, American and Australian missions in India. After these general statements may I tell you something of the work of

OUR OWN SOUTHERN ASIA MISSION.

The new census gives India a population of three hundred and fifteen million, and adding the islands of the Malay Archipelago, over four hundred million, and all these are included in our Southern Asia mission field. The success of our mission in the Philippine Islands has been one of the greatest marvels of modern missions. In Java our newly founded mission has been greatly prospered, and is indeed a great field, and in a very peculiar sense ripe unto the harvest.

Our mission work on the Malaysia peninsula contributes proportionately, vastly more towards self-support than any other of our missions in this eastern world. Students from many parts of the East flock in large numbers to its great schools, and they become to missions what business men would call, both a producing and a distributing centre. Our new successful mission to the "Wild Man of Borneo" and to the Chinese in the great island of Borneo is included in our Southern Asia mission field.

Burma, because of its size and geographical position has a large place in the chain of our Asiatic missions. It borders on India, China, Siam and the Malay Straits. Many thousands of the emigrating population from India and China pour into Burma and are there commingling in labor, social customs and religion which brings the missionaries face to face with one of the most intensely interesting problems of the missionary world. Our mission has outlined an extensive plan for evangelistic work. I greatly wish that Burma could have a larger place in the missionary programme of Methodism.

(CONTINUED.)

CHINKS IN A MISSIONARY'S FENCE.

E. STANLEY JONES.

We sat in a village surrounded by a little group of people whom we had just baptized. The Spirit of God had melted the missionary's heart as he prayed for these who were just turning their faces toward the light. He saw in a panorama the struggles, the temptations, the persecutions awaiting them. But over against the persecutions and temptations and struggles he saw a new power that would be theirs. God would abide when the missionary had left them. We were all very happy. One man particularly had a glowing face. Suddenly he sprang up and said, "Sahib, Sahib, you must come into my house now. I know as soon as you walk through it all sin will be cleansed away, and my house will be holy and pure."

Dear simple-hearted man. He set me to thinking. Yes, I did know of those who entering a house left it pure and clean behind them. Then a prayer went up: "Lord, give me thy spirit in such a measure that I may cleanse the places I pass through in life, for Jesus' sake. Amen."

* * * * *

There was a stir in the bazaar. "The Christians are preaching," the crowd whispered. The word was having effect. Minds were perplexed, some hearts were trembling, a light was in some eyes as they opened their hearts to this strange, warm message; others were angry. A Mohammedan in his long, flowing, impressive garments with the Koran under his arm, stood with stolid face listening. A Brahman "pundit" with face streaked with caste marks and head high in the air with a look of contempt for lesser mortals, also listened. Clouds of anger and dismay came over the faces of these two men. They represented the two religions that this strange new one was attacking. These men turned on their heels and walked away together! They were almost arm in arm as they walked away arguing violently against this new teaching. How friendly they seemed to each other now.

Then the missionary as he looked after them called to mind the mortal enmity and jealousy that had existed for centuries between these two religions. Now they were together. Why? "And the same day Pilate and Herod were made friends

together for before they were at enmity between themselves."

* * * *

Conversions are as diverse as the natures in which they take place. This one is a strange but nevertheless real conversion. The man was as hot-tempered and cross-grained as a man as I had ever seen. He was brilliant but his words were usually as blighting as a winter's blast. He was out of joint with everything: God, the world and himself. He had read very widely going through nearly all religions making a careful study of them. He ended up a Theosophist. When I first saw him he was a lecturer on Theosophy. The teachings of Theosophy had helped him to conquer a few sins but one held tenaciously on. Try as he might he was no match for this particular sin.

He attended our meetings. The Spirit was working mightily. He went home one night from the meetings, sat in his arm chair thinking. About two o'clock in the morning he was still sitting in a half doze when to his surprise he thought he saw me enter the room. My face was pale, he said, with a look of agony upon it. I walked over to him and stood over him and raising my hand toward heaven said, "Oh, Spirit of the living God, burn sin out of his heart." Then the Spirit seemed to come to him and say, "Will you let me burn the sin?" He answered, "Yes," and then fell into a profound sleep.

When he awoke in the morning he felt queer. There was a strange burning at his heart and a kind of peace pervaded his inner being. "What does this mean?" he said. "Can it be that this strange feeling that has come over me is what they are calling conversion at the meetings? I will test it to see if it is." He went straight to a certain place and put himself under the influence of the sin that had meant everything to him. Then for the first time in his life, a feeling of loathing toward this sin came over him. He was disgusted in its presence. He walked out of that place with a walk of triumph and said to himself, "Truly this strange change that has come over me is conversion." And it was! He is simply afire. An old Christian said that he is putting them all to shame by his zeal. "There are diversities of operations but the same Spirit."

Sitapur, India.

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Letters From The People.

Palmer, Kansas.

I have enjoyed reading the good things that come to me through *The Herald*. I enjoy the paper because it advocates holiness. This is what we must preach, talk and sing for without it no man shall see the Lord. I thank the Lord for his Spirit that is with me each day and for his healing power. There are so many professors of today that know nothing about getting in earnest in prayer to God and we will never receive anything of him only through prayer. Prayer is the key and faith helps us to enter. I feel that if we do not stand up for this truth God will hold us responsible. Your sister in Christ,

Mrs. Della Haworth.

Wingo, Kentucky.

I was glad to see a sketch from Bro. J. J. Smith in the last number of *The Herald*, for I am very grateful to him for his instruction. It was through his faithfulness and preaching that I saw the need of sanctification. Eighteen years ago last July, I got the blessing, but have not been sanctified all the time since, but praise the Lord I am sanctified now.

I am a member of the Methodist Church on the Sedalia Circuit. Bro. J. R. Womble, P. C., is a good preacher. I have a class of small boys and girls in Sunday school and I am trying and praying that I may in some way lead them in the right way. Brother J. E. Wiggins, an old confederate soldier and a soldier in the army of the Lord, has been holding us some old-time class meetings. The Lord was with us in power.

H. A. Walston.

Kiowa, Oklahoma.

As I have never seen any testimonies from this place I will write a short letter. Well, I want to say I welcome *The Herald* as it is the only Methodist paper that writes the old Methodist doctrine. Our South Methodist District in Kiowa, Okla., doesn't even believe in holiness, let alone preach it. How I wish some one of our Southern Methodist preachers like Bro. H. C. Morrison, would come to this place and show our people what Methodism is. This is a town of about 1200 people and only few believe in holiness. I praise the Lord this evening for victory in my soul. May the Lord bless the dear old *Herald*. Please remember me at the throne of grace. I am ever ready to take the subscriptions for *The Herald*. Yours in Jesus' name,

R. A. Thompson.

Tribune, Kentucky.

I am a full-fledged, old-fashioned Wesleyan Methodist, sixty-two years old, and don't belong to any order except the Southern Methodist Church. I have, by the help of God, filled all the offices from janitor to exhorter. I have seen thousands of people converted and sanctified, for which I give God all the glory.

I commenced taking the "Way of Life" when it was published in Atlanta, Ga., and haven't missed any time

up to 1912; would rather cut out one meal a day from now to the end of life than to do without it. This winter I published a little booklet, "Truth in a Nut-shell," and I have sold a number in my county. I will send you one and if you think it is all right as Methodist doctrine you can tell the people through your paper where to get it. 10c a copy, or one dozen for \$1.00. Yours in the work,

W. J. Hill.

Carthage, Mississippi.

I see so many good testimonies in *The Herald*, I will give you a few words of my testimony. I have been taking *The Herald* nearly five years and it has been a blessing to me. I don't see how I could do without it. I read it and then give it to my neighbors to read. I want to do all that I can to spread holiness. I have sent *The Herald* to several that were not able to pay for it. I love holiness because it saves us from all sin and prepares us for heaven; and then God says, "Be ye holy, for I am holy." I was converted eleven years ago in the woods by myself and I lived up to all the light that I had, but still I felt like there was something else for me, and four years later we had Bro. J. M. Weems to hold a meeting at Carthage camp ground and on Monday night at the east end of the altar I was gloriously sanctified and "I never will forget how the fire fell, when the Lord sanctified me." I am glad to say this morning with a pure heart, spotless from all sin, it has been the happiest seven years of my life. I am not tired of the way; I have started with Jesus and I am going through.

A. H. Dickens.

New Castle, Kentucky.

I would like to make a request of the leaders in revival meetings, and will just tell of a case that came under my own observation.

I, in company with three young girls, attended a camp meeting last summer and I asked one of the leaders to speak to the girls, who were all church members but none of them converted; and he did and got them to come to the altar, after a hard pull, there were a few prayers offered and that man persuaded those girls to get up and promise him they would trust Jesus for salvation.

The girls were not even convicted for sin, so they said. That afternoon he stood on the platform and announced to the congregation that those girls were converted that morning and that was all that had been converted up to that time. I could but blush for sorrow. Oh, brethren, my request of you is that you will not over-persuade people to claim what they themselves know they have not.

When God accepts and saves a soul, no man has to pull them from the altar; they are only too glad to tell it or show it in some way. I was so ashamed of the remarks of the brother I could hardly look at the girls. I urged the girls to continue seeking until they got an answer from heaven.

Bro. Morrison, I don't write this to condemn, as much as to try to help, and I do hope some one will be benefited by it and not be so over-anxious for souls to count.

Mrs. Joella Mitchell.

Dawson, Texas.

As I have taken this good paper and am sending my renewal thought I would write a few lines and send with it. I do enjoy reading the good letters and the accounts of such good meetings and of so many precious souls being saved. I have been in this blessed experience about fifteen years and have never gotten tired of the way.

I have six boys, some of them converted, all up in the years of accountability and one out in the world somewhere, I know not where, and I want you dear Christian brothers and sisters to pray earnestly that God will save every one of them and watch over my dear wandering boy and bring him safely back home. Pray for me that I may be faithful and trust my dear Savior for everything. Your sister in the bond of Christian love,

Priscilla Allen.

Canadian, Texas.

As I never see anything written from this part of the world to *The Herald*, I will try to write a few lines. There is only a few people here that believe in holiness, but thank God they are true to the cause and are doing their very best for salvation of sinners and to plant true holiness among the believers. Although the opposition is strong, they are true to conviction and are doing all they can for their brothers and sisters that are in darkness. May the Lord bless Canadian and send us a man some day that will preach Christ and him crucified. Praise his holy name. I want to ask *The Herald* people to pray for our little band of holiness people at Canadian, that we may grow stronger in grace and numbers, and that we may be able to build us a mission and get a good man filled with the Spirit of God to lead us on for our Lord and Master and plant holiness so strong in our town that sinners will be converted and believers sanctified.

W. C. Ratliff.

Olathe, Kansas.

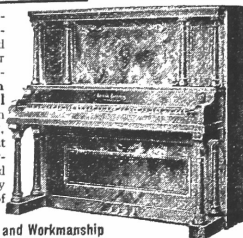
I don't see how any Christian can get along without *The Herald*, there are so many good things in it. I love to read the testimonies of God's people, some in one state and some in another and some across the sea, but they are all for Jesus. All give him the glory for what he has done to give us the peace, joy and comfort. We have so much to praise him for.

This is one of the hardest winters we have had for years, and when it turned cold our mission doors were thrown open night and day, at St. Louis, Mo., and Kansas City, Mo., and in other cities the hungry were fed and warmed. We thank God we have a place to take them in and where hundreds found their blessed Savior, for which we thank God. When we look out over the great fields and see them all ready for harvest we feel like the famous swimmer, Edward Spencer, who gave his life in great Michigan but saved seventeen souls from a watery grave and then asked his brother if he thought he had done his very best. His brother

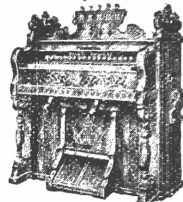
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er-looked down into his face with wistful eyes and said, "Ed, you have saved seventeen." "But, oh, if I could have only saved one more."

Brothers and sisters, this ought to be the testimony of you and me; if we could only be the means of saving one more soul. May God help us do more in 1912 than we have done for our blessed Jesus, who has done so much for us. Then after the battle is over and the victory won there will be a crown awaiting all those that love him. **Rev. N. A. Huey.**

Webbs, Kentucky.

The dear Lord having laid it on my heart I want to ask a little space in your paper. Having had **The Herald** in our home for fourteen or fifteen years, we have learned to love it very much. Ten years ago the 26th of January last, the dear Lord for Christ's sake, wonderfully sanctified my soul. Since that time I have tried my best to live for him and do his bidding. We have had a camp meeting every year for seven years and a goodly number have been saved or sanctified in these meetings every year and some have been called into the ministry, for which we praise God. While we are in the country, eight miles from the railroad and county seat, we have two evergreen Sunday schools and two prayer meetings, one at our church (M. E. S.) and one at our schoolhouse and quite a number have been blessed in these meetings (saved or sanctified).

We have our camp meeting incorporated, known as The Green County Holiness Association. We have many in different states who read **The Herald** and the holiness people everywhere who will join us in this great battle. We have been fasting some and praying for two months that God will give us a great revival over this country. God has powerfully laid the burden of the lost souls on my heart and I want to make a call through **The Herald** to every one that really has the burden for lost souls to join with us in one day of fasting and prayer to God for an old-time, Holy Ghost revival through this country and not only here, but glory be to God to the uttermost parts of the earth.

I know God has laid this on my heart and I have prayed earnestly about it before writing. Now every one that can and will conscientiously join us in this great battle against sin, write me a card at Webbs, Ky. The dear Lord is blessing my soul while I wrote these few lines and I praise him for a place in his vineyard to labor. God bless **The Herald** staff and all of its readers. Yours for lost souls, **W. W. Williams.**

The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR APRIL 7, 1912.
The Appearances of The Risen Lord.

1 Cor. 15:1-11.
(Easter Lesson.)
Golden Text.—"This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32.

The Statement.

Jesus appeared after his resurrection eleven times, as follows:

To Mary Magdalene and the other Mary, the mother of James. Matt. 28:9.

To Cleopas and another disciple in Emmaus. Luke 24:15-31.

To the eleven and others in a room in Jerusalem. Luke 24:33-36.

Again, a week later, to all the apostles. John 20:26.

At some time during those days, to Cephas. 1 Cor. 15:5.

Also to James. 1 Cor. 15:7.

In the meantime there was an appointed meeting with the apostles in Galilee. Matt. 28:16, 17.

He was seen, probably in Galilee, by above five hundred of his disciples. 1 Cor. 15:6.

He was seen by seven disciples on the Sea of Galilee. Jno. 21:4, etc.

He was seen by his apostles and probably a number of other disciples on the Mount of Olives. Acts 1: down to verse 12.

He was seen of Paul. 1 Cor. 15:8.

All these are not referred to by Paul in the lesson before us, though no doubt he knew of them. It was not his purpose to make a tabulated list, but to indicate in passing to his main theme that we had convincing proof of the resurrection of Christ, and that argument upon that point would be a waste of time. The value of the resurrection as a buttress for faith and the glorious consolations implied in it were the themes which he felt to be in need of emphasis.

Jesus Christ Described The Church.

It was held by some in the church at Corinth (verse 12) that while Christ did arise there would be no general resurrection; but in answer to this the apostle proceeds to show that the way of Christ, from first to last, was the way of a man, illustrating the changes through which we should pass as well as indicating the life which we should live. Nor did he only illustrate; he prepared the way. There is no longer the same bitterness in death or the same terror in the tomb since he drank the cup of death and visited the grave. That he conquered the grave, no Christian denies; and the apostle would have us understand that he conquered it for us.

The Resurrection Of The Wicked.

We are told in the prophecy of Daniel that some shall arise to shame and everlasting contempt. That leaves our statement no less true that Christ has conquered the grave, though some refuse to accept the benefits he provides. Just as some may go down into the grave, having victory over it, others will come up out of the grave without having victory over it.

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Why Jesus Died.

The direct answer to the question, why did Christ die, is found in this lesson. He died for our sins, according to the Scriptures; that is, according to the Old Testament, which teaches that atonement is necessary for the sins of man. It was to taste of death, not of hell; to taste the bitterness of separation from God, not ultimate damnation, which was necessary when Christ would make atonement for the lost. Hell is not a direct result of sin; it is the alternative for all who are separated from God unless they are brought back. Separation from God in spiritual death is a direct consequence of sin. Solve that situation, and the perdition problem solves itself; and this problem of how we shall be delivered from sin is the one that Jesus died to solve. His resurrection serves to quicken in us a faith in his saving power—and thus it is that he arose for our justification.

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POST-GRADUATES.

W. W. McCord.

On meeting a certain man at a great camp meeting, and noticing that some called him Doctor, the write asked, "Where did you graduate, Dr.?" Being little curious to know since I had been given the same degree, that of B. D. S. His reply was, "I have never attended college, merely took a post-graduate course." He was not familiar with such terms, but had heard some one make use of the expression. He was a conscientious Christian, and had lately come into the experience of sanctification and did not intend to misstate facts. I spoke up and said, "A man can not take a post-graduate course until he has graduated." The brother looked blank, spoke a few words and walked away, but in a little while came back to explain that he did not intend to mislead me, but was ignorant of the meaning of the term he had employed. We have since worked together in several meetings, and often met, he laughing occasionally how he got caught.

Now in the degrees of salvation, there are many who would like to take the post-graduate course the first thing, but it is the observation of the writer that there are far more people who need kindergarten, primary, intermediate, academic and collegiate work, than they do post-graduate work. In our common schools it is of vital importance that the foundations are properly laid in the beginning of the training of the child, and if said child be able in after life to take post-graduate work, depends upon this first training.

So also with the Christian experience; if people who receive the principles of the doctrine of Christ, repentance, baptism, etc., have a thorough knowledge of their significance, they will see the necessity of going on to perfection, as pertains to heart purity, which perfection is wrought by the Holy Ghost, they will then be ready for the post-graduate work of going on to perfection as pertains to sainthood.

We must not be afraid to preach the first principles, giving water baptism its proper place, showing how it symbolizes the baptism of the Holy Ghost, which purifies the heart and puts us in the road to sainthood. We also need not be too "tenderfooted" about showing that there is a resemblance in the mode of baptism on which the Bible seems very clear, at least to several millions of Christians. Too many revivals wind up in a pool-pond, never being taught the importance of the "One baptism" and making no place for same, therefore having no need for a post-graduate course.

Stoneham, Colo.

It has been sometime since we gave a report. Just closed two meetings with the M. E. Church of Nebraska, the first held at Marion, Nebraska. The church was not in the best of spirit but our God gives us victory and his marvelous grace was

manifest among the people. His power is just the same to save poor lost souls and sanctify believers. God has some precious, untiring saints at Marion.

From here we went to Campbell, Nebraska, and of all the meetings we have ever attended, this one heads the list, for it was almost as lifeless as death and as cold as an iceberg. Some of the church cursed a little, drank a little, played cards a little, talked about one another a little, was mad at one another a little, all sinned just a little. We preached, or tried to, for almost three weeks and three of four honest souls seemed to get through to victory. They surely need your prayers. These folks didn't drink in the word nor flock their way to the altar and perhaps it was the preacher's fault, but there is a wide welcome to any of our holiness brethren to visit Campbell.

The pastor, Rev. J. G. Hurlbut, is a blessed man of God; has been there only a short time. He will see that you have a place to stay and you can try your hand. We came away with precious, sweet victory and are still pressing our way to the higher hill country. We are more in love with holiness and the way of holiness than ever before. Pray for us.

Yours for the lost,

J. E. Jackson.

Wilmore, Ky.

Now just a few words to The Herald family. I will ask all The Herald family to pray for the meeting at High Bridge, that God will send the old time Holy Ghost conviction on the people and give us a great revival. "Some tell me that it is impossible to have a revival at High Bridge, but I tell them that it may be impossible with man, but there is nothing impossible with God. Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." St. John 15:7. So it is not what we can do, but what God can do with us, if we are true and abide in him and his words abide in us. I am glad to be an abider.

I want to thank God for The Pentecostal Publishing Company. The Herald is a great blessing to my home; it is food to my soul, as well as a great blessing to my aged mother, who is seventy-four years of age and is confined to her room all the time. The Herald keeps her company and keeps her soul filled with the love of God, and while she is growing weaker in the temporal body, bless God she is reading The Herald and growing stronger in the spiritual body, and waiting for the call when she can say good bye to this world and go to live with Jesus, where there will be no more death, but will be peace and joy forever and ever.

Mother sends her love to The Herald family; said she would never meet you all here, but some day she hoped to meet you all in heaven, and then she would love to sit down and tell you what a blessing The Herald was to her in her old days, while she was going down the shady side of life.

No home should be without The Herald, and if you haven't it, don't put off sending for it.

Your friend,

Rev. D. L. Brandenburg.

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Hamlin, Texas.

We have just closed a meeting at this place in Central Nazarene University and we had a blessed time in the Lord. There were twenty-three professions, the most of them being C. N. U. students and they prayed through in the old-time way.

This is a fine institution of learning having some fine, intelligent boys and girls. It is marvelous to see the interest the President, Rev. J. E. L. Moore, takes in his students, not only in educational lines, but teaches them the ways of God as well. He said in testimony, "I had rather have these boys and girls for God than to have millions laid at my feet." This man of God shouted and shouted loud when his students prayed through.

Rev. M. V. Dillingham and wife have lately been called as pastor of the church here and did good work in the meeting. They know the Lord and how to get hold of the Lord in prayer. We feel they have made a fine choice for their pastor as we have worked with them and know that they are tried and true soldiers.

As to Central Nazarene University we do not think we were ever in a place that we were more convinced was an institution of God. Truly God has the reins and will lead this University on to success and blessed victory. With the good strong faculty of godly men and women, having an excellent location for health and business opportunities and with such men as W. F. Rutherford, Business Manager, I. M. Ellis, D.S., and Bros. Hall, Edmondson, Johnson and Young to pray as well as pay, we can see no reason why this school should not go for God and rank with the old institutions of the holiness movement. They can depend on us doing our best for the school. We go from

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Bath Holiness Rescue Mission.

I am glad to be counted as one of **The Herald** family. I enjoy its weekly visit. It keeps me posted as to what is going on and where the workers are, and how to live and preach salvation. It's a feast to my soul, hallelujah. We are still on the firing line and preaching the unvarnished gospel in the sedate, conservative sectarian lodge-going, idolatrous city of Bath, but God is giving glorious victory and helping us to press the battle to the very gates. Large crowds are still coming, conviction is on hearts and some fruits being realized. Our Sunday school is growing and we are obliged to resort to more room for which we praise God. We still have the victory and are not weary in the good fight of faith and our labor is not in vain in the Lord. We are now thoroughly organized under the above name with an official board and committees, with a membership of about forty loyal workers. This is a new work of only about one year and needs a pastor or superintendent to settle here and look after all branches of the work. Our monthly all day meetings are among the best and are owned of God.

At our Sunday and midweek meetings the fire falls. The hallelujahs are hung up all over the gallery of our soul and we have no intention of going back to the leeks and onions of old Egypt.

We can't explain it, but will have to be realized. I want to say if you don't understand sanctification just set aside a day, kill the "old man," give a shout of victory over his grave and without any tombstone, flowers or tears of regret, forever turn your back on him and go on up the country. Victory is ours.

Rev. F. E. Miller and Wife,
Evangelists.
Home address, Louisville, N. Y.

Pierce, Ky.

I take great pleasure in telling, through the columns of **The Herald**, how we are getting along in this part of the Lord's vineyard. Last May Bros. John and Ernest Roberts and their wives came to our little town of Pierce, pitched their tent for ten days, and waged the fight against sin. The opposition was strong against them but they preached the word of God and kept sweet and victory came. Some found pardon, some were reclaimed and several sanctified and the fruits of their labor are still abiding. We have prayer meeting every Sunday at 2:30 p. m. Bros. W. W. and J. P. Williams, of Glenview camp came to our assistance and planned for an all-day meeting once a month on Thursday after the third Sunday, and we do herein invite every lover of the Lord to come and take part with us in this good work. We have the hearty co-operation of our P. C., Bro. Pennycuff, who is sanctified and a good preacher. Come, all who can, and you will hear singing, prayers, testimonies and old-time shouting.

Your brother in Christ,
C. B. Carter.

Sedalia, Kentucky.

I am out for the Lord in his fullness, and believe in a holy life in this world. If any one desires help from one who hates sin and the devil and loves God and his kingdom, one who is ready to go anywhere for lost hu-

manity, please write me at Sedalia, Ky.

My desire is to win souls for God and make men and women realize their need of salvation. Jesus said, "Some standing here shall not see death." He also said, "The harvest is truly great, but the laborers are few." May the Lord wake up men and women to see where they stand. "Awake thou, that sleepest, arise from the dead, and Christ shall give thee light."

I want to so work for the Master that when he comes he can say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Pray for me.
O. J. Smith.

WHAT DO WE NEED?

Charles A. Jacobs.

I am home from a ministers' convention, and stopped on my way to deliver a gospel message for a brother minister in a revival. The Lord and I have a good time in the preaching business, and the answering of the above question has not bothered me since.

"My soul was saved and sanctified for I've been feasting with my Lord."

The convention carried on today has many queries and problems presented which sound something like the following: A great need confronts us and how shall we meet those needs and demands of the times? Old plans will not work in this day. These are twentieth century times and must have twentieth century plans. Something awful will happen if the churches do not change their course and fix their plans to meet new times.

The first part of this last sentence is startlingly true and I, with every loyal heart, tremble over the condition. My text this very night was, "Follow peace with all men and holiness without which, no man shall see the Lord." In the course of this day, I have come to the conclusion that many need holiness, which being supplied, would go far toward solving the problem of our difficulties.

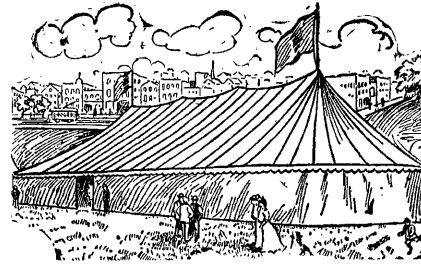
We need gospel preachers. We have plenty of psychology, geography, history, astronomy, mythology, and geology—we need the gospel. The gospel is like lava which falls red-hot upon its victims and burns its way. These other things remind us of a pseudo-volcano which belches forth great volumes of smoke, very seldom a flame, and never any lava. Of course smoke will make tears come and a flame, even though a flash of burning chaff, will help the appearance and bring approval, but God help us to preach the word, let the lava run, heated by the Holy Ghost.

Paul says in 2 Tim. 4:2, "Preach the word." It matters little about our plan; it is very evident that God's plan was to win the world by the gospel, which is the power of God unto salvation to every one that believeth. We need stick-to-it-iveness; not the kind that keeps preachers from being humble and cause them to claim salvation (because they are preachers) when they deny the atonement and ignore the Holy Ghost and really become Unitarian in a Methodist pulpit. The one who denies either of these and will not

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give them proper place, to my mind, has nothing and is sticking to it for all it is worth, and you cannot tell it from him. We need the stick-to-it-iveness that will hold steady until the blood has been applied and the Holy Ghost comes.

We need to believe that God knew our need when he gave the plan for saving the world. What we need, is not a new plan or cunning devices of men; we are now and have been working a new plan and it is a failure, so let's stop fussing and all hands turn back to the old plan and down with the twentieth century ideas and lift Jesus Christ up as the mighty magnet which will draw all men unto him.

Prairie Creek, Indiana.

I feel like writing and telling you what the Lord is doing for my soul. He is so dear to me, for he saves and sanctifies and sweetly keeps me by power divine. How wonderful it is that God reveals himself to his children. I would rather serve God and have standing room in heaven when I die, than to own the whole world. I am glad I'm in this way. I do love to read the good testimonies in **The Herald**, and how I do love the dear **Herald**; it is a feast to my soul each week. Some day we shall meet in that city not made with hands, then we shall know as we are known. My prayer is that God will bless the dear **Herald**, and all its readers. Your sister in Christ,
Annie Liston.

Chas. D. Lear's Slate.

Rochester, Ky. April 15-28
Adairville, Ky. April 29-May 12
Open May 13-July 15
Stovall's Ky. July 15-28
Yelvington camp Aug. 1-11
Ridge Springs, Ky. Aug. 12-25
Highland Park, Louisville .. Aug. 26-Sept. 8
Howell, Ky. Sept. 9-22
Clinton, Mo. Oct. 20-Nov. 3
Home address, Madisonville, Ky.

J. L. Brasher's Slate.

Crowley, La. April 2-16
Minneapolis, Minn. May 1-27
Tallapoosa, Ga. June 2-16
Chicago, Ill (Riverside Camp) P. O.
Riverside, June 28-July 7
Mentone, Ala. July 12-19
Eaton Rapids, Mich (camp) July 25-30
Mt. Vernon, O. (camp Sychar) Aug. 2-11
Toronto, Ohio, Rt. 2 (Hollow Rock camp) Aug. 15-25

\$500.00 Unclaimed!

No one has yet laid claim to the handsome sum of \$500 offered in Mahaffey's Book on Baptism, page 53, for certain New Testament references. If "the twenty Standard Works" are correct, it is easy for some one to pocket this money. It will be interesting for you to look into it. Book mailed for 10 cents in stamps. Mahaffey Book Co., Box A 4, Clinton, S. C.

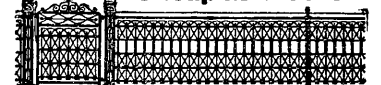
Dyer, Tenn. (Vincent Springs camp) Aug. 30-Sept. 8
Louisville, Tenn. (camp) Sept. 20-30

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The Club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-Operative Club, Louisville, Ky.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys and Girls: We are giving you a nice little story and we hope it may do you all good. Don't you feel sorry for that boy who lost his good name? You know it is said that a good name is rather to be chosen than great riches, so he lost a great deal when he lost it.

WHAT CHARLIE LOST.

"Charlie James lost something last night," said the professor to a class of boys one Monday afternoon.

"What was it?" asked one.

"Something valuable," said the professor, gravely.

Charlie James was looking up at the professor with as much curiosity as the other boys.

"Where did he lose it," asked another.

"Up by the church," answered the professor.

Charlie moved a little uneasily.

"What time was it?" asked a boy.

"About half-past eight," replied the professor.

"Charlie dropped his head.

"Was it a dollar?" asked one boy.

"No." The professor shook his head.

"It was worth much more than a dollar—yes, than ten, twenty dollars."

"Can't we go hunt it?" suggested one of the class, who was always ready to hunt lost things.

"No," replied the professor. "Nobody can ever find it but Charlie, and it will take him a good long time."

The class sat puzzled for a moment.

"Do you want to know what it was?"

All the boys were looking up, eager to know, all except Charlie; his head was down.

"It was the good opinion of five good men." The professor spoke seriously. "During church services last night Charlie was on the outside running around. He thought it would be fun to pry a window up a few inches and let it drop with a bang. He did it, and of course was seen. Somebody always finds out those things. And when service was over I heard five or six men, good men, important men, speaking about the boy's conduct. They were much surprised; they had thought well of Charlie and had believed he was going to grow up to be a manly, useful young fellow. But now—well, they shook their heads; that kind of conduct was a mighty bad start."

The professor spoke regretfully, and looked disappointed, too.

"Strange how some boys do not understand what is fun and what is not. Strange they forget how valuable a good name is; how much it is worth to have the good opinion of a good man, and how foolish it is to lose that good opinion by some silly little trick that is not any real fun at all. Every right-thinking person wants boys to have fun. They like to see you have a good time. But whenever a boy, or a man, tries to have fun by wrongdoing or disturbing others, it makes out a bad case for him, and he loses part of the good opinion people have of him."—William H. Hamby, in Young Christian Soldier.

Dear Aunt Bettie: As I haven't written for a long time, I thought I would visit you again. I am glad to visit the corner and the cousins. I have many friends in South Dakota. My grandma takes the Herald and I like it fine. I would like to exchange cards with some of the cousins, especially some little girls my size. My birthday is August 15 and I'll be eight years old. My name is Laura Esther Sparrow. I have no pets but my little sister and a kitten. My sister's name is Jessie Alice Sparrow. I will close in fear of the waste basket. Laura Sparrow.

Laura, you too, forgot your postoffice. I hope next time you will give it so the cousins can send you some cards.

Dear Aunt Bettie: I am seven years old and weigh 54 pounds. I have one sister and one brother. I wrote Santa Claus a letter. I am papa's and mama's only little girl. I have a kitty for my playmate. My sister's name is Gertie and my brother's name is T. J. As this is my first letter, I'll stop, wishing you all a happy New Year. Jewel Peters. Pipe Creek, Texas.

Jewel, you have a pretty name and I hope you will really be what your name indicates. Did Santa bring you all you asked for?

Dear Aunt Bettie: May a Kentucky girl join your happy corner? I am 16 years old and am in the fourth grade. I am five feet, three inches high and weigh 96 pounds. I have blue eyes, light hair and dark complexion. I live in town. I am a Christian and belong to the Methodist Church. Well, as this is my first letter, I will not tire the cousins any longer. Mary Weldon. Marion, Ky.

Mary, we are glad to welcome you as a new cousin. I hope you will like our corner so well that you will visit us often.

Dear Aunt Bettie: I am 11 years old and live with my Grandma Cummins in Louisville, Tenn. I spent Christmas with my mama in Chattanooga and had a pleasant time. Grandma takes the Herald and I enjoy reading it. My school has closed. I have many fine little schoolmates. I received lots of presents Christmas. My grandma has a yard and many pretty flowers that bloom in the spring and summer and fall. I have a little Testament and love to read in it. Your loving niece, Beatrice Patterson, Louisville, Tenn.

Beatrice, I can always remember where you live as you are in the same town as myself. I know your grandma could not do without you, so be good to her.

Dear Aunt Bettie: Will you allow me to enter your happy band once again for it has been five years since I have written to you all. I do not take the Herald but my grandmother does; she has taken it for a long time. She got her first paper at a camp meeting in Denton when the Herald was called The Methodist. Five years ago my father died, so now I am an orphan for my mother died when I was five years old. How many of the cousins like to nurse? I think it a grand profession for I studied to be a trained nurse. A nurse can be a missionary as well as a nurse for she comes in contact with lots of people who know nothing of our Lord. I go to Sunday school and church almost every Sunday that I can. We live three miles from town and the roads get bad when it rains and it is impossible for us to pass over them. I never have noticed a letter in the Herald from a young married woman, so don't know whether this will be in print. I want all of the dear cousins to remember us in their prayers for my husband wants to be a preacher and I a missionary. Mr. and Mrs. Walter T. Sullivan. Rt. 7, Box 10, Whitesboro, Tex.

Sister Sullivan, we are glad you ventured into our corner. We are always glad to have such letters as you write. We hope you and your husband may realize all your plans and that you may make a useful couple in the vineyard of the Lord.

Dear Aunt Bettie: I thought I would write a few lines as you let my other letter go into the waste basket. I thought sure it would come out as I take the Herald. I like the paper fine and think it ought to be in every home, especially where they are raising children. I think it is next to the Bible and have had it in our home for about ten years. I subscribed for it at Aliceton camp meeting. We had such a good camp meeting last year at Aliceton, the best we have ever had. We have a cottage there and attend every year. I wish I could tell of all the good meetings. I am a farmer's daughter and raise chickens and ducks and have a cow and hog. My mother is a widow, my father dying two years ago. Mama and I keep house by ourselves as my sisters are both married. We belong to the M. E. Church at Wesley's Chapel and Bro. Sawyer is our pastor. Will some one tell me how many times the word "dog" is found in the Bible? I am five feet, six inches tall and have black hair and green eyes. Susie B. Crain. Gravel Switch, Ky., Rt. 2.

Susie, we are sorry your other letters did not appear in print, but we are sure they were not thrown into the waste basket if they had a name signed to them. Perhaps they came out some week when you did not see them. We hope this will come to your notice all right.

Dear Aunt Bettie: I am a little boy 12 years old and live in the country with my grandpa. I have a pet horse and a calf. Grandpa takes the Herald and I

don't think he could do without it. By by to you and the cousins. Claude M. Fryar. Salem, Ky.

Claude, I imagine your grandpa humors you more than your own father. You must be very proud of that horse and calf.

Dear Aunt Bettie: This is my second letter to the Herald. I am going to school at the courthouse. The county furnishes a school wagon and a driver and it carries twenty-five children on it. We have to start right early as we have to go five miles. I am in the first year of High School and like my two teachers fine. We certainly have a fine school. Some one asked how many times the word "reverend" is mentioned in the Bible? It is mentioned only once and is found in the one hundred and eleventh Psalm and the ninth verse. Rev. J. E. Daniel is my preacher and we like him fine. I will be seventeen years old the 13th of October and will be glad to receive cards from the cousins. Love to all, Angie Clarke. Amelia, C. H. Va.

Angie, it must be nice for you to attend school as you say. I have heard of such plans, but never had any experience with it. It beats going without an education.

Dear Aunt Bettie: Will you give me a seat in your corner. I am eleven years old and am in the fourth grade. I go to school every day I can, it is rainy here today. I stay with my grandpa and grandma. My school teacher's name is Miss Edna Shelton, and I like her. I would be glad to exchange post cards with some of the cousins. Atlanta, La. Warren Chatham.

Warren, you must not let a little rain keep you from school, but try to attend every day and then there will be no weak links in your education.

Dear Aunt Bettie: I thought I would join your circle. This is the first time I have written to you. I have blue eyes and brown hair and fair complexion. I have one brother dead. I help mama clean the house. I am eleven years old, my birthday is March 31st. I go to school. Waco, Ky. Bertha Richardson.

Bertha, I fear your birthday will have passed before your letter appears, but I hope you will be remembered by the cousins any way.

Dear Aunt Bettie: I would like to have a cosy corner with the little cousins. I am a little boy eight years old. I have one little sister and one little brother. We go to school and have a fine teacher. Her name is Miss Myrtle Garvey. We live with our grandpa and grandpa, and grandma takes the Herald. I like to read the letters from the dear little cousins. Shelbyville, Ky. James Dale Moore.

James Dale, we are glad to have you visit our corner, come every time you can.

Dear Aunt Bettie: May I join your cosy corner? I am nine years old, and my birthday is the 17th of March. I am in the fifth grade at school and Miss Myrtle Garvey is my teacher. I like her fine. My mother is a Methodist and will be one when I can. I go to Sunday-school and meeting. My Sunday school teacher's name is Mrs. McCarmic. I have for a pet a dog named Trip. I will close before the waste basket gets me. Shelbyville, Ky. Mary Lillian Moore.

Mary Lillian, I hope some day you will be a good Methodist, for I think they are mighty fine people.

Dear Aunt Bettie: I am nine years old and in the second grade. I have one pet cat named Tom and two dolls. I have two brothers. Papa takes the Herald and I like to read the children's page. In fear of the waste basket I will close, with best wishes to all the cousins. Avera, Ga. Lena McTier.

Lena, I am afraid you are partial to your cat as you sent her name but not your doll's name.

Dear Aunt Bettie: This is my first letter. My papa takes the Herald and I enjoy reading it. I am eight years old and in the fourth grade at school. I live just three miles from Cape May. Did you ever see the ocean? My papa has a large oyster bed. Oysters grow on sand and mud in salt water. I have no brothers or sisters. I am the youngest member of the Cape May Holiness Association. I like to go to camp meeting. Who has my birthday, December 3? Mary E. Biddle. Erma, N. J.

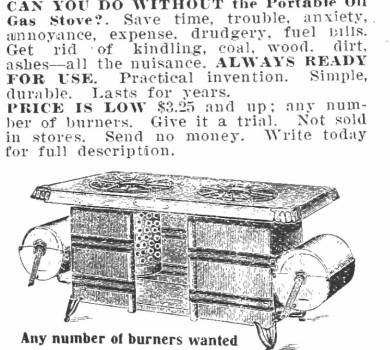
Mary, your letter is very highly appreciated, also your post card. Yes, I have seen the ocean and think it is a grand sight. It reminds one of the greatness of a God who could create such a thing.

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We also have the same idea and workmanship in a series called "Illustrated Ten Commandments" if you prefer them.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

OUR DEAD.

KING.

Eliza Jane King was born July 24, 1853, and died at her home near Ewing, Ill., Feb. 13, 1912, at the age of 58 years, 6 months, and 20 days. She was united in marriage to John Wesley King, Sept. 17, 1874. To this union were born seven children, four of whom remain, with her many friends, to mourn her loss.

She was converted at the age of 22, and never grew tired of the way, but the way grew brighter until the end. All that loving hearts, and willing hands could do, was done to stay the grim messenger of death, but nay, she had indeed fought a good fight, had finished her course, and was ready for her departure.

Mother was for 36 years, a consistent and noble member of the Methodist Church, and not only was she a member of the church, but knew what it meant to die to the world, and be born of the Spirit. She loved her church, she loved God's people, and nothing gave her more pleasure than to entertain God's servants in her home. But now the home is oh, so lonely, because wife and mother is not there; her chair now is vacant, her kind and gentle voice is hushed forever, her sweet, smiling face has gone from our view, the prayers for her husband and children are no more said, but yet we weep not as those without hope, we look not to the silent tomb as her resting place; she is not there, but gone to the glorious home of the soul, where no farewell tears are shed, or goodbyes ever spoken. She is now wearing her crown of righteousness that she so nobly won.

Mother was a woman of kindly disposition, and so far as it lay in her power to do so, she was always ready and willing to comfort and aid those that needed her help. In her home life she was a loving mother, and a faithful companion, and was loved by all who knew her. She tried to direct her children in their early life, in the way they should go, that they might become respected and useful men and women.

She has only gone on before to await our coming. We will try to imitate her beautiful example, follow her footsteps as she followed those of Jesus and some glad day meet her around God's throne, where parting is no more.

Her daughter, Mrs. Maude Kirk.

SMEATHERS.

I wish to inform you of the departure from this life of one of your ardent members of The Herald, J. F. Smeathers, who, on the 17th of August, 1911, was called from us. He was faithful until the end. I knew him better than most any one else, I suppose, having taken me into his home when quite small and being with him until his death. He was always seeking opportunities to do good. He established the Yelvington camp ground which bears his name. The church and the neighborhood at large miss his influence. To know him was to love him.

J. H. Smeathers.

RICHEY.

It is with a sad heart we record the death of young Bro. Claude Richey, which occurred near Vinegar Bend, Ala., Tuesday morning, Feb. 20, 1912, between nine and ten o'clock. He was mangled to death by the explosion of a railroad boiler, or engine.

He spent Sunday previous to his death, at his father's home with his loved ones near Big Rock Church, of which he was a member. He returned to his place of employment on Monday morning, and on the following morning he joined his crew with a cheerful spirit, unconscious of the fact that stean was to claim him as its victim. He was born in Wayne county, near Big Rock Church, May 8, 1893. Claude's stay in this world was of short duration, his place is vacant in the home; no more can we hear his voice in this world, for he has gone to a better clime. His dear, sweet mother and brother preceded him to the grave. He has gone to be with them in the bright beyond, where pain nor death shall never enter. The father, and one loving, yet lonely whole sister, with one little half sister and brother, and his stepmother who, loved him dearly, survive him. Loved ones, weep not as those who have no hope. Your loved one is gone but not forever. If you will only be faithful to the Giver of life, you will meet your loved one again beyond this veil of tears, robed in the garments of white.

The funeral services were conducted by the writer in Hebron Church on Feb. 21st, at 1:30 o'clock p. m., where a large concourse of people were gathered together to pay tribute to the memory of this

young man, after which he was laid to rest in the Hebron cemetery to await the resurrection morning. His pastor, Waynesboro, Miss. Hilary Westbrook.

GILBERT.

On February 28th, while we watched at her bedside, the spirit of Mrs. J. L. Gilbert slipped away to the beautiful mansions above. She was 68 years old and had been a member of the M. E. S. Church since early girlhood. In a meeting held in May, 1897, at Woodlawn, Ala., she consecrated her life to the Lord, and received the fulness of the blessing. Her life was one long benediction, her home, the preacher's home. She was truly a devoted Christian, a devoted wife, mother and friend. In her life the fruits of the Spirit were truly manifested. Her's was no mere profession of godliness.

Her children, Mrs. W. H. Curry, of Brunswick, Ga., A. Hughes, of Houston, Texas, and Rufus Hughes and wife, of Brunswick, were present at the funeral, and their devotion to every wish, and their care of mother was truly something rarely seen. Several of her old pastors and the present pastor, Rev. J. S. Glasgow, assisted by Rev. J. A. Lee, conducted the funeral services. No higher tributes could be paid one, than those paid by these pastors, who told of the great blessing she had been to them in their ministry. She had been a mother to me and mine for seventeen years. I never saw aught that was wrong in her. She was the most absolutely unselfish, self-forgetful, grateful person I ever saw. I shall miss her, her husband will miss her, the dear children will miss her letters, and the visits to mother, her friends will miss her, the church will miss her, but she has only gone before, she waits yonder, the coming of those she loved on earth. Let us be sure that we do not disappoint her. Mrs. J. A. Lee.

CARTER.

On the morning of March 2, the death angel winged its way to the home of Bro. and Sister Lum Carter and claimed for his own their own son, Wattie, aged twenty-three years, six months and nineteen days. Pneumonia was the fatal disease that lasted only six days. He was a good boy and very obedient to his parents. Wattie was a model young man and much loved by all who knew him. He professed religion something over two years ago, in a meeting held by Rev. J. P. Vanhoy, and joined the M. E. Church, South in which he lived a consistent Christian until God in his infinite wisdom saw fit to call him up higher.

All that father, mother, friends and loved ones could do was done but all in vain. God knew what was best, so in his own good time he called and Wattie answered and went home to be with his Lord. Wattie was asked by his father two days before his death about his spiritual condition and he said that there was nothing in his way. So father, mother, brothers and sisters you know where to find your loved one. Weep not, only think it will not be long until you will clasp hands again on the sweet shores of eternal deliverance.

We cannot understand why God took Wattie in the very bloom of youth, but realize God knoweth best, so bow in humble submission. Wattie has paid the debt we all owe; he cannot come to us but we can go to him. Our heart is full of sympathy to the bereaved parents and friends.

On the third day of March, the burial services were conducted by the writer, and Wattie's body was laid to rest in his bed of clay to await the great resurrection morn.

Heaven's beauties will unfold,

As we walk the streets of gold.

We shall meet our loved ones there,

When we reach our home so fair, so sweet day.

His pastor, Emery Pennycuff.

FRANKLIN.

Hallie Wilson Franklin, daughter of Rev. W. C. Wilson and Eliza Wilson, was born March 8, 1891, died February 28, 1912. From her earliest years she was religiously inclined and at the age of ten was brightly converted in the home of her parents in Hanson, Ky. She was sanctified when twelve years old. From her conversion she lived an unnotious and victorious Christian life without a break in her Christian experience.

When a child she manifested a special love in ministering to the sick and needy, and her life was peculiarly characterized by her devotion to Christ and self-sacrifice in the salvation of others. Her labors as a deaconess and Sunday school worker were unusually successful. In this capacity she served for a short time with her father in the First Nazarene Church, Pasadena, California.

Active in school life and personal attainments she breathed the same spirit on her companions. She was graduated from the Nazarene University, Pasadena, Cal., in June, 1911, and was married to Rev.

Wonder Knife.

Every Knife Guaranteed.

This is the handiest and best knife ever manufactured.

The illustration shows slightly reduced size of the knife. Besides the large blade, which is two and three-fourths inches long, this knife has a smaller punch or reamer blade two and one-eighth inches long, and cuts holes exactly as shown in illustration.

Both blades are of finest tempered tool steel, finely ground and polished. You have paid \$1.00 or \$1.50 for a knife not as good as this one.

The Excelsior Wonder Knife is built for practical use, not filled with Nic-nacs, as is the case with most combination knives. Especial care is taken to make the knife sufficiently strong for use of Farmers, Stockmen, Teamsters and Sportsmen. It is no more clumsy or awkward to carry in the pocket than an ordinary three-bladed knife.

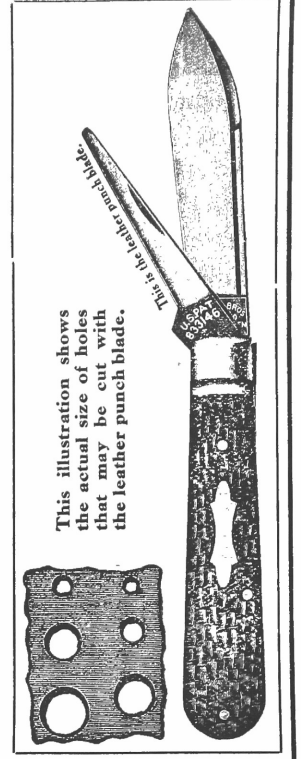
The Leather Punch will be found indispensable for making various sized holes in leather for buckles, rivets, belt lacing, etc.

The Leather Punch acts as a swedging awl or marlin spike when turned to the left; especially adapted for use in lacing belts, untying knots, etc.

This knife is a marvel of mechanical ingenuity embodying every essential element, viz.; Simplicity, Convenience, Durability, Smoothness and Strength.

This knife sent postpaid free for two new subscribers to the Herald at \$1.00 each. Or one new subscriber and 25c extra or with your renewal and 50c extra.

Pentecostal Publishing Co.,
Louisville, Ky.



Geo. J. Franklin the following September. Scarcely six months had been spent in Olinde, Cal., at which place she with her husband were located in the pastorate, when she was called home. Here, as elsewhere, her friends feel her loss irreparable. A mother who swept through the gates when Hallie was but two and one-half years of age awaited her home-coming. Her ministries were needed in a higher sphere. To those of us who knew her best her life now appears as a mystery. She seemed an immaculate spirit let down from heaven to comfort a broken-hearted father and four motherless children; to entwine our hearts around her to give us a life lesson of sympathy in sorrow and patience in storm and then breaking away to bring us nearer that "prepared place."

The funeral was conducted in the First Nazarene Church, Pasadena, Cal., by Dr. P. F. Bresee, assisted by Revs. W. W. Danner, C. E. Cornell, Drs. E. F. Walker and E. P. Ellyson.

A great company of sympathizing friends from surrounding cities and vicinities filled the church to its utmost capacity. The heavenly address by Dr. P. F. Bresee and the manifest presence of God was a life benediction to every one in the great audience. In the words of another: "The Holy Ghost so filled the place that there was a deep and glorious awe and holy triumph until all were ready to say, of a truth God is in this place."

All that was mortal of her was laid in the Mt. View cemetery, amid the flowers and under the shadow of the beautiful Sierra Madres, to await the coming of the Master.

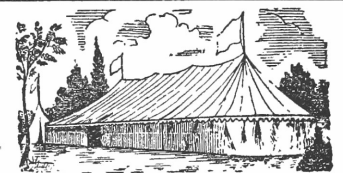
Her father, step-mother, brothers and sisters, companion and a wide circle of friends mourn her loss. Guy L. Wilson. Pasadena, Cal.

FISHER.

On February 23, 1912, Mrs. Sallie Fisher, wife of Alfred Fisher, died near Walling, Tenn., at the home of her daughter, Mrs. Ed. Ross, age seventy-seven. She professed religion and joined the Methodist Church something near sixty years ago, and lived a consistent member until death. About fifteen years ago she consecrated her all on the altar and was sanctified and she lived it and talked it as long as she lived. Before she died she tried to sing, "Why should we start and fear to die," but was too weak to sing, and just repeated it. She said that Jesus could make a dying bed soft. Bro. Angel conducted the funeral and talked about her beautiful life, but never mentioned of her sanctified life; but all who knew Aunt Sallie knew she was true to her Lord who shed his precious blood for her. She loved her church, she loved God's people, and nothing gave her more pleasure than to entertain God's servants in her home. But now that home is oh, so lonely, because mother and grandmother is not there; her kind and gentle voice is hushed forever; her sweet, smiling face has gone from our view, but dear loved ones weep not as those without hope;

look not to the silent tomb as her resting place; she is not there, but gone to that beautiful home of the soul, where no farewell tears are shed, or goodbyes ever spoken. She is now wearing her crown of righteousness that she so nobly won. Dear children, grandchildren and kindred imitate her beautiful example; follow her footsteps as she followed those of Jesus, and one glad day what a grand and glorious reunion there will be around God's throne, when loved ones meet to part no more.

Her nephews,
Casto Hutson, James Fisher.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation No trouble at all.

M. D. & H. L. SMITH, COMPANY,
Atlanta, Ga. Dalton, Ga.

Preacher's Note Book.

Looks Like a Bible in Appearance

and therefore does not make the carrying of notes or sermons so conspicuous as would any other form of book. It has no printed matter on the inside and no lettering on the outside.

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The book contains over 500 pages, ruled with faint blue lines, thereby making it equally suitable to those who like to write on lines and those who prefer a page without lines.

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The book is bound in French Seal, divinity circuit, round corners, red under gold edges, and has silk marker. Price, postpaid, \$2.00. Thumb Index 40 cents extra.

Pentecostal Publishing Co.,
Louisville, Ky.

OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

AN OINTING OF THE FEET OF JESUS AT THE PHARISEE'S TABLE.

Time—Summer, A. D. 28.

Place—Capernaum. Luke 7:36-50.

Verse 36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

It appears that this Pharisee did not believe in Christ, for he will not own him to be a prophet (verse 39) and yet our Lord Jesus accepted his invitation, that they might see he ate with the Pharisees the same as he did with the publicans, in hopes of doing them good. And those may venture further into the society of such as are prejudiced against Christ, and his religion, who have wisdom and grace sufficient to instruct and argue with them than others may.

Verses 37, 38. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

"A woman" having been converted from her wicked course of life by his preaching, came to acknowledge her obligation to him, having no opportunity of doing it in any other way than by washing his feet, and anointing them with some sweet ointment that she brought with her for that purpose. This woman did not look Christ in the face, but came behind him, and did the part of a maid-servant, whose office it was to wash the feet of the guests (1 Sam. 25:41) and to prepare the ointments. What prompted this? Much love, springing from a sense of much forgiveness so says he who knew her heart. Where she had met with Christ before, or what words of his had brought life to her dead heart and a sense of divine pardon to her guilty soul, we know not, but probably she was of the crowd of "publicans and sinners" whom incarnate compassion drew so often around him, and heard from his lips some of those words such as never man spake, "Come unto me, all ye that labor," etc. Kissing the feet was practiced among the heathens to express subjection of spirit and earnest supplication (1 Kings 19:18).

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Verse 39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

"Said within himself." Little thinking that Christ knew what he thought. "If he were a prophet," would then have so much knowledge as to perceive that this woman is a sinner, is a Gentile, and therefore not suffer her to come so near him; for can one of such a character approach

a prophet, and he not rise at it? See how apt proud and narrow souls are to think that others should be as haughty and censorious as themselves. Simon, if she had touched him, would have said, "Come not near me, for I am holier than thou" (Isa. 65:5) and he thought Christ should say so too. When Christ was crucified, his hands were spread out, and stretched forth as if he were preparing to receive returning sinners into his bosom. And this all the day, all the gospel day, he waited to be gracious, and was not weary of waiting; even those that came in at the eleventh hour of the day were not rejected.

Hartford Fire Insurance Company, of Hartford, Conn.

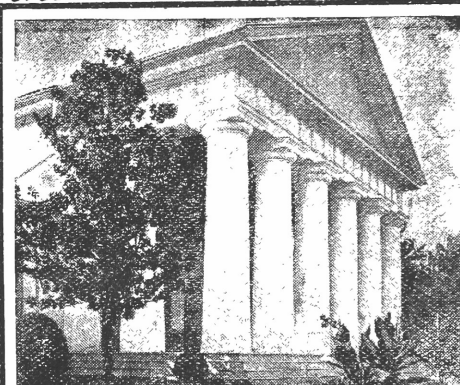
The estimated value of Personal Property, and of each Building to be insured, and the sum to be insured on each, must be stated separately. When Personal Property is situated in two or more Buildings, the value and amount to be insured in each must be stated separately. When insurance is wanted on Personal Property, the same description should be given of the Building containing the property, as if Insurance is wanted on the Building.

Application of R. E. Lee, U. S. A.
for Insurance against loss or damage by fire by the **HARTFORD FIRE INSURANCE COMPANY**, in the sum of Five Thousand Eight Hundred Dollars on the property specified: the value of the property being estimated by the Applicant.

	SUM TO BE INSURED.	VALUATION.
On <u>Dwelling House</u>	<u>\$5000</u>	<u>\$20,000</u>
On <u>Barn</u>	<u>\$800</u>	<u>\$1200</u>

The Applicant will answer the following questions, and sign the same, as a description of the premises on which the Insurance will be predicated.

1. BUILDING—Is it stone, brick, or wood? How many stories high? Where situated? When built? Which part occupied by Applicant? Dwelling of brick, main building two stories high, and wings one story. In Alex. Co. Va., built about the year 1820. All occupied by applicant. The Barn is of brick, one story high, with a stone basement. The main building of the Mansion House is covered with slate and the wings with gravel. The Barn is cov. with gravel. The gutters are metal. The division walls are of brick. There is not a scuttle in the roof of the Barn.
2. WALLS—Are the division walls of brick? Are they entire? Do they rise above the roof?
3. ROOF—What is it covered with? Are the gutters stone, metal or wood? Is there a scuttle and stairs to it?
4. Are the stoves and apparatus for using fire properly secured, and will you engage to keep them so?
5. Do the pipes enter a chimney? And is it built from the ground? Do pipes pass one or more wood partitions or floors? If so, how secured?
6. What fuel is used? And how are ashes disposed of?
7. What material is used for lighting?
8. For what purpose is the building used? How many tenants?
9. Distance and materials of other buildings, within 100 feet of the one to be insured? And how occupied?
10. What other insurance is there upon the property, and at what office? Has this Company any other insurance within 100 feet of this risk?
11. Is the property mortgaged? And to what amount? Is there any insurance by the mortgagee?
12. Is there any other party interested in the property?
13. Has the building a lightning rod? If so, is it on the old or new plan?



ARLINGTON. HOME OF ROBERT E. LEE

THIS is a reproduction of an application for a policy in the Hartford bearing the signature of Robert E. Lee, the greatest of the South's leaders during the Civil War. In a previous advertisement we reproduced a policy written by the Hartford on the home of Abraham Lincoln. The Hartford Fire Insurance Company, in its business experience of over a hundred years, has protected alike, men of the North and South. No sectional lines exist in the business of this great company, and it will give you the same protection it gave to Lee and Lincoln. When next you need fire insurance **INSIST on the HARTFORD**

And the said applicant hereby covehants and agrees to and with said Company, that the foregoing is a just, full and true exposition of all the facts and circumstances in regard to the condition, situation, value and risk of the property to be insured, so far as the same are known to the applicant and are material to the risk.

Dated October 17th 1869

For 1 year at 40 cents.

"1" at 80 cents. [Make a diagram of the premises on the other side of this sheet.]

R. E. Lee Applicant.

AN AUTOGRAPH OF ROBERT E. LEE

Wanted.

To correspond with some presiding elder or district superintendent, relative to a pastorate, middle Kentucky, preferable, as I mean to place my family at Kingswood to attend school. We would take work in Tennessee or Missouri. I have been a local preacher for six years and have been sanctified since 1902.

F. C. Williams.

Merigold, Miss., Rt. 2.

"The Holy Spirit in Missions," by Dr. A. J. Gordon, is a thrilling account of the missionary movement, and will be read with interest by every lover of missions. Published

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OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, April 10, 1912.

\$1.00 Per Year.
Volume 24, No. 15.

Editorial—Rev. H. C. Morrison

General Conference of The Methodist Episcopal Church.

The month of May will be epochal in the history of the Methodist Episcopal Church. During that month the General Conference of said Church will be in session in the city of Minneapolis, Minn.

It will be safe to say that in all protestantism there is no greater organization of Christians than the M. E. Church. In point of numbers in membership and great enterprises for the spread of the kingdom, in the way of schools, printing establishments, hospitals, charitable institutions, missionary enterprises and evangelistic aggressiveness she marches in the forefront of Christian denominations.

The General Conference itself is a great body of representative men, not only from this nation, but from the world at large. In natural endowments, and acquired ability this body cannot be surpassed by any gathering of American manhood that meets together on our continent.

There will be on the platform of this Conference more than twenty regular bishops; there will be missionary bishops from China, Japan, India, Africa, Southern Europe, Philippine Islands, Straits Settlements and South America; there will also be a small army of secretaries, agents, editors, and publishers, besides a great many university and college presidents and professors.

Among these men may be found scholars from the greatest universities in this country and Europe; men of the widest reading and research; authors and writers of established ability and large influence; travelers who have roamed over the earth; scientists, sociologists, thinkers and orators; men well versed and in close contact with all the phases of human life, from the highest walks of culture, to the lowest slums of human depravity and sorrow.

There will sit in this body not only gifted ministers of the church, but some of the most influential laymen of the land, and some of the most cultured and devout women in Methodism. It will be a representative body with polished men of the East, strong men of the West, with the practical blending of the two extremes of the country from the Middle States. There will be warm blood from the Southern States, and quiet, sturdy men from the northern borders; there will be Indians, Chinese, Africans and men from South America and Europe.

Fraternal delegates will come from many sister churches in this country and from abroad, while visitors from the rank and file of Methodism will pour into the city by thousands, and many friendly brethren of the household of faith of various denominations, will look in on the great Methodist gathering. There will be interesting addresses and telling speeches and powerful gospel sermons. Arrangements have been made for special religious services to be conducted every day in a centrally located hall that will accommodate a vast audience,

and able preachers will be chosen to dispense the gospel to the multitudes coming and going.

Because of all of this, during the month of May Minneapolis will be the center of Methodism and the millions of Methodists, not only of the M. E. Church, but of other Methodisms, will turn their thoughts in that direction, and lift a prayer to the God of John Wesley that he may guide and bless this great family of believers in all of their deliberations, legislations and election of officers, so that his kingdom may be advanced in the world, and perishing millions of lost souls may be won to Christ.

This General Conference will be epochal in the history of the M. E. Church, because of the fact, that certain evil influences have crept into the Church in the way of false doctrines and worldliness. These influences will seek in their representatives to accomplish two things at this General Conference: First, the election to the high and influential office of Bishop, certain men who represent destructive higher criticism, and lines of thought and teaching, foreign not only to the teachings of John Wesley and the Methodism of more than a century, but to all evangelical Christianity. Second, they will seek to remove certain restrictions and barriers, permitting a flood of worldliness to pour into the Church.

These influences come largely from the East, where higher criticism has flourished, the fires of revivalism have burned low and worldliness has gained such headway that there is a bold and shameless demand that the bands against dancing, theater-going and card playing shall be removed, and there is no small danger that these enemies of true Methodism—"Christianity in earnest"—may at this General Conference, accomplish their purpose. It is of the greatest importance that the true sons of Wesley who believe that God raised up Methodism to "spread scriptural holiness over these lands," should stand together, and stand firmly for those doctrines and that discipline that have made Methodism a power for good in the earth.

A card-playing, dancing, theater-going religion is a long way from the New Testament Christianity that it will take to save a lost world from sin. The intelligent sinner has no faith in worldly church members; in his sorrow, or in time of his repentance, he does not turn to people who play cards, and dance, and attend theaters to guide, instruct, and pray for him in the seeking of his soul's salvation. Christ says to those who would be his disciples: "Deny yourselves, take up your cross and follow me;" and those who do so, find in him a joy and satisfaction that leave no place for the love of the world. It is not the mission of Methodism to give sinners and worldlings church membership, while they serve the lusts of the flesh. The great work of Methodism is to offer the gospel and salvation to those who desire to flee from the wrath to come, to lead penitents to

saving faith in Christ, and believers into the fountain of cleansing, that she may present her people to the infinite Father perfect in purity and love through the atoning merit of his Son.

If this General Conference elects higher critics to the office of Bishop and removes the bands in the Discipline against those forms of worldliness mentioned above, the Church will suffer irreparable loss. The faithful people in the church who love God and his truth, who love Methodism and pray for her prosperity and constitute the zeal and devotion that make her a spiritual force in the world, will be grieved in their hearts, and many of them will lose hope for the future of the church; their faith will be weakened and the fires of their love will burn low and smoulder upon their altars, while the worldly, the unregenerated and backslidden, with their new theologies and fallacies will rejoice and, becoming more aggressive, will demand more carnal indulgence, and will more and more boldly oppose those doctrines, experiences and methods that brought Methodism into existence, and have made her such a tremendous evangelistic force among men. Thoughtful men who love God and the Church should move slowly and prayerfully in this General Conference, standing up fearlessly for the old truths, contending earnestly for the faith once delivered to the Methodists. There is no place in our household of faith for a Methodist Bishop who is at sea on the inspiration of the Scriptures, or who is at all friendly to that criticism which questions the virgin birth of Jesus Christ. It must be remembered that destructive higher criticism is *destructive*; it is destructive to faith; it undermines the belief of the people in the word of God; it is destructive to the spirit of evangelism; it puts out revival fire, it breaks the force of the gospel; it fills the church with a vague uncertainty in all of the saving truths of the Bible.

The truth is, we are living in a critical period of American history. The cultured unbelief of the times is more dangerous than the blatant infidelity of a half a century ago; it is spreading rapidly throughout the land and making fearful havoc in our schools, and giving voice to the doctrines of doubt from not a few pulpits.

The Roman Catholic Church is recruiting itself with well-nigh a million immigrants coming into this country every twelve months. Christian Science is building its beautiful temples in almost every city of the land, gathering great congregations, almost all of them proselyted from our Protestant churches; vast multitudes of young men have practically absented themselves from the house of God; the whiskey traffic is arraying all of its powers to redeem its lost ground and carry its war of robbery and bloodshed deeper and more desperately into the heart of the American home. Scores of modern inventions and entertainments have been invented to occupy the people's minds and to take up their time, thus keeping them away from the place of prayer and of gospel revivals. In the midst of these conditions it would be a reckless, thoughtless, cowardly and wicked policy to begin to compromise with the world, to put any sort of endorsement or countenance upon higher criticism by elevating to high offices its advocates.

It is to be earnestly hoped that this great Conference at Minneapolis will be truly evangelical; that God will answer the prayers of the millions of his people, and send his Spirit down upon that great body, representing aggressive Christianity

(Continued on page 8.)

An Easter Message From An Old Testament Event.

REV. G. W. RIDOUT.

"Joseph is yet alive, and he is governor . . . and Jacob's heart fainted, for he believed them not . . . When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive." Gen. 45:26.

The best evidence that Jesus rose from the dead and is alive today and forevermore, is to be found in the things which he is doing and the "wagon" loads of blessings which he is sending to his people, to his church, and to the world at large. Mere testimony or statement did not satisfy Jacob that Joseph was alive, he refused to believe it, but when he saw the horses and wagons from Egypt which his now royal son has sent down to him, he could doubt no longer. It was indisputable evidence and he cried out, "It is enough."

Now we have tons of literature bearing upon the Resurrection of Jesus. Learned men, men of culture, and brain, and genius, have woven some splendid arguments in support of the Resurrection. They finish their learned treatises with the complacent feeling that they have proved without question, that there really was a Resurrection, and the books have been printed and published, and read, but the unbelieving world, and the worldly church goes on just the same doubting and questioning and discounting the glorious fact.

Now to my mind, the text gives us the key to the whole situation. Jacob was convinced that Joseph was alive by evidences tangible, visible, conscious, experimental! The wagons! The wagons!! The wagons!!! We are convinced that Jesus rose from the dead and is alive and sitteth on the right hand of the Father in glory, by the things he is sending down to us from his throne on high. We have proof conclusive, evidences the most satisfying, arguments the most momentous. Let us classify our evidences as Internal, External and Collateral.

INTERNAL OR EXPERIMENTAL.

The most blessed evidence that Jesus rose is found in the soul's conversion. The glorious fact that I am saved, that my sins are forgiven, that my transgressions are blotted out, that I am a child of God, is a sweet and blessed, and indisputable testimony. This could only come about through Jesus. I cried unto him. He heard me. He saved me.

Then the fact that I am sanctified is another piece of blessed evidence. From his throne on high he saw me struggling with the sin nature. He heard my cry for relief and deliverance and he came in sanctifying power. He gave me a clean heart, made me pure within and sanctified me wholly.

Then again, he keeps me. I enjoy blessed fellowship with him. "The Savior comes and walks with me." He keeps me steady when the test is on, calm when the storm rages, peaceful in the midst of strife, hopeful when things are dark, strong when the battle waxes hot, bold when in danger.

EXTERNAL.

Pentecost is one of the surest proofs that Jesus rose again. He said he would send the Holy Ghost after he went away, and assuredly he did. He sent him on the "Day of Pentecost" in wondrous power.

Revivals of religion are further proofs. The great awakening under Edwards, the great Methodist revival under Wesley, the great revivals under Finney and Caughey and Moody and Knapp and Inskip and Torrey and Evan Roberts. These all came about through the preaching of Jesus. The Jesus who was crucified, dead and buried and rose again, and ascended unto the Father, was preached and lifted up in these great revivals as the sinner's hope and refuge and salvation and redemption and sanctification, and he confirmed the word with "signs and wonders," multitudes turning to God and finding salvation.

The Holiness Movement is a further witness. This movement which has swept through the churches and into camp meetings and conventions, has been built upon the great doctrine that Jesus saves from all sin. That he was manifested to destroy the works of the devil; that he is made unto us sanctification and this precious truth has taken hold of a thousand, yea, ten thousands, yea, hundreds of thousands of souls and they, through faith in his blood, have been made every whit whole and sanctified wholly. And the "wagons" of holiness have stopped at many a church and unloaded a thousand blessings, and at many a home and dispensed untold riches of grace, and at many a life and enriched it exceedingly.

COLLATERAL.

The Risen Jesus has permeated all history. His fame, his power, his presence, his touch has been felt in every age. Steadily the darkness has been penetrated and the people who sat in darkness have seen a great light. The nations have felt his touch and have softened their hearts and righted a thousand wrongs. Statesmen and leaders have bowed before him, and have acknowledged his sway. His influence upon the centuries passeth all bounds. Missionaries like Paul, Methodius, Xavier, Eliot, Morrison, Martyn, Moffatt, Thoburn, have been inspired of him. Preachers like Apollos, Massillon, Whitefield, Finney, Spurgeon, Moody. Reformers like Hildebrand, Luther and Zwingli received their passion from him. Philanthropists like Dorcas, Howard, Fry and Shaftesbury had him as their example. Educators like Groot, Melancthon, Raikes and Arnold had him as their teacher. Philosophers like Justin, Bacon, Butler and Edwards knew him as their fountain-head, whilst to poets he inspired their songs as Dante sang and Chaucer, Spencer, Wesley, Young, Tennyson and Whitier.

The spirit of our Jesus, *who ever liveth* has permeated, "like a healing elixir, the disordered framework of society opening its clogged veins, expelling its foul humors, touching its springs of health restoring it to the image of God."

Because Jesus lives we have the Bible published now in some four hundred languages and dialects; we have the Christian Church with its pulpits, hundreds of thousands of them throughout the world, telling out the old gospel story; we have the missionary penetrating to earth's remotest bounds with the message of gospel hope. All—are God's wagons convincing us that Jesus is alive and is Governor! Hallelujah! Hallelujah!! Hallelujah!!!

There is a story told that in the old French Church at Berne some years ago, they were giving the final rehearsal of the "Messiah." The chief singer had a voice rich and faultless. An orchestra of one hundred pieces and three hundred voices led up to the glorious Aria, "I know that my Redeemer liveth," and the singer sang it in faultless style, but like marble; though it was beautiful it was cold. She put no touch, no feeling into the solo. Father Reichel popped out of the director's box in a frenzy: "Woman, do you know what you say—what you sing? Do you know that Christ was dead and now lives again, and that thus you will live again, and I shall live again, and don't you care a continental?" She bore the rebuke well, and placing her hands on the old man's shoulders she said, "Father Reichel, you know I am glad." "Well, then feel it—say it—sing it." The orchestra began again and the chorus and then the solo, but this time the singer sang, not style but soul; there was the tumultuous outflow of a glad soul and there was a hush upon the listeners as though heaven had been opened.

Oh ye preachers of the Easter Message, disdain to pawn off upon your people some merely pretty platitudes and cold flowers of sacred rhetoric. Let your souls get stirred. Get up early and meet the

Risen Lord. Preach not a Living Christ in a dead manner. Fling to the winds mere form and art, but get to feel the thrill of the truth that *Jesus lives*. Bring to your Easter pulpit a hot heart and a soul on fire with the Holy Ghost, and preach Jesus—the *Risen Jesus*, the *Crowned Jesus*, the *Exultant Jesus*. Put soul into it! Let the passion of Jesus possess you! Let yours be the experience of the poet who sang:

"My heart is full of Christ and longs
Its glorious Matter to declare!
Of him I make my loftier songs
I cannot from his praise forbear;
My ready tongue makes haste to sing
The glories of my Risen King."

PERFECTION IN WORK.

PROF. GEORGE SHAW.

PART II.

Our works, to be perfect, must be done unto God and not unto men. We must not be slaves to men. "Ye are bought with a price, be not ye the servants of men." (We cannot do our best work until we are free from the fear of man. And being free from men we are to make ourselves the servants of men. Paul says, "for though I be free from all men, yet have I made myself servant unto all, that I might gain the more." When you ask the question, what will men say if I do this or say this—while the spirit that prompts such questions is in you, your works must be imperfect—yea, false, because they are done unto men and not unto God. Let us cease from asking will this please, or will this meet the approval of the people with whom I fellowship, and ask the truer question, is it right as "God gives me to see the right?" Is it true as I understand the true? Men who ask such questions may not shine in their generations; they may not be called successful men, but their works, because true, will follow them, for truth is eternal, and all work wrought in truth endures forever. It was not a great deed, judged by man's standard, that woman did for Christ when she broke the alabaster box, but it was wrought in love—it was a pure deed and for this reason has received eternal commendation from the Christ. To give a cup of cold water to a disciple in the name of a disciple shall not lose its reward.

Our work, to be perfect, must be done according to the will of God—God working in us to will and to do of his good pleasure. Christ said, "Lo I come to do thy will, oh, God." Some great preacher has said, "First, I wanted to be a great preacher, and then I wanted to be a great soul-winner, but now I want to do the will of God." This is Paul's greatest thought that only as our works find their springs in God can they be perfect. There cannot be a pure deed without a pure motive and pure motives are born of the spirit of God. God must be the author of our work if it is called perfect. "The Father worketh hitherto and I work." Paul makes bold and says "God worketh in me mightily." This is "our reasonable service" that we "prove what is that good, and acceptable, and perfect, will of God." Many saints are often troubled because they are not doing much for God. We have such crude conceptions of God and his work. We talk so much about winning souls for God, and we have such strange ideas about winning souls. We picture to ourselves a great meeting, and hundreds of people professing conversion or coming into some Christian experience, and we call that winning souls. And we are led to believe that to win souls we must leave the farm or shop, or kitchen and go out and win souls. This false idea of soul-winning is a great trial to some pious people, and they forget the deeper truth—that any one who lives in the will of God and humbly follows the path of light is a soul-winner in the truest sense of the term. A good sister wrote me some time ago and said, "I wish I could say that I had won one soul for Christ." She is a faithful, consecrated soul, but God has not called her into public work, except as a layman in the church and how much soul winning would be done anywhere if it were not for these quiet, conscientious soul winners who are not so conspicuous in meetings?

My sister if you are living a true, holy life you

are winning souls. It is not necessary that we know who they are. And what is true Christian work? We too, ask the question, "What must I do that I might work the works of God," and the Spirit must ever bring to each anxious soul the answer, "This is the work of God that ye believe—believe on him that sent me."

Earnest, devout, souls have ever felt their insufficiency and weakness. Their dreams seem to mock them and their aspirations seem to die e'er they have formed themselves into concrete deeds, substantial and abiding. Visions follow visions and fresh ambitions are born out of ambitions realized, and so it is *ad infinitum* until the soul sinks into a despondency—unless we keep in mind life's true work, the simple and yet sublime work of believing God. Our true work—the perfect work of the Spirit, is not the churches we build, not the missions we endow; not the books we write; our true and perfect work lies hidden in the great soul life of the men and women we have met and helped to see God. Surely the "best of all Epistles is that which a man writes and engraves on human spirits." Robertson speaking of the Pyramids—those enduring monuments of Egyptian art—says, "There are works which will outlast even these—written not in rock, not in ink; noble works of the gifted and the true. There is the Bible—and St. Paul's epistles as part of it. But there is something which will outlast the Pyramids and the Bible; a human soul, and the work for good or evil done upon it. This is the true Christian work; it is the highest; and yet not only that which an apostle can do, but that which all may do. And think how many do it! The mother, the teacher, the governess, the tutor—not ministers and apostles only—are doing it. Men, my brethren, your truest, your best work, almost your sole work is in that which lasts forever."

Let us work for the "night cometh when no man can work," but let us work in faith. Let us labor to enter into that rest whereby the soul believes that "all our works are wrought in thee." Let us not try to "bear the burden of the Deity," but ever let him work in and through us that which is well pleasing in his sight. All God's works are perfect whether they be the glorious handiwork of the heavens or the more glorious inworkings and outworkings of the human soul, so that inasmuch as God works in the human soul the work is perfect, and the works which follow from the Spirit-filled heart are perfect because they are wrought by God and it is not too much to say that "the man of God is thoroughly furnished" "being sanctified and meet for the Master's use, and prepared unto every good work."

THE CHALLENGE OF CHRIST.

By KELLIE SPELL.

"If any man will do his will he shall know of the doctrine." Jno. 7:17.

The source of Christ's doctrines was the question which agitated the minds of the people. Are they human or divine? Some said, "He is a good man," others said, "Nay, but he deceiveth the people." Jesus said, "My doctrine is not mine, but his that sent me." And then follows the challenge contained in the text, "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself."

Thus we learn that it is possible, by simple obedience, to test the divinity of Christ's doctrines. The reason why many doubt and remain in ignorance of the divinity of the doctrines of Christ is because they try to test them with their heads instead of the way laid down in the text.

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him. Neither can he know them because they are spiritually discerned." "The secret of the Lord is with them that fear him."

Christ says, "if you will obey, you shall know." This is the only key that will unlock the secret. Obedience to the requirements of the gospel will bring you into conscious salvation, and salvation brings the knowledge of the divinity of the doctrine. Some of us know the doctrine is divine as

well as we know anything else. And all may know. O, how unspeakably precious it is to *know* that you know. You may not be able to make the other fellow—believe that you know, but you know that you do know.

First, we know the doctrine of justification by faith is of God. It is called, "The righteousness of God which is by faith." It is God's way of saving sinners. The simplicity of the plan seems to stumble many. They think they must do something to merit the forgiveness of their sins. "What good thing must I do?" "What shall we do that we might work the works of God?" "This is the work of God that you believe on him whom he hath sent." "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

As the ark was Noah's salvation from the angry flood, so Christ is our salvation from sin and death. As Noah was saved by simply entering into the ark, so we are saved by the step of faith that puts us into Christ. When we thus believe we shall know that the doctrine of justification by faith is divine.

Second, we know that the doctrine of the new birth is divine. This puzzled the "man of the Pharisees" who came to Jesus "by night," and may be a stumbling-block to materialistic men of the present age; but to us who are born of the Spirit it is the doctrine of God. And believe me, reader, if you will do his will, you too, shall know the doctrine to be of God.

Third, we know the doctrine of perfect love to be of God. When the "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" immediately we are brought into the experience of perfect love and consequently into the knowledge of the divinity of the doctrine. If the reader has not such knowledge, yield your all to God, pray, confess, believe and you may rejoice in this knowledge.

FROM NORTH GEORGIA.

C. C. CARY.

What is to be the final result of all this fight upon the integrity of the Bible, is hard to forecast. The so-called "higher critics," but properly speaking, semi-infidels, are still at it, spreading broadcast their skeptical notions about God's word and upsetting the faith of common people, while few of the orthodox seem bold enough to open up against them without some semblance of apology. The Baptist ministers of Atlanta have recently had a tilt among themselves upon this question. At their regular Monday morning meeting, a resolution was offered to invite to Atlanta to speak, Rev. Mr. Clifford, a noted Baptist preacher of England, at the head of the World's Baptist Congress, which met with decided opposition from Rev. L. G. Broughton and two or three others.

This opposition was grounded upon the fact that this minister was a higher critic, and had openly said that the Old Testament was to be treated only as a history written by men of immature minds and limited knowledge. For twenty-three years he "has held and taught that the Old Testament was only a collection of old stories not fit to be taught to children." All honor to Brother Broughton for the decided stand he took against issuing such an invitation, but what about a leading Baptist uttering such sentiments, and then what about any number of Baptists who are ready to indirectly endorse such a man by publicly and formally inviting him to speak to them?

I am still wondering what we are coming to on this Bible question. I have my own notions about the matter, and have decided views as to what course should be pursued with these "higher critics." It is bad enough that men who stand in the pulpit, whose one business is to preach the word of God, should turn their guns upon that same word, cut out much that is in it, deny the inspiration of the Scriptures, and thus undermine the faith of numbers of people in God's word. But this is not the worst feature of the case. It is that so few leaders in the churches seem at all disturbed in mind about this matter, and treat

these fellows who war upon God's word with such consideration. I regard the situation as very serious, for it is the plain issue of the integrity and the inspiration of the Scriptures.

My own notion is that the line should be sharply drawn in all the churches, and let every one step on one side or the other and take sides. If men do not believe a whole Bible, let them line up with these semi-infidels, and then let those who stick to the Old Bible, and who believe it from Genesis to Revelation, from the Garden of Eden story to the last chapter in the New Testament, take the other side. Then let the issue be made. Let the war commence, and let the God who answers by fire endorse one side or the other. I verily believe open war should be declared upon all this crowd of so-called Christian men, of various grades, who are continually picking at the Old Book, discrediting its stories, and undermining the very foundations upon which it rests. If this divides the church, let it come. Better this than to be going on as we are, with one side fighting God's word, striking at its integrity, and breaking down the faith of numbers, and the orthodox crowd fighting on the other side, hampered and hindered by these higher critics. Let them go where they belong, with those who reject God's word.

What that crowd of "higher critics" wants with a Bible, it is hard to conceive. They could do as well without the Bible as with it. They have no use for it seemingly but to cut it up, reject much that is important, and to declare their lack of faith in its authenticity and inspiration. The Church of God would be better off without them than with them. "By their fruits ye shall know them." Where are the soul savers among them? Trot them out and let them be seen. Where are the revivals of religion which occur under the ministry of this tribe of "higher critics?" Point them out. Where are the souls saved from sin, awakened to a deep sense of their dreadful condition and their great danger under the preaching of men who belong to that crowd? The truth is, that the age which has given rise to so-called "higher criticism," has seen the decline of revivals in the church, while the age in which revivals were common, souls were saved by the hundreds—the age of prayer, Bible reading, and religious fervor, and the age when there was simple, unquestioned faith in the entire Scriptures. Let some one question that statement. Who are the revival producers and the soul savers of this day? Those who still hold fast to the Old Book in its entirety as handed down to us by the fathers. Go study the ministry of these "higher critics"—how dry, barren, and lacking in spiritual fruits? Again I say, "By their fruits ye shall know them."

Yes, sir, I am decidedly in favor of the lines being sharply drawn, and let the fight be opened. I am willing to abide the consequences. O yes, there will be a stir, but this will be just what is needed to break up this graveyard stillness and this cemetery deadness. There will be much talk about "narrowness," and liberty, and broadness, and intolerance and even persecution for opinion's sake. But this won't hurt. It will be noise—that is all. Let no scary soul be uneasy. The bottom will not drop out, neither will things go to pieces. The God of the Bible will take care of it and will stand by those who believe in it and fight for it.

Why, sir, the underlying principle of this "higher criticism" business is the same as that of Tom Paine, the only difference being he was more blunt, more pronounced, and came out directly into the open, and declared his colors, while this higher critic crowd professedly hold to the Bible, but practically reject it and destroy its binding force and its authenticity. At the bottom, they are both alike. If they would be consistent, and go where they belong, out of the church, where they ought to be, then would it be easier to locate them. But "they run with the hare and hold to the hounds."

The holiness movement never came a day too soon. It is one movement which stands for a whole Bible, and which defends the integrity of

the Scriptures. Sam Jones once said there was no doubt upon the liquor question where the second blessing brethren stood. So when it comes to an entire Bible, inspired and reliable from Genesis to Revelation, you know full well where to place these same second blessing people.

Count me with that crowd. It is too late in the day to cut out part of it, for when you convince me one part is unreliable, then the whole of it must go. It is all or none with me. The Bible of my father and mother is my Bible. If it be a delusion, it is a blessed delusion. But it is true and good. On its promises I rest my immortal soul, and these same divine assurances will furnish me a pillow in the dying hour, and a ground of hope as I draw near to the valley of the shadow of death.

IN THE OFFICE

Mrs. Bettie Whitehead.

WE HAVE CHANGED OUR MIND.

There was a time when we somewhat favored the question of Woman's Suffrage because we thought if they were allowed the ballot, the first opportunity the women had of voting the curse of intemperance would receive a blow from which it would not recover, but the facts regarding the election in California a few months ago, have convinced us that women are friends of the liquor traffic in a degree which we never dreamed it was possible for professed womanhood to be.

It is said that had the women not been given the right of suffrage, the state of California would have gone three to one for prohibition, but the vote of the women caused its defeat. This leads us to consider the reason for this state of affairs, which must be the low standard which the women of today set up, and toward which their ambitions aspire.

If the women of today were what they ought to be, and would realize that to be a woman meant to be on the right side of all moral questions, we would be glad to commit the welfare of the nation to their keeping, but alas, how far have they fallen from the heights of modesty and purity which should characterize the mothers of our great country.

It astonished us when we heard persons say that women would vote for whiskey the same as did the men; we thought they were prejudiced and unkind in their opinion of the "weaker vessel," but recent developments have proven that all this is true, and we do not know to what extent the matter would be carried if they were encouraged to the point of unlimited privilege.

Now, we are not inclined to berate our sisters, nor accuse them of more than they are guilty of, but it is no secret that the womanhood of today is far below the standard which has been set up for her. We have been made to wonder what would come next, when we have heard of the advances in many lines which women of the present time are making, and instead of woman being suggestive of that which is pure and modest, just the opposite is often the case, and those who would travel the path of reserve and womanly dignity, are in danger oftentimes, because the deportment of so many is such as to subject them to insult and suspicion.

We have seen many things since we have been living in the city which have caused us to blush with shame for our sex; women going into saloons with their buckets for beer, or maybe something stronger; on the streets clad in such a way as to provoke the most severe criticism; and shall we tell you that we have even seen them staggering along the streets from intoxicants? Such things make our heart sink within us and we wonder at the power which is so strong and merciless as to pull one of our sex down to such depths. Yet such is the case. Sin is no respecter of persons, and wherever it can lay hold on man or woman, it will do so to their eternal wrecking.

No, we would not object to woman being brought to "the kingdom for such a time as this," and we believe those who are engaged in this battle for the ballot, are doing so from a conscientious standpoint and because they have faith to believe the women will wield the scepter of power in the right direction, and we trust their confidence may not be betrayed should the issue come. We would be glad if woman should be the power that would swing the moral life of the nation back to a higher standard, but the truth is, we are led to the point where we hesitate to trust our women to use their influence for the right side, and when we have come to that point, where our womanhood cannot be depended upon, we are in a most lamentable condition as a nation. Whom shall we appeal to, when the motherhood and sisterhood have gone beyond the trusting line?

Our hope is that the men of our country will see the strong drift of the class they are supposed to honor, and turn themselves in defense of those who are so weak morally, socially and spiritually that they cannot defend themselves; and worse, they see no need for defense. We pray that the men, those who still have an ambition for pure womanhood and real homes, where woman rules in her queenly dignity, will arise in their shattered strength, inspired with the hope that we may yet be redeemed from the corruption of society and morals, and vote out everything which tends to contaminate the virtues of their mothers and daughters, and bring to us a time when modesty, sobriety and true devotion will crown the brow of American womanhood.

EVANGELISTIC AND PERSONAL.

Rev. H. L. Powers has been in a most successful meeting at Barnes City, Iowa, in which over one hundred have been saved and sanctified.

Rev. J. B. Kendall writes from Ullin, Illinois, that they are having a splendid meeting. The town will vote on the whiskey question, and prayer is requested that the town may go dry.

Rev. J. A. Dooley and wife have been engaged in gospel services at the Minneapolis Mission and about 370 have bowed at the altar; 23,500 meals have been served; two meetings are held daily.

The Green River Holiness Association will meet at Clay Street Methodist Church, Henderson, Ky., April 24-28. Rev. Robert Johnson will continue the revival for ten or twelve days and great things are expected of the Lord. All who anticipate attending, please notify Rev. R. H. Higgins and he will try to provide entertainment.

Rev. S. L. Moore: "We are at Mason, Ky., in a revival campaign against sin and the devil. Bro. L. L. Pickett is assisting us and we are expecting a real Holy Ghost revival. Please remember us in prayer that the messages may reach the hearts of the people."

Rev. F. P. McCall: "We recently closed a very successful meeting at Parrish, Fla. The last Sunday night before preaching we had a glorious altar service. Bro. W. W. Hooten led in the singing. We began at Raiford, Fla., a few nights ago. Pray for us."

Rev. O. H. Callis: "We have held a successful revival with Rev. T. M. Carter, pastor Georgetown, Illinois. There were several genuine professions of regeneration and sanctification. The church was greatly blessed. Bro. Carter is doing a great work in his church."

Rev. A. A. Myrick: "On account of sickness I will cancel my dates with Bro. McPheeters, and will not be with him but a short time, and will work with pastors and others who may need my help. My address is Calvert City, Ky."

Rev. C. M. Dunaway has closed a meeting at Dublin, Ga., which was good in spite of the bad weather. Several of the stewards, among many others, were reclaimed and sanctified and some

saved. Bros. Dunaway and Charlie D. Tillman are now with Rev. George Mathews, at Thomasville, Ga.

Rev. I. N. Reid: "We are stationed at Paducah, Ky., and have a fine work and a fine people. Last January we had Rev. T. P. Roberts, of Wilmore, Ky., with us and there were fifty-six conversions and twenty-six additions to the church. Bro. Roberts made many friends while here and we will welcome him back any time."

Rev. P. C. Ramsey: "I have held five meetings since last November and many have prayed through and were saved from their sins while others were sanctified. A number have been added to the church and the good work goes on. I need a good young man who can sing and play to travel with me in tent work this summer, so if any who reads these lines would like to answer this call address me at Blocton, Ala., Route 4. I could use a man and wife with no children. They must be sanctified wholly and not afraid to work."

Rev. J. J. Smith: "I have closed some meetings with Rev. J. G. Craig, of Bell City, Missouri. While we were much hindered, there was good work done. There were 112 added to the church at Pleasant Hill, and \$85.00 raised for conference collections. At Bell City, \$82.65 were raised to pay off an old debt and the pastor's salary is well up at both places. We are now at Desloge, Mo., with Rev. George Walker."

Rev. L. B. Bridgers recently closed a meeting at Bloomfield, Ky. The extreme cloudy and rainy weather kept many from attending but towards the last, people came for miles around and there were large congregations until the close. While there were only a few conversions, the Christian people testified to having had their experiences greatly strengthened and there would have been a great work done had the meeting continued.

J. E. L. Moore: "We praise God for the blessed revival we had in Central Nazarene University, Hamlin, Texas. The meeting was conducted by J. O. and Bessie West, Glen Cove, Texas, and M. V. and Bessie Dillingham, Hamlin, Texas. These workers are consecrated and did a great work for God in our institution. We trust God will continue to bless them and give them many souls for their hire."

Evangelist Charles B. Allen of the Colorado Conference, will fill the following list of engagements during the coming months: South Pasadena, Cal., Methodist Episcopal Church, May 19-June 4; San Jacinto, Cal., Methodist Episcopal Church tent meeting, June 6-16; Beulah Park camp meeting Oakland, Cal., June 20-30; Mt. Lake Park, Maryland, camp meeting July 5-15; Findlay Ohio, camp meeting July 25-August 4; Pleasant Ridge camp meeting Quincy, Mich., Aug. 8-18; Central Michigan camp meeting, Gaines, Michigan, August 22-Sept. 1.

Revs. I. M. Hargett and S. H. Turbeville are planning to go South this summer and they would like to hold a camp or tent meeting on their way. We would say these are safe men, personally known to us, and preach a full salvation. This is a fine opportunity for some of our southern brethren to get splendid help for a meeting and we hope some one will avail themselves of this opportunity. They are strong preachers, both holding important charges in the North Iowa Conference. Address this office for information.

Rev. Joseph Grimes: "The evangelistic services at Fairbanks, Indiana, resulted in victory. Although we closed sooner than we anticipated on account of smallpox, there were seekers at the altar and seven were saved and two sanctified. Sister Edna Hughbanks, of Indianapolis, who recently assisted at Prairie Creek, was with us. We are greatly pleased with the "Twentieth Century Holiness Sermons" and recommend them to any one who may desire them."

Question Bureau

Rev. John Paul.

1. *T. M. A., Kentucky.* You will be safe in stating that no power of mind can produce the same effects as regeneration, *in reality*; though in appearance it may. It is possible that by a psychic influence somewhat like the power of hypnotism a person who is in sin may be led to appear saved and to be actually separated from his sinful ways; but the false article may be known in two ways, at least, namely: (1) They will not continue to live up to the gospel standard; and (2) They will appear to be converted to some one or some thing, rather than to Christ. They may appear fervent in spirit, but Christ does not seem to be uppermost in their minds. They may appear to bear all the fruits of piety, but they will be at heart more enthusiastic over some human leader than they will over their Lord, or their hearts will seem stirred more readily upon the mention of some doctrine or term or organization than they will under a Scriptural sermon which simply exalts Jesus Christ.

2. *May I say that all miracles are wrought instantaneously? Or are they ever gradual? For instance, was Hezekiah's healing a miracle?*—*T. M. A., Kentucky.*

A miracle is something which sets aside or goes beyond the ordinary laws of nature. In the popular use of the word we mean some achievement by divine power, which takes place in an instant. That is because gradual miracles cannot usually establish their claims. Certainly a miracle may be gradual, but when it is it comes disguised. Every answer to prayer is a miracle, provided it is a thing which would not have taken place without prayer; but in the working out of their details the miracles are gradual. They are consequently so mixed in with the working of natural laws that those who do not want to believe in miracles may have a chance to say that the thing was an outcome of the natural law of cause and effect. There are probably more miracles today than there were in the days of Christ; but an instantaneous physical miracle, stripped of every disguise of natural law, is a very rare thing, now. God does not choose to work that way. The gradual miracle is less confusing, and it does not compel faith, though it feeds the faith of them that have sufficient faith to see the hand of God in the events of life. The Lord wants no conscripts in this dispensation, and it is not his rule to compel people to believe. Hezekiah's healing was a miracle, and, apparently, a gradual one. It would seem that by a law of nature he must die, and God, through his prophet, ordered a remedy—a poultice of figs—and blessed the remedy. The miraculous element in his recovery was thus veiled to the public mind.

3. *D. A. S., Georgia.* It is our opinion that the work of a section foreman on a railroad can be made to harmonize with the highest standard of Christianity. It is true that a washout or an accident may call him out sometimes on the Sabbath, but we regard this just as we would when sickness calls out the doctor. It is my privilege to hold that trains on the busiest roads could stop on the Sabbath without causing a damaging congestion in the channels of commerce. They say they cannot, and it is for them, not for me, to decide. If they cannot, their running is a work of necessity, and, hence scriptural. God is their Judge; I think they could make a better out at keeping the Sabbath; but whether they can or not, they are running, and if they run into the ditch, or if the floods make a ditch into which they are liable to fall, it is perfectly consistent for a Christian section foreman to pull them out or stop the ditch. If you see it differently, quit; if you think my position is doubtful, quit; it will be better for you, spiritually. Personally I want no job that is liable to call me out with a spade on Sunday, though I have a job, as pastor, that makes my Sundays very strenuous. Fortunately my la-

bors are spiritual, and good for my soul, but the physical wear is so great that I need to observe a Sabbath for the physical man some other day in the week.

4. *How could the saints of old be justified before God and at the same time practice polygamy?*—*Anon.*

There was no written law until Moses, and it is doubtful if the words "they twain shall be one flesh" were ever understood in their full force until Christ came and interpreted them. The law against polygamy is rather a natural law, discovered no doubt by some in the old dispensation, but not enforced by divine decree until the Christian era.

A SMALL BOOK WITH MANY CHAPTERS.

"Thoughts For The Thoughtful," by Rev. H. C. Morrison, is bound with a silk cord and inscribed on the outer cover with a fancy foreward: "To be read while you wait for the train or for the fish to bite." Though in pamphlet form with only about fifty pages, it has nearly a hundred and fifty chapters! Of course they must be short, but "short and sweet" is not all that can be said of them. They peel out like the notes of a deep-toned organ, each distinct. Sin is punctured; vanity is assailed; religious abuses are arraigned; the pearl of great price is held up to the reader and its aspects are shown in pungent paragraphs spaced off to themselves and making complete thoughts. You can start on any page, you can stop on any page, and yet the book possesses unity.

JOHN PAUL.

NATIONAL CONVENTION OF THE YOUNG MEN'S HOLINESS LEAGUE, COLUMBUS, O., MAY 2, 3, 4, 5.

The Tenth National Convention of the Young Men's Holiness League will be held at Columbus, Ohio, May 2, 3, 4, 5 in the Board of Trade Auditorium. Rev. E. A. Ferguson of Illinois, and Rev. Andrew Johnson of Kentucky will be the leading workers. Rev. M. Vayhinger President of Taylor University and other leading holiness men will be present and assist in making this Convention the best ever held in the history of the League. The Taylor University Quartet will have charge of the special music. Evangelist Ferguson will, each day of the Convention, in a hall separate from the Auditorium, give special instruction on how to do successful evangelistic work. This feature will be of great value to young evangelists as well as to Christian workers and pastors. Rev. Jesse Mace, of Tennessee, will have charge of the open-air services. Services will be conducted by the members of the League in the shops and factories at the noon hours, also at the various prisons on Sunday. Free entertainment will be provided for all who will write the Secretary by April 25th. The Lord has blessed the efforts of the League in the past six months in a gracious way. Come, meet the young men, hear and see what God hath wrought, and join in the Convention with prayer, song, and faith that God may increase the number of those who will, under his direction, spread scriptural holiness over these lands. Charles B. Kalb, Sec., Crestview Road, Columbus, Ohio.

THE ALUMNI ASSOCIATION OF ASBURY COLLEGE.

Rev. Henry W. Bromley, A.M., has been elected president of the Alumni of Asbury College. He very much desires the name and address, not only of all the graduates of Asbury College, but of the students who have attended the school during the past twenty-two years.

It is the purpose of the Alumni to have a gathering of the old students at Asbury during our commencement, which embraces the closing week in May. One entire evening will be occupied by the alumni, with addresses, speeches, a banquet, good fellowship, and testimonies to the blessing of God in the past and hopes and plans for the future.

It is our purpose, with God's help, to make our coming commencement one of the most important and blessed periods in the history of Asbury College. We trust that the holiness people throughout the state of Kentucky and adjoining states as far as possible, will take notice of this fact, and

plan, as much as in them lies, to be with us, during our commencement. Those who cannot come, we will beg to pray earnestly that the Lord may be with us in gracious power. Old students, graduates and others will please address Rev. Henry W. Bromley, A.M., Wilmore, Ky.

He will be thankful for names and addresses of our students and any information that may help forward in the work of their organization of the alumni and the zealous work for the promotion of the interests of Asbury College.

Very truly yours, H. C. MORRISON.

NOTICE TO PASTORS.

We are approaching the time of year to put seed into the ground. It is to be hoped that every one who can do so will plant something, if it is only a few feet in the back yard, or in the fence corner. All over this great nation people ought to do some gardening on as large a scale as possible. Utilize the earth and sunshine. Have some early vegetables without money cost. Sow mustard seed, lettuce, radishes, plant a row of onions by the fence, get in a little square of potatoes, arrange for a few dozen heads of cabbage.

One reason why living is so extremely high is the fact that we have multitudes of people who produce nothing to eat. Many of them are miserably lazy. It would be hard on the doctors for them to get out into the sunshine and exercise themselves in the fresh air, turning up the friendly earth, and putting in seeds, but the doctors can stand it.

Men and women and children in this country ought to go to gardening, and a very small plot of ground scientifically cultivated will produce considerable good eating, and a few million acres carefully cultivated will count considerable for the feeding of the multitudes. Less of idleness, more of toil, fewer grocery bills, less meat, more vegetables and fruit, better health, happier people. We do earnestly hope that a great company of our readers who have not done so, will do some gardening this coming year.

The poultry men have found that it does not require a large space in order to raise chickens successfully. A few feet square with a goods box, fresh air, and carefulness to keep clean, free from insects, and good order, one may raise a nice bunch of chickens which will give perfect entertainment and a degree of exercise, divert the mind from burdens and care, and furnish the table. Let us go in for vegetables, poultry, small berries, and a good time.

H. C. MORRISON.

Wilmore, Ky.

Do you want to help the young converts? If you do get a copy of "Counsel for Converts," and place in their hands. Price 25c postpaid, or \$2.60 per dozen. If you can't afford to pay for them sell them. It's a very important work; don't delay.

Holiness Union Convention

Meets In

Columbia, S. C.

April 30 to May 5, 1912.

Special Rates Granted by Southeastern Passenger Association. Certificate Plan. Reasonable Hotel Rates.

It will be a mass meeting; all may come; unusual evangelistic sermons and services will be had; soul winning will be a supreme object; instructive papers will be read and discussed; representative leaders will be present; a multitude from many states will mingle in glad fellowship. Most all Evangelical Churches will be represented. Program may be had by sending stamp to Mrs. Bettie Whitehead, 1821 W. Walnut St., Louisville, Ky.

EVANGELISTIC.

LITTLE ROCK, ARKANSAS.

At the last turn of the itinerant wheel I was dropped into the pastorate of Scott St. M. E. Church, Little Rock. From all appearances "the Shepherd and Bishop" of our souls ordered the appointment. It was not sought by me, but I am here at the call of those in authority over us.

The church is not large but it is clean, spiritual, and orthodox on Methodist theology and Christian experience. Our prayer meetings, which have grown in attendance every week since Conference, are like holiness camp meetings. An official member of the church said in his testimony at prayer meeting this week, that he had not been in such a good prayer meeting for forty years.

Sunday morning and evening congregations are growing steadily and all the services are deeply spiritual. We have good church property, worth \$30,000, centrally located, easy of access, and people are coming to our services from all over the country. Nearly every Sunday visitors in the city from half a dozen or more states worship with us and we are always glad to have them.

We are expecting a gracious ingathering of souls this year. Pray for us. Kindly,

R. L. SELLE, Pastor.

LIVERMORE, KENTUCKY.

On March 13, we closed the greatest revival services in the history of Livermore. We began February 17, when our second quarterly conference convened, and Rev. S. J. Thompson, P. E., gave us some soul-stirring revival sermons. Prof. W. E. Charles came to us on the same date to lead the song service. By his sweet gospel singing and practical Bible readings, he soon won the hearts of the people. He continued these services the first week. Great good was accomplished, there being several professions.

Rev. B. F. Atkinson came to us on February 26, when he delivered his European lecture. There was no let-up in the revival which had started. The revival fire began to spread in earnest until it reached almost every home in Livermore. These men are both men of God, and God honors their labors. Prof. Charles stayed two weeks and had to leave because of another engagement. Bro. Atkinson was at his best. He does not deal in sensationalism, but preaches the plain gospel truth. The Holy Spirit honored the word, and people flocked to the altar and got the old-time religion in the old-time way. Hard-hearted sinners, of long standing, knelt at the altar beside the child of tender years, and both accepted the same Christ.

Results: Livermore was stirred as never before. Over one hundred and fifty were converted and reclaimed. Ninety-four united with the Methodist Church. The helpers were well paid. The pastor was presented with a handsome purse by the young men, also his salary increased. "Praise God from whom all blessings flow."

W. H. HICKERSON.

DUBLIN, GEORGIA.

Three weeks ago last Sunday, Rev. C. M. Dunaway and his singer, Bro. Hamp Sewell, began a meeting in the Methodist Church at this place, closing last night after the hardest fought battle the writer has ever witnessed, the devil contesting every inch of ground from the start. Many lukewarm members did not wish to hear anything about holiness, while dead members and outsiders preferred to be let alone altogether.

Bro. Dunaway's work was great. In the face of all opposition he preached entire sanctification with clearness and power, leading a goodly number of our people into the experience. We have no words to describe the manner in which he dealt with sin and sinners. Charlie is a gatling-gun with this addition, that his shells explode when they hit.

Bro. Sewell's leadership in song was fine. How we did enjoy his solos—the gospel in song. God used him greatly. A number of backsliders were reclaimed, some being restored to regeneration, others to entire sanctification. Some who had never known God were definitely convicted for sin and saved. May God mightily bless these two evangelists as they go about the Master's business.

O. G. MINGLEDOUFF.

DENVER, COLORADO.

The revival meetings at the People's Mission, 2046 Larimer St., this city, are increasing in interest and in attendance. Good congregations in the afternoon and at night. Members of the various churches of the city are attending and receiving great help. Seekers at every service and a number have been converted. A great burden of prayer is resting on the workers for a thorough revival in Denver. Sisters Peterson and Wilkinson who have charge of the work are excellent workers, free from prejudice and in sympathy with all lines of Christian work.

Brother W. H. Lee, the Superintendent of the People's Mission Association, has done a great work in locating this Mission and the Working Men's Hotel in the same building, in one of the most needed fields in the city of Denver. The men in the hotel next door to the Mission have great opportunities to hear the gospel and to assist the work.

Myself and wife have been holding two services a day, here since the 4th of March. We are engaged until the 25th. We have an invitation from Brother Lee to go from here to Colorado Springs. Pray for the work of God both here and there. The Lord is giving us a great burden for souls and for an old-time revival that will bring not only the holiness people, but all Christian workers into closer relations in the work of God. Yours in Christian love,

S. B. SHAW.

DE WITT, MICHIGAN.

A few words to THE HERALD and its readers before we leave for the "Sunny South." This is our fourth meeting in Michigan this winter. All have been in the M. E. Church, and while the pastors have stood by us at every point, yet every meeting has been a fierce battle. This meeting at De Witt has been an awful fight. The town is largely made up of Universalists and Christian Scientists and many other kinds of unbelievers who are not named.

Bro. Fisher, the pastor, is a faithful man of God and he and his good wife have labored earnestly for the people here. They have preached sanctification and lived it until some were hungry for the blessing, and they plunged into the fountain and were made clean. So while many of the people of De Witt fought salvation and declared there was no hell, others sought the Lord, were blessedly saved or sanctified, and are preparing to escape the punishment of the wicked. We are to leave here soon for Texas, where we will rest a few weeks with loved ones and then back to the battlefield. Our first meeting is to be at Columbia, Ky.

This has been a gracious revival year. We left last April for our year's campaign and have been busy day and night. Have held 20 meetings and saw something near 900 wonderfully saved or sanctified. To our God be all the glory for evermore. Our faith claims far greater things this year. We love the Lord and his great work and his people. We love THE HERALD and are urging people to take it.

JOHN AND GRACE ROBERTS.

Pilot Point, Texas.

MARION, KENTUCKY.

I am glad to report victory at Hartford, Ky. I can not describe the crowds that came day and night, through rain and snow; they were there on time every time during the two weeks. The choir was splendid. My, how they did sing the "Homeward Way," and "Living on the Glory side;" I don't think there was a single night after the meeting got started that the choir was not full and running over before the hour to begin. Bro. T. V.

Joiner, an old-time friend of mine, is the pastor; everybody loves Bro. Joiner. He is a great and good man, a fine preacher, and a good mixer, and his family is not excelled in the country. I was very glad indeed to have the privilege of laboring with them again. Bro. C. F. Wimberly, pastor at Madisonville, Ky., did the preaching, and I want to say there are no greater preacher than Bro. Wimberly. His preaching is clear and powerful. His sermons on the Judgment and the Second Coming, and his Bible readings on holiness, as a second work of grace, are most wonderful. Somehow I think he should preach his wonderful sermon on "Radium" in every Methodist pulpit in Kentucky. We had a wonderful meeting—between fifty and one hundred came to the altar and were converted or reclaimed, and quite a number joined the church, and the whole town felt the influence of the meeting. Hartford is the home of our dear Bro. R. D. Bennett, one of the purest and best men of earth; everybody loves Bro. Bennett, and all the people and the devil know he is sanctified.

Bro. S. H. Prather, of Madisonville, came up and brought a nice piano and put it in the courthouse and stayed with us most all through the meeting. I think his kindness in bringing the piano will be rewarded by two or three sales. Bro. Prather is a good man and a good singer, and should be in the work all the time. I am glad he is going to sing at our camp this year; he will feel very much at home at old Hurricane. We were royally entertained at the good home of Bro. and Sister John Duke, and I have never had more kindness shown me in two weeks than I had there. I shall carry the Hartford people in my heart many years I am sure. How glad I would be to look that choir in the face once more. I go to Collinsville, Ill., Saturday, D. V. Your brother,

W. B. YATES.

MT. VERNON, ILLINOIS.

It has been about one year since I last wrote to THE HERALD. I spent most all the past year in union meetings in Texas, Colorado, Iowa and Indiana. In these meetings I saw hundreds of souls come to God.

My last meeting was in the First Methodist Church of Camden, N. J., one of the great churches of Methodism. Camden has sixteen Methodist Churches, three of which have more than 1,000 members. The First Church in which I held the meeting, is a \$150,000 building with a great pipe organ and a vested choir of sixty voices. It was beautiful to see them all in their gowns come singing to their places. Oh, how my soul caught inspiration as the great chimes played in this church for fifteen minutes before each service. I never preached against worldliness more than here. God honored every message. There were scores of souls saved among whom were lawyers, merchants, and railroad men. Some of the leading society people gave up the cards and dance and gave their hearts to Christ. I received a unanimous invitation to return next year, but if I go back to Camden I shall go to Broadway M. E. Church. My next engagement will be a union meeting in Plattsmouth, Nebraska, a city of 5,000.

On my way home from New Jersey, I stopped over at Danville, Ky., to see my mother who lives there. While there I preached for Bro. Strother in the Methodist Church, and for Bro. Cook in the Baptist Church. I had an invitation to preach at the Presbyterian Church also. I desire the prayers of THE HERALD family. I planned to go over to Wilmore and visit Asbury College, but my plans were interrupted. The more I travel and observe, the more I am convinced that the so-called holiness schools of our land are the best place to send our boys and girls to have them saved and have them build for eternity. Brethren, let us try to save our own children while we are preaching to others. Let us look for and memorize these words, "Lest I myself become a castaway."

W. N. LAMANCE.

We are receiving so many good letters about "Twentieth Century Holiness Sermons." It really is a book that will strengthen one. 50c postpaid.

EVANGELIZING IN THE OLD WORLD.

PART II.

Sir William Wallace, the immortal supporter of independence of his country, was no sooner deprived of his life in this cruel and unjust manner, than another patriot arose to assert the cause of Scottish liberty. His name was

ROBERT THE BRUCE.

He was a remarkably brave man like Wallace. He was generous and courteous, rash and passionate, and often relentless and cruel. Much of the bitterness between him and the English, arose from the fact that he killed a man by the name of Comyn within the walls of a church, which was no doubt followed by the displeasure of heaven, since he went through great misfortunes from that time. He had upon him the wrath of the Comyn family, the King and the church. He fled to the woods and to the highlands, taking his wife, who was then Queen of Scotland and some of her lady friends, and lived a lonely life in wandering and hunting and fishing. He was an educated man, and it is said that he would often read aloud to his companions in their wanderings, while crossing the lakes, one being Loch Lommond; the Loch the Sir Walter Scott speaks so much about in his writings. His wife and friends were all taken captive and cruelly treated, and finally died, until Bruce becoming almost discouraged, had about decided to leave the country, but by watching a spider and seeing its perseverance, he determined to renew his efforts to obtain possession of Scotland, and started out again. It is said the English had quantity, but the Scotch had quality. So it is in the holiness ranks today. It isn't the numbers who are going to win in the great day of the Lord, but its the few, who have quality, who have washed their robes and made them white in the blood of the Lamb.

Bruce finally fought his way to the crown, and reigned gloriously for several years and was constantly victorious over the English. He was crowned King at Scone Palace. The Palace we had the privilege of seeing while at Perth. In the last year of his reign his health broke down and he was no longer able to fight on horseback. He took the leprosy, which he had contracted during the hardships and misfortunes of his youth, and remained in his castle on the banks of the Clyde, where it joins the sea. But he had two noble generals under him, Douglass and Randolph. They stood by him to the end, and his last request was that Douglass take his heart to Jerusalem after his death. Douglass wept bitterly when he accepted this office. The last mark of the Bruce's confidence and friendship.

Bruce died a natural death, and Douglass took his heart, and embalmed it in spices, enclosed it in a silver case, and fastened it with a gold and silk chain about his neck. With a gallant train of the bravest men in Scotland, Douglass set forth for the Holy Land. When he got to Spain, the King wished him to help him in a battle, which he did. In this battle, Douglass was killed, therefore never reaching the Holy Land with Bruce's heart.

The remaining party returned at once to Scotland, bringing with them the bones of Douglass and the Bruce's heart, and buried them in separate tombs, below the high altar in Melrose Abbey. In the beginning of the eighteenth century the Abbey was undergoing some repairs and fragments of the tomb of Robert the Bruce was found. The skeleton was wrapped in a sheet of gold, and they could see where the breast bone had been sawed in two, thus identifying the skeleton as Bruce's, also that it was unusually long.

They sent for the King and had it safely guarded. Then uncovering the bones to the public, they had another funeral, where noblemen, Kings and Queens, the rich and the poor, viewed the remains of their great King and brave warrior.

It is more than 500 years since the body of Bruce was first laid in the tomb, and how many millions of men have died since that time, whose bones could not be recognized nor their names known any more than those of inferior animals. It was a great thing, that the wisdom, courage and patriotism of a King could preserve him for such

a long time in the memory of the people over whom he once reigned.

But not only in the lives of Kings and warriors and noblemen of the country do we cherish these memories, but such men as all the great Bible characters, from St. Paul down the ages to John Wesley, have suffered and fought and died for their faith. If we want our names to live on and on, after we are gone, there must be some hardships now, some persecutions now, and some misunderstandings here, and we'll have to lay down our lives for our fellowmen in sin, if we expect our memories to be cherished in the years to come, while thousands of others are forgotten.

Helensburgh is a beautiful little city of 9,000 population, located on the Firth of Clyde. All the ocean steamers for Glasgow pass here, Glasgow being 24 miles away. Many of the business men like Uddington, reside here who work in Glasgow. This is the first holiness meeting ever held in this place. So being quite a new thing, some looked on with suspicion, some opposed it from the start, and others had heard about holiness and were glad that the time had come for it to be preached here.

The meetings were arranged by five maiden ladies. They secured the largest hall in town for the meetings, but because of the intense cold weather, not many would venture out, being the coldest they had ever seen in Helensburgh. However, the people thought the crowds were good for a holiness meeting. Those who did come readily received the truth, and quite a number were gloriously sanctified. Three Baptist men and their wives got "the blessing."

One Saturday afternoon during the meetings, a number of the holiness people came down from Bro. Sharp's church to a convention, Mrs. Sharp preaching first and Bro. Sharp following on the great theme of holiness.

In all this has been a very profitable meeting, and feel we have much to praise God for what he has done in this aristocratic place.

C. EDWARD AND MAY ROBERTS.

SPRING VALLEY, OHIO.

Forty years ago, a Methodist pastor preached holiness in Spring Valley, Ohio, and promoted the work of his charge along that line. Since then, they say, no pastor has preached that doctrine, in that church till last year. Maybe they meant no pastor had preached it as an experience to be obtained now, for some do preach it as a theory, or as a doctrine, who do not urge believers to seek it as a present experience. Others preach it in such a bungling way as to confuse the people, and sometimes so as to provoke opposition.

We began a meeting in the M. E. Church in the above named place, and continued it for three weeks, day and night. Besides the pastor, only one woman and one man, in that church, professed the blessing of holiness, when we began the meeting. The man had been saved from a drunkard's life, and professed to have been sanctified under the pastor who preached holiness there forty years ago. He was the bone of contention, some claiming that he was erratic, if not inconsistent in his religious life. We believe him to be a good man, and likely in the experience he professed, but being aged, and not being informed on some points of doctrine, gave occasion of offense.

Last year the pastor was promoting his revival along the line of holiness, and was having some measure of success in soul-saving, when the opposers of holiness are said to have taken a stand against the meetings, a local preacher, they say, leading the opposition. The pastor brought the meeting to an abrupt close, to the surprise of the people, and against the wishes of a goodly number. From that time till our meeting began, there was a marked decline in the spiritual life of the church, all of the services being poorly attended, and lacking in spiritual life.

During the three weeks we labored at that church, we preached holiness almost constantly, day and night, turning aside once in a while to give a broadside to sinners, in the church and out of the church. The results were glorious. Early in the meeting the pastor's wife, who had been strongly opposed to holiness, got the blessing in

the old-fashioned way, which gave the meeting a great send-off. Then the pastor of the Friend's Church, after trying to get the blessing at home, reading books, etc., came to the altar and prayed through in fine shape, and went about shaking hands in the liberty of the Spirit. Many of the members publicly confessed their backslidings, went to the homes of people they had wronged and asked pardon, were reclaimed, and many of them were afterward sanctified. Until the books are opened at the judgment, the results of this meeting will not be known, but at least half a hundred stood in the public congregation and testified to having been converted, reclaimed, or purified. So far as we could see, the work was thorough. The pastor, the Rev. H. C. Hershey, was in a clover field, knee-deep, all through the meeting. He wore a smile, all the time that reached clear across his face. The light in the face of his wife, seemed to be above the brightness of the noonday sun.

The opposers of the work looked sick all through the meeting, and as though they were attending their own funerals after it was all over. Some of them visited the homes of people who were under conviction for holiness, and after they had obtained the blessing, and tried to argue them out of it, but they made a miserable failure in their efforts. We feel sorry for any one, and especially one professing to be a child of God, who will try to hinder those who seek to glorify God in receiving a pure heart, and living a holy life. We feel sure that some who pursued this course, in this meeting, were convinced of their erroneous doctrine, but were too proud and wilful to yield to the entreaties of the Spirit, and seek their blood-bought inheritance, and we fear that the light they had will be turned into darkness, and maybe at the last they will be cast into the outer darkness. May God have mercy upon them, and may they yet accept the truth and walk in the light.

The meeting was held during the most severe weather of the season, and the most severe for forty years according to the weather reports, but this did not throw any chill upon the meeting. As the mercury dropped lower, the spiritual atmosphere rose higher and the congregations increased. The meeting was the talk of the town, and perhaps the people there were never so stirred on the subject of salvation. We learn the results abide and every department of church work has taken on new life.

J. L. GLASCOCK.

A NEW BOOK.

Counsel for Converts and Advice to All Christians

BY

REV. H. W. BROMLEY

Just what you want to place in the hands of persons recently converted, also a good guide book for all Christians.

The following is the table of contents.

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EDITORIAL

Rev. H. C. Morrison.

GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

(Continued from page 1.)

to the ends of the earth, and that the sons and daughters of Wesley will stand, tried and true, meeting with bold and courageous front the efforts of the enemy to make provisions for the lusts of the flesh, or to gain a yet stronger foothold for destructive criticism.

We trust that the great HERALD family will pray with much earnestness that the General Conference may be guided by the Holy Ghost in its deliberations, and close with a tidal wave of spiritual power and go forth with holy zeal to shake this nation with the blessed gospel, which is the power of God unto salvation to every one that believeth, and to press forward the great work of missions for the evangelism of the world in this generation, and carry the Methodist banner without trailing it in the dust, to the ends of the earth, until all shall hear the glad good news, that Jesus Christ, by the grace of God, hath tasted death for every man, and that the blood of Jesus Christ his Son cleanseth us from all sin.

THE RETURN OF ISRAEL TO PALESTINE.

THE DISPERSION OF THE JEWS.

Chapter III.

After one reads of the origin and progress of the Hebrew race, the long and cruel bondage in Egypt, and the glorious deliverance of the people of God from their masters, the difficulties and wars with which they had to contend marching through the wilderness, and their final entrance into Canaan, their victories over their enemies, the triumphs of David and the glory of Solomon's reign, the heart sinks with sickening sadness as one follows the story of the decay and fall, the division and bloodshed, and finally, the destruction of Jerusalem and the dispersion of the Jews.

When Solomon's reign reached the zenith of its power, the attention of all the world was attracted to Israel, and Jerusalem became the great center of civilization. Kings and queens traveled from afar to behold the glory of Solomon and to return to their peoples and tell them of the God of Israel and of his wonderful people in Jerusalem and

IT CAN BE DONE.

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

The readers of THE HERALD will remember that some weeks ago I made an appeal to the holiness people for contributions and subscriptions for Asbury College. I asked for fifty thousand (\$50,000) dollars to remove the indebtedness, to enlarge and improve our plant for the accommodation of a larger body of students.

Since this appeal was made our Board of Trustees have met together and we have thoroughly canvassed the situation. We are all in hearty sympathy with the plan to make a strenuous effort to raise the above sum. This would place our school in excellent condition, and upon a self-sustaining basis with some income for repairs and improvements.

We have divided the fifty thousand up into the following figures, and shall undertake to find

5 persons who will give	\$1000 each, making	\$5,000.00
10 persons who will give	500 each, making	5,000.00
20 persons who will give	250 each, making	5,000.00
40 persons who will give	125 each, making	5,000.00
100 persons who will give	100 each, making	10,000.00
200 persons who will give	50 each, making	10,000.00
200 persons who will give	25 each, making	5,000.00
300 persons who will give	10 each, making	3,000.00
200 persons who will give	5 each, making	1,000.00
1000 persons who will give	1 each, making	1,000.00

Total \$50,000.00

In order to make these contributions easy, our plan is that these subscriptions shall be divided into five equal yearly payments. A person subscribing one thousand dollars, if convenient to himself, can pay the entire sum at once, otherwise he can pay two hundred dollars per year for five years, the same plan to hold good clear through the series. A person subscribing one hundred and twenty-five dollars can pay the entire sum at once, or twenty-five dollars a year for five years. We believe that this plan can be made to succeed, and will be very thankful to receive subscriptions from now on until the whole amount has been taken. The first installment due Oct. 12 1912.

It is not worth while for the holiness people to expect men like Mr. Rockefeller and Carnegie and others of that class, to come to our assistance in carrying forward our great work of preparing young people to assist in the evangelization of the world with the gospel of full salvation. They do not understand us, and are not at all in sympathy with us. It is not at all impossible that God should raise up a friend of large means at some time to help us, for which we would feel truly grateful, but the holiness people are easily able to raise the sum of money above specified. We do not have to buy tobacco, feathers, jewelry, and many other things that levy a heavy tax upon the worldly-minded, and we can easily meet these responsibilities and establish a great educational institution for the promulgation of a full gospel.

We are glad to report the following subscriptions to the above appeal:

Previously reported in our thankoffering subscription to be paid in five, equal yearly payments \$1,800.00.

Rev. A. P. Jones	\$ 500.00
Rev. W. L. Clark	250.00

Total \$2,550.00

We are profoundly grateful to God and the brethren for this good beginning and ask the people to join us in prayer, and that every one who can do so, will send in their subscription at once.

Palestine. Had the Israelites remained true to God, had they walked in harmony with his word, they would have become the very center of the highest and best civilization; the ends of the earth would have gathered truth and inspiration from Jerusalem to guide it out of barbarism into the light of a glorious civilization, and through the Israelites, God would have revealed himself to all mankind; but disobedience brought wreck and ruin; and yet, the purpose of God could not be thwarted and as the Israelites failed to build up a civilization which would bring all the world to Jerusalem to get the truth, God dispersed the Hebrews and scattered them into all the world to take the truth. It was through a captive maid that the captain of the hosts of Syria was taught that there was a prophet in Israel who, by faith in God could heal the leprosy. It was through a group of captive youths that the Babylonians were taught that the God of Daniel could lock the lions' jaws, and quench the violence of fire. And so through the centuries, the Hebrews have been a witness throughout the world, civilized and pagan, to the infallible truths of the word of God.

It is said that on one occasion, when the German Emperor, William, the grandfather of the present Emperor of Germany, during one of his campaigns, sat with a group of officers around the camp fire, he turned to his chaplain and said, "Chaplain, give me in a word, the best external evidence of the inspiration of the Scriptures; not an argument, but simply in a word, the strongest external proof that the Bible is the inspired word of God." It is said that the chaplain touched his cap and answered, "Sir, the Jews." "Ha!" said the old Emperor, "that is splendid. You could not have given a better answer." And he could not, there is no better answer. The Jews, as we have them in the beginnings of the Old Testament, in prophecy, in his-

tory and in the world today, are one of the most powerful proofs that the Bible is an inspired book, and that large portions of the Scriptures which describe perfectly many events in human history, were written centuries before these events transpired, and therefore, absolutely establish beyond doubt or reasonable controversy the fact, that the men who wrote them were inspired of God and led by the Holy Ghost to write them.

In the days of Solomon how impossible, from a human point of view, it seemed that Jerusalem should be laid waste and Palestine made desolate. Even later on, after the rending of the nation, and Judah and Israel were under separate government, it was impossible to convince that strong and tenacious people that their cities would be laid waste, and their country destroyed by their enemies. Nevertheless, when they fell into sin, the inspired prophets faithfully foretold their ruin. It would be easy to quote enough scripture pointing out the overthrow of Jerusalem and the destruction of Palestine, to make a good-sized booklet. Christ himself, while being shown the temple by his disciples, said to them, that not one stone of all that splendid structure should be left upon another.

We will conclude this chapter with a few quotations from the Hebrew prophets assuring their people of inevitable destruction because of their sin and rebellion. Take for example some of the prophecies contained in Ezekiel 5:8, 12:14:

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"Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and will draw out a sword after them. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So shall it be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it." Then in Ezek. 12:18, 19, 20, we have this language: "Son of man, eat thy bread with quaking, and drink thy water with trembling and carefulness; And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; they shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I am the Lord."

It will be interesting to the reader in going through Isaiah, Jeremiah and Ezekiel to notice the very many prophecies clearly pointing out the calamities that were to come upon the Hebrew people, and the conditions which have existed in Palestine for many centuries, and which exist today. We cannot understand how any reasonable being can read these prophecies and then follow the history of the Jews and observe present-day conditions in Palestine; and doubt the inspiration of the holy men who, thousands of years ago, so faithfully and minutely described these conditions.

(CONTINUED.)

GREETINGS FROM INDIA.

BISHOP FRANK W. WARNE.

PART II. INDIA.

The aforesaid missionary work is all an overflow from India. India has for many centuries been giving religions to the rest of Asia and is now doing the same with Christianity and in the near future will help Christianize large sections of Africa and the surrounding islands. One of our missionaries trained in India is now a missionary to Indian people in California and we may, before long, furnish a missionary for Canadian Methodism to people from India, living in British Columbia.

I am sorry to write this before all the detailed facts of the recent census have been published, but the following figures will be changed but little. India's people live in 730,753 towns and villages of which only twenty-seven have a population of more than one hundred thousand. This shows that the great mass live in small villages. The dark side of the picture in India shows forty million women secluded in zenanas, twenty-six million in enforced widowhood, six million five hundred thousand wives under fifteen years of age, two million wives under ten, two hundred and seventy-five thousand widows under fifteen, and four thousand five hundred under four years of age. Take time to compare these figures with populations in America and let the awfulness of such a situation impress you.

MOHAMMEDANISM.

There are over sixty-two million Mohammedans in India, which is a larger Moslem population than in any other country. In our own mission we have over fifty preachers whose names show they are converts from Mohammedanism. Cawnpore is now greatly stirred because we have baptized several leading Mohammedan educators. How I wish Methodism could, as do several other missions, have a few missionaries specially supported for special literary and evangelistic work among Mohammedans in India. Hinduism, including the lower castes, and outcasts, contains the greater part of India's people. Missionary work among these lower castes has caused Hinduism to become ashamed of her treatment of them and she is now

moving, though slowly, to help them. Recently, at a Hindu meeting for the depressed classes a High Caste Hindu speaking of the "untouchables" said, "Nearly sixty million of people as a class gentle, docile, industrious, pathetically submissive, who toil day and night, are regarded as untouchables. We touch a dog but to touch one of these human beings is pollution." Then after this he goes on to admit that "All know there can be no true uplift of the Indian nation unless and until the depressed classes rise with them." This describes the change in sentiment inside of Hinduism.

Any fair-minded person will recognize that this marvelous change inside of Hinduism has been largely brought about because of the work of the missionaries among the untouchables. America is justly proud of the liberation of four million slaves, but what slave was ever untouchable? Missionaries, through the love of Christ, are loosening in India the shackles not from four, but from sixty million souls.

CHANGES AMONG THE HIGHER CLASSES.

An increasing number every year are becoming Christians and all are becoming ashamed of the grosser sins in Hinduism. A recent discussion in the Indian press brought to light the fact that idol worshipping was largely disappearing from among the educated classes in India. The following from the "meditations of a Hindu Prince," describes India for centuries past, but that condition is surely passing away:

"Here in this mystical India, the
Deities hover and swarm,
Like the wild bees heard in the tree tops, or
The gust of a gathering storm.
A million shrines stand open, and ever
The censer swings,
As bow the mystic symbols, or the
Figures of ancient kings.
Is there naught in the heaven above us, whence
The hail and the leven are hurled
But the wind that is swept around us
By the rush of the rolling world?"

Disappearance of idolatry from among the educated classes means that the lower classes will rapidly follow their example and the time hastens when India's idols, that have held sway for thirty centuries, shall be cast "to the moles and the bats."

Inside of Hinduism various societies are being formed that are tearing down Hinduism. Notably the Brahma Samaj, practically an Unitarian Church. The Arya Samaj which is spreading very rapidly all over the Indian Empire is composed of the influential High Caste and educated. Their aim is to oppose missions and restore ancient Hinduism. But in order to do that they are preaching against caste, infant marriage, enforced widowhood and idolatry and in favour of widow re-marriage, the education of girls and of the uplifting of the low caste, all of which they claim is necessary in the restoration of ancient Hinduism. I recently heard it said by an experienced missionary that they will themselves do more in ten years toward tearing down the things in Hinduism that hinder missions, than missionaries could accomplish in a century. How history repeats itself. Paul wrote of Christ being preached through "envy," "strife," "contentions," "pretence," and commented on it thus: "Christ is preached and I therein do rejoice, yea, and will rejoice." So it comes to pass that in India, the land of extremes, that Christianity is permeating and transforming Hinduism at both extremes of her most complicated social and religious life.

At the last census taken in 1901 India had just a little under three million Christians, including Roman Catholic and Protestant. During the decade preceding 1901 the whole population increased not more than two and a half per cent while the whole body of Christians increased twenty-eight per cent. The increase of the non-Evangelical was twelve per cent, but that of the Evangelical one hundred and five per cent. Government census for 1911 have only been published concerning the Punjab and part of the Central Provinces up-to-date, and in these the Christian increase has been over three hundred per cent during the closing decade. It is difficult to predict but it is expected the 1911 Government census will show an

Indian Christian population of over four and a half and possibly well on to five million. We expect as a Mission to report over a quarter of a million Christians at the coming General Conference of our Church from our Southern Asia Mission field. By way of comparison some one has asked "What would Noah have said if he had had even one hundred converts after one hundred and twenty years of mission work?" Let us thank God and take courage.

To sum up, missions in India are in a great but winning battle; great because of the vastness of the population; great because we are in battle array against the sophistries of the Indian's Vedantic Philosophy; great because of the blessings it will bring to one-fifth of the human race; great because there is a larger Mohammedan population than in any other country; great because India is the "mother of religions" and India's conversion will greatly hasten the conversion of the ten hundred millions of Asia; great because it will yet cost the Christian world not only her good but her best of gold, brain, brawn, heart and spiritual life; great because converted India, with her intellectual acumen and her highly developed religious instinct will give to the Christian world an eastern and intensely spiritual interpretation of the Christ; great because, without doubt, a winning battle for the Christ our Commander-in-Chief.

Oh, that Methodism might be awakened to holy and whole-hearted enthusiasm in this great battle. It is said that at times when the enemy from the outside would attempt to storm the Residency at Lucknow with a force one hundred thousand strong, inspired to fanaticism through intoxicants, that on the inside wounded men in the hospital knowing how their comrades were pressed, would crawl from their beds, pale-faced women would help them to the front while they were trembling with weakness, and were as pale as death and bleeding from wounds re-opened by the exertion. Those whose limbs were injured, laid aside their crutches and knelt down and fired out of the loopholes, while others who could only lie on their backs, loaded for those who were firing. With such enthusiasm battle after battle was won. Missions is Methodism's vocation, not her avocation. Oh, that Methodists might be "all at it and always at it."

I am often asked, "Do you really believe that the mighty Indian Empire will ever be evangelized?" My answer is, "The Son of God has begun to build his kingdom in the Indian Empire." Apply reverently to himself his own statement about all that beheld and mocked the man who began to build but was not able to finish. Shall on-looking angels and devils in derision say, "Christ the Son of God began to build his kingdom in the Indian Empire, but was not able to finish?" Nay verily. But the day will surely come, when India, like Thomas, with doubting past, will look up into his glorious face, and worship our Christ calling him "My Lord and my God."

Beloved Methodism and Methodists:

"The restless millions wait
For the light whose dawning
Maketh all things new.
Christ also waits,
But men are late.
Have we done all we could?
Have I? Have you?"

YOU NEED TO READ IT.

I have just read, with pleasure, profit and much interest "Thoughts For The Thoughtful," by Rev. H. C. Morrison. I wish a copy of this book could be placed in every protestant home in America. It has the right title—"Thoughts for the Thoughtful," and is so carefully written that it leads you with an intense interest face to face with some very vital problems which are threatening us both as a church and a nation. The chapters on "A Serious and Delicate Situation," dealing with Roman Catholicism in the United States, "The Sacredness and Opportunity of Motherhood," and "If Christ Should Come to Jerusalem," are especially rich. Send to The Pentecostal Publishing Company for a copy of this book. You need to read it. Price 25 cents.

LUTHER B. BRIDGERS.

The Missionary World

Lucknow, India.

Dear Bro. Morrison: While speaking with Bishop Warne today he repeated words of appreciation of the work you did when on your tour of evangelism and manifested exceedingly great interest in the plan we have discussed to bring Joseph Smith on a similar tour. He hopes to see Bro. Smith in Minneapolis, at General Conference and will cordially invite him to make the trip. He hopes also to see you there. The great spirituality and power with God that mark Bishop Warne's life grow in impressiveness as I see him more. I think I have never seen in any one a more Christlike combination of qualities. I have suggested to the Bishop that he get in touch with our holiness colleges and camp meetings of the South and I believe that if you plan to have him invited to Indian Springs, to Silver Heights and to Meridian Colleges and Asbury, with a few other such places he will be glad to come and will lend great prestige to the places and bring great blessings in his wake. He favors Asbury and is on the search for Asbury men. He might even be glad to spend several days in Asbury in September next and conduct revival services to help in the New Year's opening.

We had wonderful conferences this year—such prayers as I never heard outside of Asbury before. Great increase in baptisms last year. Good revivals everywhere in English work.

When you read this we will be nearing the close of a six weeks' campaign of special effort to save souls in Lucknow. Our first week's services will be Hindustani. Bro. J. R. Chitambar, whom you will remember as one of your interpreters while you were here, will preach this first week. We have a hall, erected last year by the Reformed Episcopal Mission, at our disposal. It is in a district inhabited by many Indian Christians. For the next four weeks I will do the preaching myself, pitching a tent in the railway communities.

The last week Bro. Stanley Jones will assist me in the church. We have every sign of an unprecedented break in the local situation. We expect to see many enter the light. Pray for us.

J. W. Pickett.

Utua, Porto Rico.

My Dear Bro. Morrison: It has been some time since I last heard directly from you, though Mrs. Edwards and I speak of you and pray for you often. This morning your friend, Dr. Comen, pastor of Asbury Church, Buffalo, N. Y., left me. He preached the dedicatory sermon of a nice little church over in the interior; we thought of you many times on the trip and wished you were with us.

I doubt if there is a place in all the wide world where I could do as much good as right here in Porto Rico; it is a God-given opportunity. Dr. Comen, or Dr. Haywood can tell you about my work. Bro. Morrison; I am in need of a good folding organ; the one you sent me in Cuba has run its race; it was a good one and its music

was heard far and wide. It may be that some friend of yours might send us a good folding organ; it should be the best made, if possible, for the service will be hard and the climate would soon destroy a cheap organ.

Then Bro. Morrison, a word from you is worth all the letters I can write to *The Herald*. I need the waste material of our Sunday schools, that is, all the cards and old picture rolls; the cards should not be soiled, though old ones are all right. I need two thousand every Sunday. I trust the way will open for you to come to Porto Rico and hold some meetings.

I am Sincerely Yours,

Sidney W. Edwards.

I sincerely hope some one will send Bro. Edwards the organ he so much needs. Do not fail to send him the Sunday school cards and rolls he asks for. Help this man of God at the front and stir and warm the hearts of the little children he is leading to Christ. H. C. M.

"God Never Had A Son."

Sunday afternoon, February, on the plains of India, there we stand surrounded by a crowd of Hindus; Suklal, one of the native preachers, is laying the gospel of Christ down before his Indian brothers and sisters with all the simplicity he knows how.

Thousands are all around us, for this is the big bazar day of the week. People have come for many miles to sell their few little wares, Brother Willobe, myself, and four native preachers have come out amongst this throng of dirty heathen and are endeavoring to give the bread of life out to the perishing. February in America is quite cold, but here we dare not be in the sun a moment without having on our thick helmets, or we would be knocked down by the tropical sun.

You have all been to market sometime, somewhere in the United States of America, but only a few have been to market in India. I mean to give you an opportunity of seeing the real Hindu bazar that has been going on for several thousand years before Christ came to earth, but as this is the Sabbath day, we must not go out sight-seeing. Come, help us hold an open-air service here in the overcrowded bazar, then we will see, and at the same time do something for our Master.

As you pass through the outer edge of the bazar and with some difficulty press your way through the strange throng, you notice that there is not a table or counter or shelf or roof of any kind anywhere. As we commence to show you a few things that are being bought and sold, you scan the ground more closely and find the articles mentioned are all spread out on the dirt. Then you see the dark-skinned natives, mostly women, sitting, either squatting or cross-legged beside their wares.

At once you ask, "But where are the men?" "Do women do all the selling?" "Yes, they do nearly all of the selling, except the men sell medicine, roots and herbs, cows, oxen, buffaloes and such like. The women

have carried these wares for miles on their heads, and that tiny, naked baby sat on her left hip at the same time all the journey." Perhaps her husband has come along, but probably not. If he has, he is around the bazar somewhere. As the day closes in darkness, this woman will gather up what she has not sold and put it on her head and pick up the child and wend her long, lonely way back to the hut in the jungle. These women sell dal, pulse, jungle nuts, guavas, and the like. They are generally very poor. The pice is the monetary unit in this bazar. And 120 shells, such as are found along the river, go to make one pice. The pice is worth about 1-2 a cent in American money.

But we have not stopped walking and now reach a place where we halt. Striking up a hymn on my cornet the people come running and in a very few seconds we have all the congregation we would well ask for at one time. With that, a native preacher, who is with us, begins to tell this needy people about the Christ, the Savior of the world. As he is waxing warm in his glorious theme, and we are looking up to God that the truth might be driven to the hearts, we cannot help but notice the congregation that are almost pushing us off our feet. And as the world is going out in the Hindi language, and we are not acquainted with the same, we become somewhat listless in trying to understand what is being said.

Almost too loud, you whisper in my ear, "I have been in a great many street meetings and open-air services, but never one so very strange, pathetic and interesting as this."

Right at our very toes' end stands a little girl. She has on a loin-cloth. At actual count we see seven rings in each ear, a large, heavy one at the bottom pulling the lobe down out of shape. In her nose is a large ring, around her thin neck is a bead necklace, around her wrists are six glass bracelets on each arm, and in amazement we see one or two rings on nearly every finger, and rings around her ankles with several rings around her tiny toes. Her eyes have been painted black around the bottom by the priest to keep away the devil from them. She is indeed a striking pathetic life model of heathenism, and we feel the tears come filling up our eyes and spoiling our vision. At the side, in anxiousness to see all and hear all, pushing rudely against this little girl, are standing two dirty, sadly neglected children. They are as naked as they were the day they were born, yet they are not giving that one thought. For are there not much older ones nearby who are as void of clothing? Often such a baby has a string of glass beads around its waist or a necklace on, sometimes jewelry are fastened to the skin. Men are standing around us with their mouths open. They have on a thin coat and a loin cloth and a piece of about 9 yards of goods wrapped around their heads with the top-not always bare exposed to the sun, the ears are closely wrapped the year around. The poorer, laboring men, wear only a cloth and not much of that around their waist. They shave their heads all over, some shave a portion of the head and leave the hair grow out on the remainder, some do seldom even cut their hair and it hangs over their shoulder, often covered with mud and nearly always full

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of live stock. Here the barbar sits on the ground and he shaves the patient's face, nose, forehead and all, then he shaves the back, if the customer is one who only wears a loin cloth. The women shave under their arms. She wears a long strip of cloth which she wraps once or twice around the waist and throws one end over the left shoulder and on over the head. That is her whole outfit, no pins, or corsets or the like lot of things to cramp and kill her.

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OF ASBURY THEOLOGICAL SEMINARY

She will outwork most of the stronger sex. She always has on some jewelry, even if she has not sufficient cloth over her body to pad a crutch.

As I strike up another tune on the cornet, you are again made quickly to come back to the meeting. Out in front of our short line of workers steps another native preacher. He gets started and is proceeding what seems to be nicely, when a man with a heavy black beard commences to talk loudly in the very ear of another man at his side. This is not over three feet from where Suklal is preaching. He keeps up his extravagant yelling all the while, until he, seeming in a rage, turns around and goes off toward the center of the bazar. The man to whom he is talking so loud, seems to have a great desire to stay and hear what is being said, and we praise God as he stands still when his friend went away. And he stands there until the service is ended, the black-bearded man soon comes back again, hands a cigarette to the man and they light them still listening to our native brother's talk. He commenced to talk loudly again. Of course he talks Hindi, and you becoming somewhat tired of his interfering with our meeting, you ask, "What is he saying?" He is saying "God never had a Son. Come away, why do you listen to such foolishness. Come away, I tell you God never had a Son."

In spite of his fellow's ranting, in what seemed would surely break up our little endeavor to advance the cause of Christ this day, the service went on and we had a good-sized crowd of listeners clear through. We bid the congregation, Salaam, then came on back home.

Dear reader, if you love the Lord, remember this bazar service we hold every Sunday afternoon the weather permitting. Pray. Yours, to help girdle the globe with salvation,
A. E. Rassmann.

Be Sure Of Your Call.

At a C. I. M. Anniversary in London, Dr. Pierson read the following portions of a letter which his daughter had written from India to her brother when he was setting out for mission work in Costa Rica. It is a weighty utterance, and has its application to all workers in whatever part of the harvest field.

This daughter, after two brief years of work in India, passed to her reward, and from her, the sainted father must have received a glad welcome when a few months ago he entered the pearly gates.

"I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God has himself sent you to that particular field at that particular time. If you marry any mission field in haste you will repent at leisure. There is a romance or halo about being a missionary which disappears when you get on the field. I assure you, and believe me, from the first moment you step upon shipboard on your way to the field, the devil and all his agents will attack, and entice, and endeavor to ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched out. Nothing but the fulness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do

not fail to obey the command to 'tarry until you be endued with power from on high.' Believe me, the foreign field is already full of prophets that have run, and he did not send them. Because of this, things are in a sad state in India, in the missions themselves. If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not, and when through the days, months and years of suffering that are sure to be in this cross-bearing life, the question arises again and again, "Why is thus? Am I in God's plan and path?" the rock to which you will hold in this sea of questionings and distress is, 'God sent me here. I know beyond a doubt therefore, I may go on fearing nothing, for he is responsible, and he alone.' But if you have to admit, 'I do not know whether he sent me or not,' will be thrown into an awful distress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh, that it were time to go home! What a fool I was to run ahead of the Lord!'

"Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of him, and our eyes are ever looking unto the One who is invisible, the One who sent us forth, and therefore, will carry us through. Forgive me for writing thus plainly. I pray that this message may shake in you all that can be shaken, that which cannot be shaken may remain as the Rock of Ages."—Mission Herald.

The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR APRIL 14, 1912.

The Use Of The Sabbath. Mark 2:23-3:6.

Golden Text: "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

The Statement.

The Sabbath law is one of the first ever given to man. Before the time of Moses it was specific but not strained in its requirements, yet there seems little evidence of its being observed in any definite manner. Like all the institutions of religion it was undeveloped. But when God spoke on Sinai he made it plain that this was a part of the law which made for man's well being, and serious people who are rightly informed have ever since then given one seventh of their time to God in a special way. For disciplinary and tuitionary reasons Moses was led to build upon the fourth commandment with considerable detail, attaching some severities which were intended only to be provincial and dispensational. Upon these in turn the scribes of the Pharisees had built in the years after God ceased to speak unto them by pro-

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phets, until many of the burdens of their sabbath law had become intolerable, and he who was acquainted with all the details of the law had to study a volume. It was the purpose of God in Christianity to bring this law back from its manifold technicalities to a sane interpretation, that the sabbath might be observed with the spirit and with the understanding. The propriety of plucking a neighbor's grain as they passed through the field will be apparent if we read Deut. 23:25.

The Sabbath Law and Nature.

The sabbath law fully illustrates the statement that the ten commandments are based upon the laws of nature, or, in other words, that they are a duplicate of nature's laws. It has been pretty generally observed that the man who has no sabbath or periodic day of rest suffers a consequent injury in his body, not to speak of the intellectual and spiritual harm which comes to all such. The civilized nations observe this, and hence they all have their regular rest day,

which is either protected by law (which is best) or prescribed and set apart by the legislature and thus encouraged and given prestige. Opposers of a state sabbath are mistaken when they contend that the state is thus promoting religion by law. Apart from all denominational considerations the state is doing that which is best for the promotion of intelligence, morality and health.

Jesus Asserts His Authority.

"The Son of Man is Lord also of the sabbath." The elaborate sabbath law of the Jews was a composite thing to which great authority was assigned. The people who had learned not to worship graven images had come to idolize institutions which were largely their own creation. We have to learn that Jesus is greater than doctrines, laws, terminology, and everything else. If the modern Christian idolizes the altar service, God will quit blessing it—he will order a change; if we idolize our terms and shibboleths God will bring them into reproach.

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OF ASBURY THEOLOGICAL SEMINARY

Natchitoches, La.

I'm writing to see if I cannot find another young lady to come and stay with me as help and company. I owe you thanks for getting help in this way, more than once. It is almost twenty years since I became helpless from rheumatism. I ask the prayers of the Christian people. I get very lonely and need Christian cheer.

Miss Hattie R. Safford.

Bronte, Texas.

God has graciously revealed to me my carnal nature as taught by Wesley and the early Christian saints. I have always been a lover of the doctrine of entire sanctification. Nothing I can think of seems more desirable. I have been quick to see the truth of the doctrine and have rushed out to teach and defend only to meet inglorious defeat. At last, I have sought and read, and prayed until God has lovingly showed me the ugliest picture I ever saw.

Strange to say, I got happy, not to see the carnal nature, but because I know the Lord intends to wholly sanctify me. Now I ask all the sanctified everywhere to pray for me, not just once, but often until I am fully cleansed from inbred sin.

"Lord, I believe a rest remains,
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone.

A rest where all our soul's desire,
Is fixed on things above,
Where fear and grief and sin expire,
Cast out by perfect love.

Oh, that I now the rest might know,
Believe and enter in;

Now Savior now the power bestow,
And let me cease from sin."

Bronte, Tex. J. E. McCleskey.

Canton, Ohio.

The Stark County Holiness Association has been in convention in the Charles St. Gospel Mission Hall at Canton, Ohio, for more than two weeks. In connection with the convention, we have had seventeen days of revival, conducted by Evangelist T. J. Adams, of Ozark, Ark. We have had what we consider the best convention the Association has ever held. Not only have we had a full house almost every night, but the meetings were a success in the way of conversions also. More than thirty persons were converted during Rev. Adams' stay, among them were several men who had been habitual drinkers and poor providers in their homes, and also a man more than eighty years old. Bro. Adams is a wonderful preacher. He came here shortly after the closing of the famous "Billy Sunday" meetings in Canton, and we heard from all sides that Brother Adams' preaching was better and more appreciated than was that of Mr. Sunday. This speaks well of Rev. Adams, for, although Mr. Sunday's preaching was sensational and different from most preaching, yet he laid bare the lives and sins of many wicked people in Canton.

Brother Adams left us very much loved by everyone who heard him. This was manifested by the women carrying to him many little tokens to take home to his family. Upon his departure, a crowd, numbering at least one hundred, followed him to the depot, sang songs and waved their hats and handkerchiefs as the train pulled out. While here, Brother

Adams' little boy was very sick at home with typhoid fever. I just received word today from him that the boy is much better and out of danger. Anyone wishing a good evangelist for a series of meetings, will not go amiss by securing Brother Adams.

The newly-elected officers for the coming year are as follows: Howard Mitzel, President; Rev. Harry M. Kimbel, First Vice President; Rev. J. J. Lang, Second Vice President; Rev. Peter R. Lantz, Third Vice President; Jack Lacy, Fourth Vice President; and Charles W. Bender, Fifth Vice President; Rev. Elmer E. Stauffer, Corresponding Secretary; Miss Lulu Stone, Recording Secretary; and Harvey H. Maxhimer, Treasurer. Yours very sincerely,

Elmer E. Stauffer.

Cor. Sec.

Snow, Ky.

I want to tell you some things the Lord is doing for us up here in the hill country, Clinton charge, Columbia District. After having a few weekly prayer meetings at old Fairview Church, and visiting the people and praying with them in their homes, husband began a meeting at Fairview which lasted two weeks, resulting in twelve professions of faith in Christ and the church wonderfully revived. Three of the converts were married men. Two young men, one married lady and the rest young ladies. Many sinners were convicted who would not yield. When we came to the work, the people told us we could not have night services on account of whiskey and bad behavior and they were therefore opposed to having a meeting in the winter or at night. On this account, husband was undecided for a while whether to begin the meeting or not, but after praying over the matter, he said he felt that this was the time the Lord would have him go up to battle, and so he began with only a few in attendance in the beginning and he preached with all the power the Lord would give him and the faithful few stood by him with their songs, prayers, and testimonies, and after praying it seemed almost through an iceberg, for laborers to come into the vineyard, and convicting, converting, and sanctifying power to come on the people, the ice began to break, and Bro. Witham, our only local preacher, came and helped with his good earnest sermons, prayers, songs, and altar work, and other workers came, to lead in song and prayers, until the house was full at nights and very good congregations in day time. Sinners were invited to an altar of prayer, the old-time mourner's bench and requested to remain there until they knew that God for Christ's sake, had pardoned their sins, which they did. I tell you I haven't heard such cries and begging for mercy for years. Oh, this was an old-time revival sure. When a penitent got saved he or she came through with a shout and a shine on their faces which caused shouts of victory to go up to our God from the old saints for hearing and answering prayer in the salvation of souls.

Bro. Witham was just licensed to preach last fall, but his preaching was in demonstration of the Spirit and of power. He preaches to sinners if they live and die in sin they will go to hell, but if they will quit their sins, repent of them and believe

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This school has been able to combine high intellectual attainment with deep spirituality. Exceptional advantages for those who desire to pursue their studies and build sweet, sturdy Christian character at the same time. We seek in everything to put God first. Unusually low rates.

These Facts Demand Your Consideration

Address, HENRY C. MORRISON, D.D., WILMORE, KY.

on the Lord Jesus Christ, that he would forgive their sins and then keep them from sinning 365 days in the year.

Glory to God for our good meeting. I had as soon have a star in my crown when I get to heaven, from among these hills in Clinton county as to have one from behind the counters, or on the railroads, or from any of the banks in any of our great cities. Husband and I are shut in at present with grippe. Let all pray for us. Your sister in Christ,

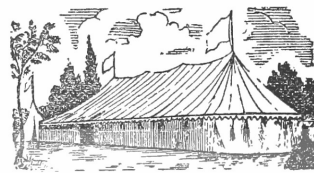
Mrs. J. A. Goodman.

Wilmore, Ky.

Some time ago Bro. Morrison, the President of Asbury College and Editor of *The Herald*, gave a series of lectures on the line of preaching at the college. There has never been a study more useful to me than the lectures delivered by Dr. Morrison, which I have heard with the greatest interest. It paid me for a four year's study in any college, warmed my heart, confirmed my faith, strengthened my determination and gave me a knowledge of the things that the preachers come in contact with.

The following two points made by Dr. Morrison in the series of his lectures have struck me very forcibly: 1. "Be sure of your Christian experience". 2. "The saddest thing in all the world is a wrecked preacher."

I thank God for such remarkably



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practical, logical, scientific and very, very interesting lectures.

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no stopping to change irons. Right heat. Easily regulated. No time wasted. Iron on table all the time, one hand on the iron, the other to turn and fold the clothes. The "Perfection" is neat, durable and compact; all parts within radius of iron and handle. No tanks, nor fittings standing out at sides or ends to hinder and be in the way. No wires or hose attached to bother. Right size, right shape, right weight. Cheapest fuel, two cents does ordinary family ironing. Every iron tested before shipping. Ready for use when received. Price low—\$4.50. Sent anywhere.

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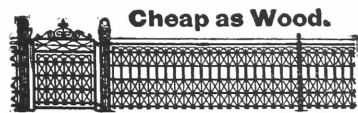
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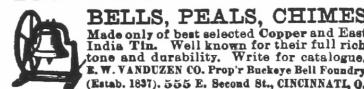


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If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-Operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is a beauty."

The Club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-Operative Club, Louisville, Ky.

dent as Dr. Morrison at its head, offers a student more spiritual and intellectual advantages than any other institution I have been to. His chapel talks sometimes far excel the knowledge and understanding which I have

obtained from books, even in half of my life. Alphus Sampson.

THE REASON.

Mrs. Angie Bevarly.

'Tis strange how oft come pain and care—

How sorrow greets us everywhere,

When we are seeking bliss;

We often stop to wonder why,

God holds the answer to our cry,

And it is this:

That we through avenues of pain—

O'er graves where life's fond hopes

lie slain;

May walk through many a rugged

mile,

To other scenes that are worth while.

If we in sorrow bear good seed,

It will spring up in word or deed,

And help another in distress,

Like angels in the wilderness.

Then 'tis through sorrow we are blest,

Only the weary seek for rest,

And feel God's soothing kiss;

'Tis when the body cleaves the sod,

The soul goes forth to dwell with

God,

Eternal bliss.

Addresses Wanted.

Any one who knows the present addresses of the following graduates of Asbury College will confer a favor by dropping me a card at Wilmore, Ky., giving as many addresses as possible.

Mr. H. Adams, Miss Jane Baxter, Mr. M. S. Blaisdell, Mr. O. C. Coppage, Mr. M. Combs, Rev. Calvin R. Chilton, Miss Mary Cooley, Miss Ruby Dixon, Mr. J. B. Fain, Mr. J. A. Freeman, Mr. F. H. Gillett, Rev. G. R. B. Kinney, Prof. F. H. Pinkstaff, Mrs. Laura Flenner Smith, Mrs. Ada Humphrey Sublette, Rev. W. C. Savage, Mrs. Myrtle Arnold Savage, Mr. A. F. Tompkins, Helen Barrett, Abbie Barrett.

H. W. Bromley.

Wanted.

A Christian man to do garden and farm work at a Children's Home. Give references, state terms and whether a man of family or not. Address P. R. Nugent, 301 So. 4th St., Richmond, Va.

"JIMMY KENDALL, THE KENTUCKY EVANGELIST," Or from the Saloon Bar to Pulpit Platform.

This is the title of a booklet of the life, sketch, and work of Evangelist J. B. Kendall, who is an ex-bartender, but now a successful evangelist. "It reads like fiction," touches the hardest heart, inspires confidence and hope to the unsaved. Price 10 cents, or 12 for \$1.00.

"THE TWO CALLS."

This is a book by Rev. J. B. Kendall. The title is suggestive, and perfectly proper. As certainly as God has called sinners to repentance, he has also called believers to holiness. Bro. Kendall showing that the call to holiness is as binding as the call to repentance. Between the chapters on Repentance and Holiness he has sandwiched it well with a chapter on the new "Birth," making it a very valuable book. More than 10,000 have been sold. Price 10 cents, or \$1.00 per dozen. Pentecostal Pub. Co., Louisville, Ky.

Souvenir Postal Card, Fern Card, and Letter.

To every boy and girl who will send their picture cards received in Sunday school to Miss Katharine M. Kinzly, 13 Wellington Square, Calcutta, India. The cards to be used in giving to the little Hindu children who do not know about Jesus. Will you not help?

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COMBINED COOKING AND HEATING—The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, hot milk, canning fruit, camping, Summer or



Two-Burner with Oven.

room; or condensed under cooking vessels the heat is absorbed by articles being cooked. Heat under control. Not dangerous like gasoline. No valves. No wicks—all parts open—nothing to clog, close up or get out of order.

THE PORTABLE STOVE

is simple in construction. No complicated machinery to get out of order. The oil flows from the reservoir into the open steel burner bowl, where it is converted into a heavy gas. This gas is carried into the open-air cylinder, where it is superheated and given the required amount of air to make combustion, and give the greatest amount of heat for the smallest use of oil. As will be seen, all parts are open—the burner bowl, air mixer, the cylinder or chimney. Nothing to clog or close up. The stove furnishes its own heat to generate the gas.

CHEAP FUEL

Kerosene or coal oil, is recognized the world over as providing economic fuel. The difficulty has been in securing methods that would use it both economically and satisfactorily. The Portable Stove solves the problem. It furnishes the family need. It burns this common fuel, giving an intense heat, but concentrated under cooking vessel, absorbed by articles being cooked—not thrown out to over-heat your kitchen. In every section of the country coal and wood are getting higher in price. The continual discovery of new oil fields in different parts of the country has furnished oil in abundance. The Portable Stove is a practical method of using this fuel. It also saves work and dirt. The intense heat provides quickly cooked meals.

EASILY REGULATED.

The flow of oil is easily controlled by the adjuster on the end of the reservoir. Each burner has its own reservoir and adjuster. The height of the flame is easily lowered or raised with this adjuster. More oil—higher flame. Less oil—lower flame. No oil—flame shut off.

SAFETY

Coal oil or kerosene not dangerous like gasoline. There is no longer excuse for using dangerous gasoline stoves, thus causing mothers and children to run daily the chance of losing their lives. One can hardly pick up a newspaper without seeing an account due to the use of the deadly gasoline. Coal oil burned in the oil-gas stove is as safe fuel. The Portable Stove is safe for every day family use.

CONVENIENCE.

Every woman will be glad to get rid of the coal or wood, dirt, ashes and all the nuisance that goes with the ordinary cook stove. The Portable Stove will save trouble, anxiety and annoyance, without any additional fuel.

THESE STOVES ARE PORTABLE



One-burner Stove and Radiator

How convenient on a hot summer day to take out on the porch for a quick meal, or for a coffee on a warm Sunday night, or in the shed for washing or ironing. The Portable Stove can easily be carried to a church for a social or to picnics or to camping grounds. One of our customers, Chas. Schaeffer, California, who is a railroad man, said he used their stove on a caboose and was able to cook with the hand and feet running of the train. We cannot imagine anything more convenient for heating a cold dining room or bedroom in winter. Being portable they can easily be moved to any part of the house and are always ready for instant use. The new Model, 1912 contains many valuable improvements which add greatly to the efficiency of the stove.

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They are made of steel throughout, thoroughly tested before shipping. Sent complete, ready for use as soon as received. Nicely finished with nickel trimming, and they will last for years.

Ovens for Baking.

The ovens furnished with the Portable Stove are splendid bakers, handsomely fin-

ished throughout, made of sheet steel full lined with tin plate, removable shelves.

RADIATORS FOR HEAT. The radiators are placed over the burner. The heat of the stove is thrown from the surface of the radiator, giving a cheerful heat. It is convenient size and when not in use can be laid to one side.

SUMMER STOVE.

For hot-weather use we consider the Portable Stove invaluable. It means a cool kitchen instead of stifling; hot and a hot, quick fire in a few moments when ever you want it. **THINK OF THE TIME WASTED IN STARTING THE** oil-burner stove before it gets hot enough to cook, and the overheated kitchen after it is started. **REMEMBER** this stove consumes no fuel except when in use. Put this stove in your home—you will find it convenient and a delightful stove to use in summer and winter.

WHAT USERS SAY

"It is so convenient and economical." Rev. P. V. Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily; perfect baking." Henry Schilling, Ill. "For baking it has no equal." V. E. Bostwick, O. "Bakes pies, cakes, bread; never saw nicer baking done." Mrs. O. Thompson, O. "Never cooked meals so quick and easy." James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; they are great time and fuel savers." H. M. Ivey, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baering, Ind. "With the radiator it soon warms up our dining room." J. F. Lissou, Calif. "We are using it to heat our office." McPherson Co., R. I.

ECONOMY—E. N. Helwig, Ont., "Only used a half gallon of oil last week for cooking, baking and ironing." F. G. Boylston, S. C. "Cooked for a family of six five days—only three quarts of oil." Wm. Stapley, Ariz. "Your oil-gas stove was just as expected it to be after reading your description. With one gallon of oil we did the cooking for a family of nine persons, six of them grown, for three days and one meal, besides doing the small ironing. The oil cost 35c. Wood cost \$6.00 per cord here." Fred Hadder, Wis. "Moved my old cook stove in the wood shed. You won't catch me sawing or carrying any more wood. This is a snap for me." **SAFETY**—Mrs. E. R. McClellan, Ills., says "It is safe and clean as a lamp, and children that can be trusted with this stove." Mrs. P. P. Leherer, Mich. "Easy to run, quick to heat—no danger of explosion. D. L. Dennis, Ind. "Makes no dirt, no trouble to operate; takes very little fuel; no danger possible; makes plenty of heat." H. N. Flora, O. "Perfectly safe, a person can operate them without constant worry of danger."

CLEANLINESS—Mrs. S. R. Croft, speaks of this when she says: "There is no smoke, dirt, or ashes to bother with. It is easy and simple to operate, very clean and safe to handle; is away ahead of coal or wood fire." E. J. Free, Mo. "It doesn't smoke, is easy to operate, and we find it clean." Wm. Irish, Mo. "A splendid baker and cooker, although we use the cheapest grade of oil. For good work, simplicity, economy and cleanliness, it is simply perfection itself." Mrs. J. F. Hascall, Fla. "It does not leak at all; it is a great comfort. The oven is a beauty and bakes fine and not heavy to move from place to place, and convenient in size and shape." W. O. Poe, Mo., says: "Can cook a meal in 20 minutes; baked biscuits in 4 minutes." Mrs. Ella Holleman, Tenn., "Takes less oil to cook a meal than is often used to kindle a fire in the old stove. Cooking was a burden because of heat. This oil stove is a pleasure." Don't fail to write today for full information. The price of these stoves is remarkably low—only \$3.25 up, any number of burners. Not sold in stores. See catalogue with testimonials from hundreds of patrons, sent free; also full information regarding our Portable Stove.

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Show stove quick, Easy, Sure. Stop, look, excited—want it—buy. B. L. Husted, Mich. "Was out one day—sold 11 stoves." W. E. Baird, S. C. "You have the best stove on the market; sold 9 in 2 hours; I do not fear competition." (first ordered 1—200 since) Chas. P. Schroeder, Conn., bought 40 stoves one order. Head & Frazer, Tex. write "Sell like hot cakes; sold 50 stoves in our town." J. W. Hunter, Ala., secured 1—tested it—ordered 100 since. J. G. R. Gauthreaux, La., ordered 1—155 since. So they go. These men MAKE MONEY. You have the same chance. You should make from \$10 to \$15 a day. Write for our selling plan. Do it today. Send no money.

THE WORLD MFG. CO., 1396 World Bldg., Cincinnati, Ohio.

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OF ASBURY THEOLOGICAL SEMINARY

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I want to join your happy circle. I am a little girl twelve years old. I have dark hair, blue eyes and fair complexion. I live on a farm of sixty-four acres and enjoy farm life. I have three sisters and one brother living and two little brothers in heaven. How did you and the cousins enjoy Christmas? I am not a Christian but hope to be some day. Will some one answer my question? What two chapters in the Bible are alike? Love to Aunt Bettie and the cousins.
Lattie Stewart.
Trenton, Tenn.

Lattie, I suppose by the time the cousins get your letter, they will have forgotten all about Christmas. I wish I could get your letters in sooner, but it takes time.

Dear Aunt Bettie: I am a little girl twelve years old; this is my fourth letter to the Herald, so as this is a snowy day I will write a few lines to the dear old Herald. I go to school and am in the B fifth grade. We are suspended from school on account of snowy weather. I have two brothers and one sister living and one dear little sister in heaven. Will some one answer my question? How many times does the word Lord occur in the Bible? As I hope to see this in print I will close. Love to Aunt Bettie and the cousins.
Ollie Stewart.
Dyer, Tenn.

Ollie, it seems the cold weather has been all over the country. I am glad the worst of winter is over and we can enjoy the springtime.

Dear Aunt Bettie: May I come inside to get warm? I am a girl twelve years old. I go to school and am in the seventh grade. My teacher is Mrs. Featherston; she is a good teacher. I like very much to read the children's page. It is very interesting to read the letters from the different states. We have been taking the Herald for about four years and will take it this year. We think it is a very good paper and cannot do without it. Who has my birthday, June 20? I am a Christian, was converted last January. Cousins, don't you think Aunt Bettie is very kind to answer our letters? I do. I go to Sunday school and I can. My teacher is Miss Lizzie Schoeverman and I like her very much. I belong to the Methodist Church. I will ask a question. What is the longest verse in the Bible? Alice Echols, Melchizedek was King of Salem and a priest. Yours, Wilma Bowles.
1835 Orange St., Indianapolis, Ind.

Wilma, yes, we will take pleasure in letting you in and hope you will feel so much at home that you will come often.

Dear Aunt Bettie: I want to write you a few lines. I am a little boy seven years old. I go to school every day. My brother Kenna Ferrell is my teacher. I live on a farm and love to feed the horses, cows and sheep. Our baby loves to go with me to feed them, he is three years old.
John Wesley Ferrell.
Barger Springs, W. Va.

John, you must be an industrious little fellow to do all you say you do. You are named after a mighty good man and one you should try to imitate in your life.

Dear Aunt Bettie: I will come again. I have been so busy going to school. It is snowing and it is down to zero. My brother is teaching our school. I have not missed a day of school. Love to Aunt Bettie and the cousins. Nickell Ferrell.
Barger Springs, W. Va.

Nickell, I see you have been having some cold weather too. I guess we shall never forget this winter.

Dear Aunt Bettie: I thought I would write again. How are you? Aunt Bettie you got my name wrong before. I am going to school now. I would like to exchange post cards with some of the cousins. Guess I had better close for fear the waste basket will get me.
Maggie Slatton.
Rt. 4, Box 14, McMinnville, Tenn.

Maggie, I am sorry I got your name wrong before, but hope I have it right this time.

Dear Aunt Bettie: Will you let a little Virginia girl in your happy corner? I am nine years old, and am four feet and seven inches. I am in the fourth grade.

My aunt and my grandfather live with my mother. Aunt Kate takes the Herald and I like to read the children's page. I have two brothers and I haven't any sisters. My father is dead. This is my first letter to the Herald.
Bessie Lee Goodpasture.
Rural Retreat, Va.

Bessie Lee, we give you a hearty welcome to our corner and hope you will come to see us again.

Dear Aunt Bettie: Will you welcome a little Texas girl into your corner. I am eleven years old and have blue eyes and fair complexion and light hair. I go to school and am in the fifth grade. My teacher's name is Miss Robison.
Roxie Bell Jones.
Wolf City, Tex., Rt. 1, Box 81.

Roxie Bell, you must study hard and make a school teacher.

Dear Aunt Bettie: How are you and the cousins? My oldest brother takes the Herald and we think it is a grand paper. I am five feet, four inches tall and weigh 108 pounds. I have blue eyes, dark hair and fair complexion and am fourteen years old. I will ask for a card or letter party any time.
John Wesley Alexander.
R. F. D. 5, Trenton, Tenn.

John Wesley, I am glad you think so much of the Herald and hope you will read it every week. I hope you will receive many cards and letters.

Dear Aunt Bettie: How are you and the cousins? Mother takes the Herald and I like to read the children's page. I think I have a fine mother. I also have a brother, his name is James. I close with love to Aunt Bettie and the cousins.
Ammia Trice.
R. F. D. 1, Manitou, Ky.

Ammia, I am glad your mother takes the Herald, and that you enjoy reading the children's page. Of course you have the best mother on earth, you should think that. We all think our mothers are the best.

Dear Aunt Bettie: Will you let me join your happy band? We take the Herald and I enjoy reading the children's page very much. I go to school and also to Sunday school. I go to the Central M. E. Church. Rev. Louis May is our pastor. I was twelve years old last December. Who has my birthday, December 31st?
Crowley, La. Bertha Darden.

Bertha, we are glad to have you join our happy band and hope you will come often. Go to church every time you can and live a true Christian life, so that your influence will count for God.

Dear Aunt Bettie: Here comes a little Virginia boy, eight years old. My birthday is the 14th of May. I have blue eyes and light hair. I have five brothers and two sisters. I am taking the whooping cough. Love to Aunt Bettie and the cousins.
Donald John.
Blacksburg, Va.

Donald, we are glad to receive a letter from a little Virginia boy, you must write again soon. You have a nice family, so many children and I know you don't get lonesome. I hope you did not have the whooping cough hard, and that you are over it by this time.

Dear Aunt Bettie: I am a little girl of eleven years old and would like very much to join your corner. I have been going to school about six months and in the fourth grade. My father takes the Herald and I like to read the children's page.
Carlisle, Ky., Rt. 5 Alice C. Kidwell.

Alice, we are glad to have you join our corner. Alice do you go to Sunday school?

Dear Aunt Bettie: Will you let a little Oklahoma boy enter your happy corner. This is my first letter to the Herald. I like to read the children's page of the Herald. I would like to exchange post cards with any of the cousins. My post office is Ryan, Okla., Box 236.
Elmer Matthews.

Elmer, we are glad to have you visit our corner. Hope you will receive many post cards from the cousins.

Dear Aunt Bettie and Cousins: How are

you? I am fourteen years old and am in the eighth grade at school. I have received post cards from two of the cousins. I enjoy reading the Herald. I missed part of the continued story in boys and girls page. Papa used to live in Kentucky. I would like to come to Kentucky on a visit. I had a good time Christmas and hope the cousins did too. My oldest brother came home from college. I live on a farm three and one-half miles from town. It has been cold and snowy lately so we could not even go to school. I have the cutest little niece; she will be two years old next May. I would like to receive more post cards from the cousins. I will close for this time. Hoping to see this in print I am as ever,
Knierlm, Ia. Myrtle Insko.

Myrtle, I know you love that little niece. Am glad you had such a good Christmas and that your brother could be at home with you.

Dear Aunt Bettie and Cousins: Will you welcome a little country girl from Indiana. I am thirteen years old, and belong to Methodist Church. I go to school at Graysville, and have missed four days of school this year. I go to Sunday school every summer and only missed four Sundays last summer. I have got a very kind Sunday school teacher; her name is Mrs. Emma Riggs. My school teacher's name is Miss Sylvia Medsker. My sister takes the Herald and I am always glad to read the letters from the cousins, also to read the kind answers from Aunt Bettie. Who has my birthday, April 21? All of us belong to the Methodist Church except my little brother. I would like to receive cards from the cousins and will try and answer them.
Graysville, Ind. Gertrude A. Ryland.

Gertrude, we are always glad to have country girls visit our country. Glad you are a Methodist. I think they are fine folks.

Dear Aunt Bettie: Seeing my letter in the Herald I thought I would write again. I weigh 122 pounds, am 5 feet, 4 inches high, and was fifteen years old November 16. I am communicating with Willie Skinner and Otto Manning, of Texas. I like the serial story J. Cole, which has been on the children's page. Robert Olin Boatwright, I would like to exchange cards with you. I like to read the children's letters best of all. I think it is very nice of Aunt Bettie to answer all the letters in the Herald. Guess I had better close for this visit. Pardon me for staying so long. I would like to exchange cards with all the cousins. Your nephew,
Ryan, Okla. Willie Matthews.

Willie, it seems you are interested in the cousins. Well, I think we have a nice lot of boys and girls too. Yes, J. Cole was a faithful little fellow, let us get a lesson from him.

Dear Aunt Bettie: Will you admit a Kentucky girl to your happy circle? This is my first letter. I am nine years old; my birthday was January 20th. I was named for Rev. Morrison. I have one sister; her name is Ella May. I have two pets, a dog and a pig. The dog's name is Jack. I correspond with Grace Andrews. Her address is Calumet, Okla., Box 6. I had better be skipping. Your niece,
Nell Morrison Rigshy.
Rt. 4, Box 18, Stanford, Ky.

Nell, Kentucky girls are always welcome in our corner. Are you named for Rev. H. C. Morrison? He is in our office today.

Dear Aunt Bettie: I am a little girl 14 years old. I belong to the Methodist Church. I do not go to school. I am not well, but hope to be some day. My papa takes the Herald and I like to read the children's page. I weigh 79 pounds and am 4 feet, 10 inches tall. Have dark hair, dark complexion and dark eyes. I think the story of Tom the Hero was fine. I would like to exchange post cards with some of the cousins. If I see this in print I will come again. Will close for this time as I am afraid of the waste paper basket. Love to Aunt and cousins. Your niece,
Margaret Burgett.
Rt. 2, Valley Junction, Ia.

Margaret, we are sorry you cannot go to school, and hope too you will soon be well and strong.

Dear Aunt Bettie: Will you admit a little Kentucky girl to your corner? I was eleven years old December 29. This is my second letter to the Herald. My school was out Dec. 22. My teacher's name was Miss Jennie Ray. I like her fine. I was in the fourth grade. I got the premium in my spelling class. The name of the book was "Grace Harlow's Senior Year at High School." Aunt Bettie, I like the story of J. Cole fine. Mama takes the Herald. Papa is seventy-five years old. I

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Thoughts for the Thoughtful.

The above suggestive title is the name of a booklet just off the press of The Pentecostal Publishing Company, Louisville, Ky., from the pen of Rev. H. C. Morrison, Editor of The Pentecostal Herald. The booklet is a neat and attractive little volume of more than a half hundred pages and is full of suggestions.

It will be read with genuine interest. There is a chapter on the blessedness and opportunity of motherhood that will be very interesting to women as it contains many thoughts on the power, the privileges and rights of women. There is a chapter with reference to the rapid growth and increasing influence of Catholicism in these U. S. There is a chapter on Ecclesiasticism vs. Evangelism. There is a chapter under the suggestive head "If Jesus Should Come to Jerusalem."

It has been said by those who have read the manuscript that it is the best product yet put in print by the Editor of The Herald.

Send twenty-five cents to The Pentecostal Publishing Company, and secure a copy of this booklet, "Thoughts for the Thoughtful" to read while waiting for the train or for the fish to bite.

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We also have the same idea and workmanship in a series called "Illustrated Ten Commandments" if you prefer them.

PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

have no own brother or sister. I have a half brother in Texas. I have never seen him. I had a fine Christmas. I would like to exchange post cards with the cousins. Your loving niece, Mollie Lewis.
Rt. 2, Smith Grove, Ky.

Mollie, I am glad to know that one of our nieces and cousins was rewarded for her good work.

Dear Aunt Bettie: Will you admit another little girl into your charming circle? I am eleven years old, have light hair, fair complexion and blue eyes and weigh seventy-seven pounds. I am in the seventh and eighth grades in school. I intend to make a teacher of myself. I have three sisters at home, one married and two dead, four brothers at home, one in Texas, and one dead, so you see there was a large family of us. How many of you have my birthday, August 10th? I will be twelve years old. Come and see us Aunt Bettie and we will have a good time.
Calhoun, La. Ethel Griggs.

Ethel, I am glad to receive your letter and should say you certainly had a fine family, you never get lonesome do you? Study hard and make a good teacher of yourself.

Dear Aunt Bettie: Here comes a Kentucky girl twelve years old. I am going to school and am in the fifth grade. This is my third letter. I am a Christian and belong to the Methodist Episcopal Church. We take the Herald and I enjoy reading the good letters from the cousins. I would like to exchange post cards with the cousins and will answer all I receive. With love to all, Minor Ramage.
Salem, Ky.

Minor, I am glad to receive another letter from you. Glad to know you are a Christian and a member of the church. I hope you will receive many post cards from the cousins.

Dear Aunt Bettie: Will you give me a little place in the corner? I want to tell you how the Lord has blessed me. I was seventy-four years old the 11th of this month. I have been a member of the Methodist Church sixty-six years and I am glad to say last April one year ago I was gloriously sanctified. I have troubles and temptations but thank God I can go to Him in the Spirit and He will make it right. If I see this in print I will call again.
Grandin Martin.
Galloway, Fla.

Bro. Martin, it is an old saying, "once a man and twice a child," so we are glad to have you visit our corner. You have certainly been a faithful member of the dear old Methodist Church and the Lord is richly blessing you. We are glad to know of your experience and trust you will have many happy days. Aunt Bettie.

Dear Aunt Bettie: My sister is writing to you and I will write too. I am a little girl eight years old and live in the country. I have been going to school and am in the third grade. I have three sisters and four brothers. My baby brother is my pet. He was three months old Christmas day and weighed twenty pounds. I go to Sunday school in the summer but there isn't any now. Papa is superintendent. Papa met Bro. Morrison at Salem last fall and liked him so much.
Your little niece,
River, Va. Lillian Boyd Bowyer.

Lillian, we are glad to have you visit our corner. You failed to tell us what your baby brother's name was. It will soon be summer time and you can again go to Sunday school.

Dear Aunt Bettie: As my cousin is writing I thought I would write. I have a kitten for my pet and two dolls. I have light hair and blue eyes. I am not old enough to go to school. My papa is a preacher. We have our new church almost completed. Well I will close. Love to Auntie and the Cousins, Mary Acke.
Centerville, Ky.

Mary, we are glad to receive your letter. You must write often. I would like very much to see your new church when it is completed.

Dear Aunt Bettie: Mama takes the Herald and likes it very much and I enjoy the children's letters fine. I am a little boy seven years old and have only been to school three weeks, but when school begins again I don't intend to miss a day of it if I can help it. We live in the country and I have a bird dog and six cats for pets. I also have two colts, their names are Black Beauty and Hazel. Bro. Bud Robinson preached in our town for ten days and we think him a grand preacher. Aunt Bettie, I have to get some one to write my letters now, but I hope to be able to do my own writing soon. I would like to see this in print. Your nephew, Madisonville, Ky. Walter Olin Hanner.

Walter, come again. We like to receive letters from little boys. You must be a Christian boy and do lots of good in this world.

Dear Aunt Bettie: May a little nine year old boy come into your charming circle for a little chat? I have been going to school; my teacher is Mrs. Bessie King. I am in the third grade. I have a sheep for a pet, also a baby sister named Ruby. She is so cute. Well, I will close. Would like to get cards from little boys about my age. Will answer all I get.
Your nephew,
Elkton, Ky. Lafosh Dew.

Lafosh, come again whenever you have time. I hope you will get many cards.

Dear Aunt Bettie: How are you and the cousins? I am in the fifth grade and am ten years old. I have a question to ask. How many times does the word "Lord" occur in the Old and New Testaments? I like to read the story about J. Cole, and the cousins letters. It has been sixteen degrees below zero this morning. I have a sweet baby brother; his name is Lester W. Bowles and he is two years old. Papa got each of us children a Bible for Christmas in 1908. I read my Bible every day. I go to Sunday school every Sunday I can. I would like to live on a farm, so I could have more fun. There is in our city a woman called "Dolly Dimples." She is disguised and people are trying to find her, for if they do they will get \$100 in gold. I will answer Rose Ella Glenn's question. Methuselah was the oldest man in the world and was 969 years old when he died. Love to all,
Rollyn H. Bowles.

1837 Orange St., Indianapolis, Ind.
Rollyn, I am glad you read your Bible every day, you must continue this, and also go to church and Sunday school every time you can.

Dear Aunt Bettie: I am nine years old. I am going to school and am in the third grade. I read the Herald every week. I have a little sister; her name is Lera. I go to Sunday school every Sunday. This is my first letter. Hoping to see it in print, I am,
Savannah, Ga. Clessie Dixon.

Clessie, I am glad you go to Sunday school every Sunday, and that you read the Herald every week. This year the Herald will have many fine pieces in it.

OUR DEAD.

PARKER.

Mrs. Julia Parker was the daughter of Mr. Peter and Maria Brown. She was born in Kentucky, November 20, 1840, and after three weeks' illness of flux, she died June 5, 1911 at her home near Hampton, Ky. She was converted when young and has lived a faithful, Christian life for fifty years.

She leaves a husband and eight children, one sister, fifteen grandchildren, and one great-grand child and a large number of friends to mourn her loss. But we know that our loss is her gain. She was patient during her sickness; she told them all to meet her in heaven. As she bade farewell to this earth, a bright smile was on her face for she went to meet Jesus in that land of pure delight where saints immortal reign. There are many of her friends on the other shore to welcome her home; she will be no stranger there.

Her remains were laid to rest in the Bethel cemetery. Funeral services were conducted by her pastor, Bro. Kennedy. Text, Psalms 23. Her granddaughter, Maude Parker.

HICKS.

On November 18, 1911, the death angel visited the home of Jesse and Emily Hicks and removed to be with Jesus their baby girl, Gladys Andrea, born March 3, 1910. Loving hands did all that could be done, to no avail. The Lord knows best. She was too pure for earth and too lovely to go through with the troubles of this sinful world, so the Father sent for her to come home. There is one more angel in glory. We pray that father and mother may so live that they will once more clasp their little darling where there is no more suffering.

Cheer up, father and mother, and look to God above to help you to so live that you will see your darling baby again. She has gone on before and is watching for you.

When we leave this world of changes. When we leave this world of care. We will find dear Gladys, In our Father's mansion fair.

Written by a friend and one who sympathizes with them, Nannie Hays.

KELTNER.

On January 17, 1912, the death angel visited the home of Mr. and Mrs. Whit Keltner, and claimed for its victim their

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The illustration shows slightly reduced size of the knife. Besides the large blade, which is two and three-fourths inches long, this knife has a smaller punch or reamer blade two and one-eighth inches long, and cuts holes exactly as shown in illustration. Both blades are of finest tempered tool steel, finely ground and polished. You have paid \$1.00 or \$1.50 for a knife not as good as this one.

The Excelsior Wonder Knife is built for practical use, not filled with Nic-nacs, as is the case with most combination knives. Especial care is taken to make the knife sufficiently strong for use of Farmers, Stockmen, Teamsters and Sportsmen. It is no more clumsy or awkward to carry in the pocket than an ordinary three-bladed knife.

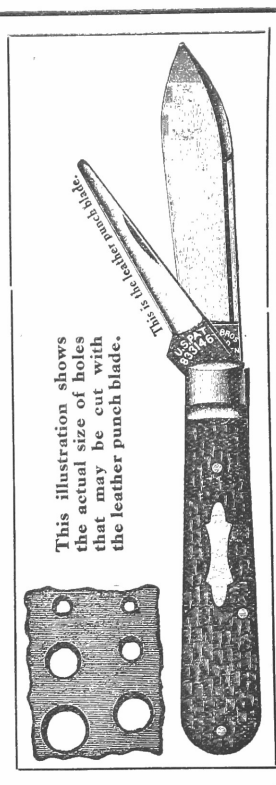
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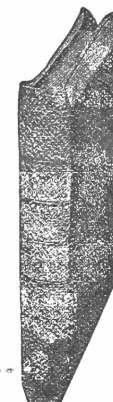
This illustration shows the actual size of holes that may be cut with the leather punch blade.

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BOOKLET

Ninth Berachah Anniversary Texas Holiness Union, Arlington, Tex., May 8-12.

We give our readers in this issue, the program for the Berachah Anniversary and Texas Holiness Union. This program was arranged by the committee elected last year, composed of President Roy T. Williams, Rev. N. W. Sanford, and J. T. Upchurch.

Wednesday, May 8.

8:00 p. m.—Opening sermon, Rev. J. S. Sanders, Shreveport, La.

Thursday, May 9.

6:00—6:30—Prayer meeting.
8:00—9:00—Song and Praise Conducted by W. B. Yates, Kentucky.

9:00—9:30—Opening Address.
9:30—10:00—Why the Texas Holiness Union. Rev. E. C. DeJernett, Peniel.

10:00—10:45—General Discussion, led by Rev. George McCullough.

11:00—Sermon, Rev. Bud Robinson.

Afternoon.

2:00—2:30—Song and Praise.
2:30—3:00—Shall The Holiness

Evangelist Continue in The Field? Rev. J. B. McBride, Peniel.
3:00—Sermon, Rev. A. B. Harrell, Dallas, Texas.

6:30—7:00—Street Service
7:30—8:00—Song and Praise.
8:00—Sermon, Rev. E. A. Ferguson, Mt. Vernon, Ill.

Friday, May 10.

6:00—6:30—Prayer meeting.
8:00—9:00—Song and Praise.
9:00—9:30—The Free Methodist Church and Sanctification, Rev. R. A. Thompson.

9:30—10:00—Discussion led by Rev. B. F. Harris.

10:00—10:30—The Relation of Holiness to Missions, James W. Pierce.

10:30—10:45—Discussion led by Rev. F. D. Palmer.

11:00—Sermon, Rev. A. G. Jeffries.

Afternoon.

2:00—2:30—Prayer and Praise.

2:30—Service conducted by the Zeta Sigma Society of Berachah Home, followed by an address by Rev. J. T. Upchurch.

6:30—7:00—Street Service.
7:30—8:00—Song and Praise.
8:00—Sermon, Rev. Bud Robinson.

Saturday, May 11.

6:00—6:30—Prayer meeting.
8:00—9:00—Song and Praise.

9:00—9:30—"Shall We Lower The Standard?" Rev. B. F. Neely.

9:30—10:00—Discussion, Rev. I. M. Ellis, Hamlin, Texas.

10:00—Song by Male Quartet of Peniel University.

10:15—10:45—Educational Address, Prof. N. W. Sanford.

11:00—Sermon, Rev. J. H. Flower, St. Louis, Missouri.

Afternoon.

2:00—3:00—Prayer, Song and Praise.

3:00—Sermon, Mrs. Mary Lee Cagle, Buffalo Gap, Texas.

6:30—7:00—Open Air Service.

8:00—Sermon, Rev. E. A. Ferguson, Mt. Vernon, Ill.

Sunday, May 12.

6:00—7:00—Prayer Meeting.
9:00—10:30—Testimony Meeting.

10:45—Song by Male Quartet.
11:00—Preaching by Rev. Bud Robinson.

Afternoon.

2:00—Old-fashioned People's Meeting.

2:50—Song Male Quartet, Peniel University.

3:00—Preaching, Pres. Roy T. Williams, Peniel University.

6:30—7:00—Open Air Meeting.

7:30—8:00—Song and Prayer.

8:00—Closing Rally Conducted by Berachah.

The song services will be conducted by Mr. W. B. Yates, of Kentucky, who is one of the greatest song leaders in the Holiness Movement. Free entertainment will be provided on the same plan the Old Holiness Association was entertained in bygone days. Let everybody come expecting a glorious refreshing. If you expect to be present please send us your name at once, so we can provide free entertainment for you. Address Berachah, Drawer 2, Arlington, Texas.

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By Rev. L. Pierce, D.D. This is a powerful address delivered before the South Georgia Conference, and it tells how holiness was lost from the church and how it may and must be received. You will profit by reading it. Price 15c.

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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

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Editorial—Rev. H. C. Morrison

Not New Theology, But Old-Time Religion.

No man who has the Spirit of God in him is clamoring for a "new theology." It is the men who do not know experimentally the power and joy of the "old-time religion," who are chattering about "new thought," "new theology" and "higher criticism," and other nonsense with which men of lean Christian experience and shallow philosophy are wont to busy themselves.

The men who have been pronouncedly convicted of sin, who have repented and believed and known the joy of regeneration and the witness of the Spirit, who have tarried for the cleansing with the Holy Ghost, have implicit faith in the Bible and in the power of the gospel to redeem and uplift the race. Not one of these clamorers for a "new gospel," know anything about the power of the gospel of Christ.

WOLVES IN SHEEP'S CLOTHING.

That is what they are. Who? The higher critics. Picking our Bible to pieces, they look down upon us with scorn, and a sort of pity for our ignorance, when we object to their tampering with the word of God. They disbelieve the word of God because it is a spiritual book, treating of spiritual things and spiritual things are spiritually discerned and they have not the Spirit, therefore can not discern the words of the Spirit. They boast of their learning. The church has had many scholars fully the equal of these higher critics in learning, who loved the word of God, and delighted in interpreting its profound and beautiful meaning for us, but they failed to discover any mistakes of Moses.

Jesus Christ constantly quoted from the Old Testament, but he never questioned its authority. St. Paul was versed in the writings of the inspired kings and prophets, but he finds no fault with them. The men who have blessed the race, such men as Luther, Bunyan, Wesley, Finney, and Moody, believed the Old Book, accepted it as the word of God, and gave it out to the people as such, without reservation or apology, and millions rose up as witnesses of the power of God's word to save men from sin and hell. Joseph Cook, a profound scholar, a scientific man of wide and varied learning, vast travel and careful research, stood faithfully by the Old Book. In brain and character he outweighs any of them—or all of them. These higher critics are wolves in sheep's clothing. My brother, it is not great intellect that is leading them away from the old paths, but pride, conceit and sin. The little fellows who go and sit under the teachings of these higher critics, and then come to us full of criticism and ridicule of God's word, are not worth to the church of God the salt that goes into butter enough to spread on one biscuit. They are blind leaders of the blind; they will fall into the ditch together.

THE RESTORATION OF ISRAEL.

THE PROMISE OF RESTORATION.

Chapter IV.

We desire in this chapter to call attention to some predictions by the prophet Jeremiah with reference to the restoration of the Jews. This restoration is evidently that restoration so frequently spoken of in the Scriptures that is to be

final and conclusive, from which the Jews shall no more go out into captivity and dispersion among the nations.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our Fathers have inherited lies, vanity, and thine wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is the Lord." Jer. 16:14-21.

The following quotation is very clear and satisfactory indeed, it is a positive and absolute promise that God will gather the Hebrew children into the lands from which they have been carried away captive.

"And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:14.

These very remarkable promises and pledges of God for the restoration of Israel seem to have attracted comparatively little attention on the part of the average reader. We could have referred our reader simply to chapter and verse without printing the Scriptures in full as we are doing, but because some persons, while reading would not have their Bibles convenient, and because others would not take the pains to search for the passages, we are placing them here in the columns of THE HERALD so that they will be convenient and handy.

"All thy lovers are forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased."

Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

Therefore all they that devour thee shall be de-

voured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after.

Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

And ye shall be my people, and I will be your God.

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it."—Jeremiah 30:14-24.

It is very gratifying to the devout Bible student that the prophecy contained in Jeremiah 31:31-40 is being actually fulfilled. When this writer was in Jerusalem some two years ago, it was my great privilege to walk up to what is supposed to be the hill Gareb, and to find that the measuring line had gone forth and quite a street of new buildings had been erected there for the returning Hebrew people.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever.

Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all seed of Israel for all that they have done saith the Lord.

Behold, the days come, saith the Lord, that the

(Continued on page 8.)

"The Mystery Made Manifest—Christ In You."

REV. J. D. LESLIE.

In the upper room this morning, divine love met me, flowing into and through my soul, a river of pleasure, filling every avenue, every crevice of my being. It was as real to my spiritual consciousness as would have been to material sense, the rich odor from a field of spices, or the sweet fragrance from a garden of flowers. It was the breath of God and I knew that he was near, inviting a return of love for love, though it be but finite for Infinite.

How strangely true, that so many of those who are his true disciples, through fear and unbelief, approach him as though he stood before them severely critical, pointing to the faults and failures of yesterday and only occasionally revealing the love side of his nature. But oh! how different on his part. He wants us to know that love, divine love, is the capital stock of heaven, in infinite supply, and all to the credit of every child of faith: but we make our drafts in stunted, miserly measure, as though drawing against our own deposit and facing the criminal risk of overchecking.

The thing he longs most to enrich us with is love, because it is the one thing that heaven holds in vast surplus; but like everything essentially heavenly, mortals can only endure a small measure of such rapture and live. Tradition says that Moses was thus taken off, loved to death when alone with God on Nebo. And what wonder, when, just separated from his people, his life's work for them completed, the mighty stream of divine love, that for forty years had been flowing through his heart towards them, was suddenly turned back to its source sweeping his soul into Paradise on the ebb tide.

Will the reader walk with me a little way into the mystery of a human soul becoming a partaker of the divine nature, through the "exceeding great and precious promises," (2nd Peter 4), likened unto the union of the vine and its branch in John 15.

The love of God does not gather about and take in the one who voluntarily rejects the salvation provided at infinite cost, as it does the child born into his kingdom and made an heir by adoption. The one, possesses inherently no element of the divine nature; the other, is made partaker of the divine nature and becomes a son of God: and divine love hastens to lavish upon such an one, the graces of the Spirit, the only limitation being the soul's capacity to receive.

Listen a moment, "Whereby are given unto us exceeding great and precious promises: that by these ye might be made partakers of the divine nature." (2nd Peter 1:4). Again, "For we are members of his body, of his flesh and of his bones" (Eph. 5:30). "This is a great mystery," verse 32. Men and angels for thousands of years sought to fathom it. Priests and kings longed for its unfolding, but only perceived it dimly. It is clearly, unmistakably revealed in Col. 1:26, 27. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. . . . which is Christ in you, the hope of glory."

The second person in the adorable Trinity, coming out of eternity, clothing himself with humanity, through the Cross accomplishing redemption, and then coming back to his disciples at Pentecost, sets up his kingdom and throne in the regenerated, purified heart, bringing the soul that fully opens itself to him, into a companionship with himself wondrously set forth in scripture. Hosea says 11:19, 20, "I will betroth thee unto me forever . . . in righteousness, in loving-kindness and in mercies. . . . in faithfulness: and thou shalt know the Lord." Isaiah 62:3, "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God. . . . as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And then that mighty acclaim

of the great Apostle, descriptive of the very climax of divine union . . . "Strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may comprehend with all saints what is the breadth, and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The experience of union with the Lord set forth in such amazing terms as are expressed in the above scriptures, is not idealism, any more than were the parables of the "Pearl of great price," or the "Treasure hid in the field." The price to be paid for the "All in all" in Christ is not one whit less than was paid by the "Man" and the "Merchant" for the "Pearl," and "Treasure." They gave all they had, and secured absolute possession; so, Christ indwelling may become the normal life of the soul, a divine union, apprehended by a living faith, not at all based upon emotion or feeling as its inward support, but upon the word of God solely; such a recognition of the divine presence that the soul rests unquestioningly. Then the Bridegroom comes forth at his will, finding the emotions, affections the mental and moral elements of our being through which his graces are operative, under control; and Ephesians 3, 10 to 19 becomes a normal experience. Observe verse 17, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love." The contention of the soul life, is to know the divine indwelling through the emotions and the senses, making the intensity and strength of these, the measure and the limitations of the divine presence; but the very opposite is the truth in the above scripture. Observe that all therein expressed, with what follows in verses 18 to 19, is "By faith."

Before answering an inquiry that may be suggested to the mind of my reader right here, let us take up verses 18 and 19, incomprehensible to many; "May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Here the soul, by faith, is on its upward flight, *not on eagles' wings*, not carried on the back of the mother bird as in Deuteronomy 32:11, the experience of the vast number of the Christians of today: but having passed the birding stage, "mounts up with wings as eagles," (Isa. 40:31), and with hope on things in the heavenlies, the world receding, soars on the wings of faith, upward and onward, comprehending in ever increasing measure, "The love of Christ which passeth knowledge."

Right here, the inquiry comes from many. "Where does faith end, and the realizing light and consciousness, as expressed above, begin?" I answer. The living faith set forth in the above scriptures, and the inward comforts and supports therein expressed, so interblend and harmonize that they become interchangeable, assuming that you already stand in the liberty of verse 17, in the recognition of Jesus as a real personality in the soul.

Now comes the great practical truth, a real fundamental in all Christian experience. How may you have such manifestations of the divine presence in the soul life, as shall make verses 18 and 19 already quoted, a glorious satisfying experience? I answer, there is but one way. Faith is "The wings as eagles." You are lifted upward into the divine life as you go forth in personal sacrifice for Christ in service and soul winning. You will consciously know the movings of Divinity within you, because you are undertaking work, infinite in its issues, work that no mortal can do without him. "Without me ye can do nothing." (John 15:5). The door of the holy of

holies, his secret place in your heart is opened. He comes forth by a sweet compulsion, and becomes the Principal in the mighty work undertaken, and lo! the unfolding of "The Mystery which hath been hid from ages" and the revelation of "The love of Christ which passeth knowledge," becomes personal experience, not as you may have expected, a special revelation direct to yourself, but incidental as it were, through his using you: living, breathing, working, loving through you, as he reaches out to gather to himself the one you have through faith and prayer brought to him.

Thus in practicing the presence of Christ in undertaking what must be done, but impossible of accomplishment without him, you of necessity, come into a companionship with your Lord, *you even become his very partner and co-worker*, and the measure of your continued sacrifice and service for others, will be the measure of the revelation of the Christ life and love to you. Yea, very far more, because verse 20, "He will do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

By Thy tenderest ties allied—

Thou our Bridegroom, we Thy Bride:

We the children of the King,

Thou, O Christ, our Everything.

More than all Thy gifts and graces, Thou

Thyself our Joy must be;

And the sweetest thought of any is that

We belong to Thee!

This the Alleluia—glory

Interleaving all life's story;

All in all to us Thou art—

We by grace Thy counterpart!

Pasadena, Cal.

STIRRING UP THE GIFT.

(Some thoughts suggested by a sermon by Rev. Joseph H. Smith, preached at Ridgeview Park.)

A. G. RAKESTRAW.

It may seem strange that so early in the apostolic ministry, and even with Timothy—that Paul should feel impressed to exhort him to stir up the gift that was in him. We all have latent powers, dormant possibilities, treasures not bearing interest. Not all wholly sanctified people are equally active and zealous and fruitful. There are a number of explanations for this.

Get in the habit of always being stirred up. The statement, "Get the Blessing, and he will keep you" is only half a truth. No blessing will keep itself without co-operation from us. In the next verse we get a different idea of power, that is the "spirit of power" in contrast to that of fear, the power of a holy courage, a divine fearlessness. Peter got this at Pentecost. It was not the sole moral product of Pentecost, but it was the chief, even the fundamental. Fear muffles the Spirit's joybells, and causes the burial of talents. What will gifts avail us if unused through fear of man or consequences? Will a musket, rifle and cartridge belt make a soldier if he is a coward?

Power is closely related to testimony; be not ashamed of testimony. Paul intimated that testimony will involve us in some afflictions. No one will criticize you if you favor holiness, as long as you don't tell that you have it, and how you got it. Sheridan Baker, before he was sanctified, prepared a series of sermons on holiness, and was not persecuted or opposed, and wondered why. He was even commended by a number of his official board who made remarks like, "Well, if every one preached holiness like that, I would not object to it." At the same time, he noticed that no one received the blessing as a result of his preaching. Later, he got the experience himself. He thought that he would have to revise his sermons, but found that they were doctrinally correct, so he preached them again with the single change that a little before the close he took an opportunity to testify to the work of the Spirit in his own heart. Then for the first time, some became offended and some got sanctified. This shows that the enmity of Satan is directed at personal testimony. If you refuse or even simply neglect to testify, the gift becomes dormant.

In these days, few fear physical injury. Be-

headment is now social and ecclesiastical. Some folks can stand a beating better than ridicule or to be counted out or "off" or having to suffer commercial loss or prestige. Satan frequently cautions us that "if you lose your friendship with so-and-so, you will lose your influence with him. Would it not be better to compromise a little?" This is a sensitive point with preachers. The tempter hints that "you must not be too positive." Our influence is not dependent upon our compromises but upon our fidelity to the truth. A minister with whom I am acquainted had been on a charge four years with fruitful results, with many genuine conversions and pushing holiness. He went to conference and was called aside by the bishop, who said, "Brother, I am going to move you, and I would suggest that you tone down a little on holiness." The brother wrote me recently, that with God's help, he was "toning up" on holiness. The devil will see to it that our temptations come to us through a likely medium. We must make up our minds to share the afflictions of the gospel. Isn't that what is the matter with us? Have we kept on the witness stand?

This exhortation is addressed to those that have the gift. There was fear in Peter before Pentecost due to remaining carnality which led to profanity and denial. Timidity is not fear. There is a real moral cowardice that accompanies carnality and disqualifies us for aggressive spiritual work, decreases our effectiveness, and imperils the welfare of our souls. If the gift of the Holy Ghost brings courage, it must remove carnality. Peter had plenty of physical courage as his attack on the servant of the high priest in the garden shows. This is reconciled with the fact of his subsequent denial when we remember that physical courage and moral courage are quite different things. For example, we have numerous instances of men who were brave and efficient soldiers and yet, who in later life, upon being elected to positions of public trust, have not had the moral courage to remain true.

When Peter confessed through the revelation of the Holy Spirit that Jesus was the Son of God, Jesus said that on this rock of testimony, that is, experimental religion, he would establish his church. Then when Jesus began to foretell the humiliating circumstances connected with his sufferings and death, Peter was moved with a carnal pity for the Savior and said, "Be it far from thee, Lord." But Jesus rebuked this spirit as carnal.

We will have some people pity us for giving and working, and for making sacrifices, but we must lovingly but definitely rebuke any such expressions. We must not be too cautious. "Being all things to all men" may easily be misinterpreted so as to be a snare to us. Our lives and our testimony, if true to God, will be sure to arouse some antagonism. We cannot take the witness stand without arousing interest. When the interest is aroused it is clearly our privilege to exhort and preach.

DAILY EVANGELISM.

A. W. ORWIG.

Daily evangelism may seem impracticable to some persons, but is, nevertheless, quite possible to Christians generally. Of course some have greater opportunities and capacities than others. The relations in life of some persons are such as to afford them greater advantages than that of their fellow Christians. They come into contact with many more persons, and this imposes upon them greater responsibilities for doing good.

Let us not entertain a wrong idea as to what constitutes daily evangelism, or of evangelism itself. One need not be an ordained preacher or an evangelist in the usually accepted sense of the word; nor need he hold special meetings, make formal addresses, etc. Persons in the humblest walks of life can do effective evangelistic work on conditions applicable to all Christians, namely, sustaining right relations with God. Of course the deeper one's experience is in God, the real scripture standard of holiness and the fullness of the Holy Spirit, the greater will be the efficiency.

Every true child of God, old and young, can and ought to let his light shine daily, and that will be daily evangelism to that degree. A holy example

is often a very powerful means of promoting righteousness in others. It sometimes convicts men of sin more than many sermons. But, certainly, positive and definite effort should be put forth in behalf of the salvation of souls. Aggressive evangelism is the privilege and duty of all Christians, according to various circumstances. We need not always be saying something, by way of warning, reproof or exhortation. There is such a thing as talking too much and unadvisedly. But we must be willing to speak for God by direct appeal to the unsaved, as wisdom and the Holy Spirit may suggest. But beware of undue cautiousness, lest a soul go unwarned and remain unsaved by fancied mistake. A real message from God may be given us at seemingly inopportune times and consisting of a very few words. The Bible speaks of being "instant out of season," as well as "in season;" but that does not mean downright recklessness or fanaticism. With a warm heart and an alert mind for souls, opportunities are likely to present themselves daily to do some evangelistic work, although men may not dignify it by that particular term. It may often consist in a mere word or sentence, or even a happy, peaceful, solicitous look.

There are many more ways for doing daily evangelistic or soul-saving work than most persons imagine. For instance, as we meet unsaved friends on the street, on a car, in a store, at some social gathering, and on various other occasions, we can often very appropriately drop a word, sometimes directly and sometimes suggested by special circumstances. Jesus has set us an example of using many things in nature and ordinary circumstances in life to draw men's attention to their need of salvation.

I know a man who, one bright, sunshiny day, smilingly said to two different persons at different places, "As the natural sun is shining beautifully upon the earth, so may the blessed 'Sun of righteousness' shine upon you and me." At another time, where a house was being built, he remarked to a workman, "Well, this house is being built with hands; I trust you and I have an interest in the 'house not made with hands, eternal in the heavens'."

Or, buying a loaf of bread, something like this might be said, "How good to take Jesus as the bread of heaven for our souls." Or, when purchasing meat we could doubtless appropriately say, "Jesus said, 'My meat is to do the will of him that sent me.' Ought that not to be so with us?" Or, when drinking water, or paying a water bill, why not sometimes quote a scripture passage about the water of life? Certainly the distribution of tracts is often a very effective form of evangelism, and some persons have the opportunity of doing it daily. I think many more Christians should engage in it.

Doing these little things often opens the way for further conversation and effort to lead souls to God. Sometimes some persons are anxiously wishing that some Christians would speak to them in this way, and have at times so expressed themselves. For years a working man daily stopped at a certain street corner, while on his way to work, and sang a gospel hymn. That was his way of daily evangelism, and not a few souls were saved. The Bible says, "Exhort one another daily." And we are told that "The Lord added to the church daily such as should be saved." But it was doubtless because Christians daily sought their salvation. But in all these things it is well that we exercise common prudence or holy tact, endeavoring to know and follow the direct and ordinary teachings of the Holy Spirit, that we may act on providential circumstances, but not forgetting the directions of God's word about soul-winning work.

1220 W. 37th Drive, Los Angeles.

CHRISTIAN SCIENCE.

IT IS UNCHRISTIAN AND ANTICHRISTIAN.

ABBIE C. MORROW BROWN.

From a comparison between God's word and a Christian Science textbook, of Mrs. Eddy's, we see that Christian Science is "falsely so called," 1 Tim. 6:20, being neither Christian nor scientific.

1. Christian Science says—"That Spirit-created matter is an erroneous premise."

God says—"God is a Spirit." John 4:24. "God created the heaven and the earth." Gen. 1:1.

2. Christian Science says—"Mortals are not . . . created in God's image."

God says—"So God created man in his own image, in the image of God created he him." Gen. 2:27.

3. Christian Science says—"Adam is a product of nothing; an unreality." "Material body and material men are delusions." "Matter is that of which immortal mind takes no cognizance, that which mortal mind sees, feels, hears, tastes and smells only in belief. The only facts are spirits."

God says—"The Lord God formed man out of the dust of the ground." Gen. 2:7. "He called their name Adam." Gen. 5:2.

4. Christian Science says—"Your mortal body is a mortal belief of discord."

God says—"Your body is the temple of the Holy Spirit, . . . therefore glorify God in your body." 1 Cor. 6:19, 20. "Let not sin therefore reign in your mortal body." Rom. 6:12.

5. Christian Science says—"Christ is a divine principle, not a person; soul outside the body."

God says—"He took on him the seed of Abraham." Heb. 2:16. "A spirit hath not flesh and bones as ye see me have." Luke 24:39.

6. Christian Science says—"Jehovah is a divine principle, commonly called God."

God says—"Christ, who is the image of God, is the express image of his person." 2 Cor. 4:4; Heb. 1:3.

7. Christian Science says—"The Holy Spirit is divine science; the development of eternal life—impersonal."

God says—"When he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16:13.

(It is not without design that seven times is the personal pronoun used in a single verse where Christ is prophesying of the coming of the Holy Spirit.)

8. Christian Science says—"Sin, sickness, death, is a belief only."

God says—"His own self bare our sins." 1 Pet. 2:24. "He bare our sickness." Matt. 8:17. "He tasted death." Heb. 2:9.

(If sin, sickness, death are delusions, Christ was either imposed upon or an impostor.)

9. Christian Science says—"It is the sense of sin, not the sinful soul that is lost."

God says—"The soul that sinneth it shall die." Ezek. 18:4. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mk. 8:36.

10. Christian Science says—"As long as we believe the soul can sin, we can never understand the science of being." "Error is a false supposition of a false sense." "Man cannot depart from holiness."

God says—"There is none righteous, no, not one." "For all have sinned." Rom. 3:10, 23. "If we say we have not sinned, we make him a liar, and his word is not in us." 1 John 1:10.

11. Christian Science says—"Death is an illusion, for there is no death."

God says—"The last enemy . . . is death." 1 Cor. 15:26. "Sin . . . bringeth forth death." Jas. 1:15. "Who delivered us from so great a death." 2 Cor. 1:10.

12. Christian Science says—"Heaven is not a locality."

God says—"I go to prepare a place for you." John 14:1.

13. Christian Science says—"No final judgment awaits mortals."

God says—"We must all appear before the judgment seat of Christ." 2 Cor. 5:10; Rev. 20:12.

14. Christian Science says—"Angels are pure thoughts . . . not messengers."

God says—"Angels are 'ministering spirits, sent forth to minister for them who shall be heirs of salvation.'" Heb. 1:14.

Let us substitute "pure thought" for angel. God sent a pure thought and shut the lions' mouths.

Dan. 5:19. A pure thought by night opened the prison doors and brought them forth. Acts 5:19. "Bless the Lord, ye his pure thoughts, that excel in strength, that do his commandments, hearkening unto the voice of his word." Psa. 103:20. A pure thought smote Peter on the side and raised him up. Acts 12:7. See Rev. 3:5; Psalm 91:11, 12; Heb. 1:14; 1 Kings 19:5.

15. Christian Science says—"There is but one way to heaven—harmony."

God says—"I am the way." John 14:6.

16. Christian Science says—"Atonement is not blood. It stands for mortality disappearing, for Jesus' deathless life, which he left for an example, and ransoms from sin all who follow it."

God says—"Without shedding of blood is no remission." Heb. 9:22. "Washed us from our sins in His own blood," Rev. 1:5.

Beloved, is your life or your name associated in any way with the words Christian Science? Have you realized that you are yoked with those who do not believe the sacred doctrines that are dear to your heart? Do you appreciate that your influence is on the side of those who deny the existence of a personal God, a personal devil, a final judgment and the atonement of Christ? Hear the Holy Spirit whisper:—

"What part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you." 2 Cor. 6:15-18.

Longmeadow, R. I.

One chapter of a book by Sister Brown, *Christian Science Falsely So-called*. Price 25 cents. Send to us for it.

IN THE OFFICE

Mrs. Bettie Whitehead.

THE WORLD IN CINCINNATI.

It was our privilege to spend a short time in the Exposition at Cincinnati, on our way to visit our son in Delaware, Ohio. This Exposition has been attracting people from all over the country for several weeks and no doubt the exhibit representing the different countries of the globe, will have much to do in impressing upon those attending the facts concerning the various fields where our missionaries are operating.

There were booths where the curios and products of the heathen lands were displayed, also those of our own land. At stated intervals during the day some one would give talks on the countries represented and explain the exhibits, which gave one a tangible knowledge of the country.

At three o'clock the Pageant was given which was very good indeed. It was in five different episodes the first representing an Indian scene; the second the meeting of Stanley and Livingstone; the third, an Eastern funeral where the young widow was sacrificed with her husband; the fourth, a wedding scene where the joy of the occasion was interrupted by the appearance of an old priest who demanded the bridegroom and a little girl to appease the wrath of Mt. Pele; but through the intervention of the Queen, who declared there was but one God, they were rescued. The fifth episode was the Grand Processional. As we studied the situation and watched the countenances of the people as they surged to and fro, we found the solution in the fact that this hungry world is seeking after God, if haply they might find him. He is indeed the Light of the world, the Panacea for all earth's woes, the One who alone can meet the needs of each human heart. Yet, we sometimes think, we have so many things to represent our Christ, so much to exhibit that we are doing, that the bright and morning Star is obscured by the paraphernalia of human invention and needless ostentation.

To our mind, there is nothing so beautiful as the Lily of the Valley and the bright and Morning

Star. There is nothing that so reaches the cry of the human heart and so effectively heals the open sore of the world, as the simple story of Jesus and his love. Jesus knew the strength of his almightiness when he declared that, "And I, if I be lifted up will draw all men unto me." He, the all-powerful magnet whose power reaches to the uttermost part of the earth, searching out the dark crevices where are hidden immortal souls, says, "Look unto me and be ye saved all ye ends of the earth." Praise be to him who tasted death for every man, and who yearns with compassionate love for the salvation of all the world.

SAVE THIS DATE—APRIL 30-MAY 5.

The time is drawing near for the Holiness Union Convention which will convene in Columbia, S. C., April 30-May 5. We want to urge every one who can possibly do so, to attend this convention. Plans are being made to make it the most interesting and profitable convention yet held.

Rev. W. P. B. Kinard, who lives within the territory where the convention will be held, is leaving no stone unturned that will conduce to its success. The ministers in that section have been duly notified and urged to attend, and many of them are on the program for the first time, and this will give variety and freshness to each day's proceedings.

We are hoping that those on the program will be present, ready to take their part, and, if practicable, be followed with discussion. This, however, will be governed by the time we have for this purpose.

We are expecting some of our missionaries to be with us and give reports from the far distant firing line. The street meetings will be made of special interest and it is hoped that each service during the convention will result in the salvation and sanctification of some soul which is the objective point in the convention.

We think it would be a good plan for the evangelists to take these few days off for a time of spiritual recuperation before entering the strenuous work of the camp meeting season. Where one listens to his own preaching for twelve months in the year, and does not come in touch with those of different thoughts and methods, he is apt to become stale in his experience and formal in his manipulations of a meeting. We need to come in contact with each other and get the blessing that comes from the fellowship of kindred spirits; in other words, we need to get away from ourselves for awhile and see what the other fellow is doing.

Now a word of exhortation: Do not forget to pray for the convention. The importance of this meeting in the city of Columbia, is felt by those who know the field, and if it should come and go without souls being saved and sanctified, it would be a sad disappointment to many hearts. Whether you go or not, ask the Father to be present in his saving and cleansing power. Any information regarding the convention may be had by writing to Rev. W. P. B. Kinard, Epworth, S. C.

A RARE TREAT IN STORE FOR YOU.

We have made arrangements with the publishers of "The Quiet Time," a little book by S. D. Gordon, in which the "Finnish Gold Story" appears, to run this in THE HERALD. This is a true story of faith and will be read with thrilling interest. Dr. Gordon in speaking of it says: "This story is of a humble, quiet woman in one of the shut-away corners of the earth; of the sad spiritual need of her neighborhood; of her simple bravery in trying to do something to meet that need; of an hour of great distress when the enemy pressed hard, and her soul was in sore straits; and of God's unfailing faithfulness. This is the whole point of the simple recital—God is faithful. His word cannot be broken. Prayer never fails."

We want to ask that our readers make a special effort to pass their papers on that as many as possible may be brought in touch with this lesson of unfaltering faith in our heavenly Father. Watch your columns, for we shall begin this in an early issue of THE HERALD. Don't miss it, please.

One Methodist preacher has ordered 500 copies of "Thoughts for the Thoughtful."

ALLEN, OKLAHOMA.

I thank God always for the dear PENTECOSTAL HERALD. It has done much for me. This is a beautiful spring day in Oklahoma, and I can say with the poet, "There is springtime in my soul today." Truly the "Sun of righteousness has risen with healing in his wings" in my soul. The honeysuckles are blooming on the spring branch of my soul and giving forth their sweet odor, and the leaves hang heavy with the dripping honey of the "Rock of Ages," while the birds of Paradise sit upon the limbs and sing, "There is glory in my soul."

I am still in the battle and continually declaring war against sin and unrighteousness. God, in spite of our enemies, has landed us safe in every conflict. Paul had trouble with the "copper-smith," and John in his letter to Gaius, whom he "loved in the truth," states that Diotrephes, who loveth to have the pre-eminence among them (men), rejected him and would not let him preach in his church. But the great Apostle to the Gentiles assures us that if we will live godly in Christ Jesus, we shall suffer persecution; that is part of the pay, but "none of these things move me."

I am now in the itinerancy for my Lord, a work that I long have prayed for, and at the age of thirty I received my first appointment. The people on my work are the finest in the world, I think. They feed me high, pay me well and love me good. They come to hear me preach by the crowds, and some of them actually shout. Yes, they do in a town like this. Amen.

Brother Linebough, my presiding elder, is a good man; I loved him at sight. We begin a meeting here at Allen, April 21. Bro. M. A. Cassidy, a converted railroad man will be the evangelist. Pray that God may lead the host and that salvation may come to many. The grace of the Lord be with you all. A. C. SEARCY.

LISTEN TO THIS. HAVE YOU READ THE BOOK.

NEW CLOTHES FOR THE OLD MAN?

By C. F. Wimberly. It is now going in the third edition. It has 220 pages, beautifully bound in silk cloth, and beautifully embossed. It is one of the most unique books on the subject of holiness ever written. Nothing like it in all holiness literature. It thrills, it opens your eyes, it uncovers the "Old Man" in his best but most dangerous role. No believer of holiness should fail to get this book. Such men as Dr. W. B. Palmore, St. Louis Advocate, Dr. C. J. Fowler, Rev. J. M. O'Brien, Bud Robinson, Dr. C. C. Woods, Rev. John Paul, Dr. H. C. Morrison, and scores of others pronounce it a MOST REMARKABLE BOOK. It contains 100 pages of the most interesting short stories ever written on a religious subject. Get it now, as we are selling this large beautiful book at only 50 cents postpaid.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

WORLD TOUR OF EVANGELISM.

Pentecostal Publishing Company, Louisville, Ky.

By REV. H. C. MORRISON, D. D.

This is a volume of travels extending through Europe and Asia. The author used his eyes to advantage, and what he has to say in the book is interesting and educative. His observations on religious conditions in heathen lands are original and suggestive. The list of illustrations is unusually full. No intelligent reader will fail to find the travels of Dr. Morrison as described in the book more than interesting. A new edition is just off the press. Price \$1.00.—*Christian Advocate*.

Our little book, Home Pastime, will be sent free to any one writing us, agreeing to read it and pass it along if they like it.

Have you read Revival Sermons by Bro. Glascock? Have you read Untying the Knots of Life by Bro. Powers? Have you read Dick Davis and the Devil by Bro. Culpepper? They are worth your while.

Question Bureau

Rev. John Paul.

1. *Mr. Thomas E. Watson, in his paper and magazine, has been waging quite a war upon Roman Catholicism. In a recent issue he has taken the position that the 21st chapter of John is a Roman Catholic forgery. As I had never heard the authenticity of this chapter questioned, am anxious to know what you think of this chapter?*—E. B. A., Georgia.

Mr. Watson seems to be about as good an authority on the established findings of Biblical research as he is upon the best demonstrated policies of the world-wide missionary movement. If he were as much within the sphere of his education here as he was when he wrote the History of France, he would be able to tell you that there has never been a copy of John's gospel found that did not contain the 21st chapter. See Harman's Introduction to the Holy Scriptures, page 607, or most any reasonably complete authority on the subject.

2. *Is the soul immortal? (Give Bible proof.)*—Anon.

This truth was not clear in Old Bible days, though to us, with New Testament light, it seems to shine forth in Genesis 2:7; Eccl. 3:21, 12:7, and other Old Testament passages. We are safe in assuming that the patriarchs did not understand it as did the apostles and the Christian Church, to whom the subject was made plain by Jesus Christ, who in addition to what he provided for the bodies of men in his resurrection, brought to light the truth regarding the immortality of their souls. 2 Tim. 1:10. The careful student of this subject will interpret that Scripture which says that God only hath immortality in the same way that he does the passage which says God only is holy. God had no beginning; he is from eternity; but the immortality of souls is given, in the economy of the Creator; they are to eternity. The Scriptures deal with the great truth as to the soul of man somewhat as they do the great truth as to the being of God in whose image man's soul was made; they simply assume the truth as self-evident, in the light of inspiration's story and redemption's scheme. The Bible does not specifically say there is a God, yet he appears in many of the scenes which it describes. Nor does it say man has or is an immortal soul; yet it tells of the rich man, buried, whose soul went to hell; of Lazarus, leaving his old sore body, to be borne by angels into Abraham's bosom; of Paul, who expected to be absent from the body when he should be present with the Lord; of Peter, who would depart, putting off his earthly tabernacle; of Judas, who went "to his own place," who had better never have been born; of Stephen, commending his spirit to Jesus, who stood at the open gate of heaven to receive him; of Jesus, himself, commending his soul into the hands of the Father while his dead body should sojourn in the grave (during which time he met the redeemed thief in paradise); of the souls of them whose bodies lay in the dust, whose heads had been cut off in martyrdom. The Bible warns us about losing our souls, and tells us that our bodies are the only part of us that can be killed by material weapons. The very fact that the Bible abundantly teaches that there is within man a psychic, angel-like, spiritual personality, separable from the body, coupled with the fact that no provision is made for the ultimate annihilation of such a being, ought to be regarded as biblical proof of the immortality of the soul.

4. *Is faith the only means of salvation?*—Anon. Properly understood, it is. Boiled to its last analysis, obedience is faith, and the two are synonyms. Moreover, consecration is simply a high order of obedience. Consecration is future obedience condensed into a present attitude. We may say that faith, in one of its meanings, is the same. Loosely defined, faith is the acceptance of evidence. It may be that the evidence is beyond the grasp of natural reason, but faith accepts it.

But evidence is not accepted consistently when it is accepted by the mouth only; it must be accepted by the whole man. He who believes has not believed scripturally until he acts accordingly. Therefore, obedience is an act of faith, and scriptural faith and obedience are inseparable. Romans 10:10. So, you see, if we are saved by faith, an unrighteous man is an unsaved man.

EVANGELISTIC AND PERSONAL.

Rev. W. H. Hudgins has recently closed a good meeting at Williamson, W. Va., in which souls were blessed. He is now at Waynesboro, Va., in a meeting.

Rev. B. F. Fogle, of Cynthia, Ky., has had some four or five years' experience holding meetings in which God has blessed his labors, and desires to assist any one who may need his help.

T. R. Yates is ready to assist any one who may need him as a singing evangelist. He has had some experience and is now situated so as to devote his full time to the work. Address him at Marion, Ky.

There will be a holiness convention at the First M. E. Church, in Blackwell, Okla., May 3-7. Evangelists Cole and Thomison will have charge. W. B. Yates will lead the singing. Let all the holiness people come. Write Miss Minnie Carmichael, Blackwell, Okla., for information.

F. Warden Slope: "The people at Kayford, W. Va., had a surprise for the preacher and wife at the parsonage. They left a barrel of flour, canned goods and lots of good things to eat. The church is growing rapidly and the people are taking an interest and working faithfully. I find them good-hearted and ready to do anything for the Lord."

Rev. S. H. Turbeville: "Our work is in good shape. Have taken 49 into the church since February 1. Quite a number have been saved since our meeting closed. There were 17 at the altar Sunday morning seeking full salvation, nearly all of whom were converted in our recent revival. We praise the Lord for victories."

Rev. R. L. Stuart, a successful pastor at Akron, Iowa, is desirous of holding a meeting on his way South this summer. Any one needing good help would do well to write Bro. Stuart. We know him personally and he is a safe, good preacher and will do good work. Any time in July or August will suit him.

Rev. E. J. Moffitt: "I am in a great battle in Salisbury, Md., where there is so much sin and formality. If there was ever a time when the old-time doctrines of repentance and regeneration needed to be preached it is today. We are looking to Christ for a great time among the dry bones. We have had some glorious services and quite a large number have been blessed already. The service last night was one of old-time power; men and women all over the house were crying to God for mercy. We have been here four weeks and will remain until the first of May. We are expecting that hundreds of souls will get to God before we close."

C. C. Rinebarger: "The meeting at Americus, Ga., closed with a crowded altar. It was a meeting of victory in many ways. The people certainly had the gospel in its fulness and many accepted. We recently began at Waycross, Ga., and the prospects are good for a revival. One young man has been saved which is a great victory to begin with. It is a pleasure to be with our beloved Dr. Morrison. Any one desiring to write me while I am on our evangelistic tour to the West Indies and South America, may address me 807 Deery St., Knoxville, Tenn. I still have one date in July, and any one needing my assistance may reach me at above address."

Rev. Tilman Hobson is having quite a successful meeting in New Albany, Ind. They are holding the services in a tabernacle which is thoroughly equipped with stoves, chairs, pulpit and telephone. The interest increased from the beginning.

On Wednesday afternoon, April 3, he had an "old folks" meeting and it was good to see the fathers and mothers in Israel, fully two hundred of them, present. Sister McLean, of Jennie DePauw Church, was the oldest, being near 83 years old, and a lovely bunch of carnations was given her. The kind friends who had conveyances, brought the old people; one lady brought about twenty in her auto. The tabernacle was crowded Sunday night and many turned away.

Rev. T. J. Adams: "We held forth in the Charles Street Mission at Canton, Ohio, and it was a great meeting. I preached on hell until I stirred the Russelites but God honored his truth and old hardened sinners were saved; one man over eighty years old, said he never prayed before in his life. Bro. Harry Kimbell is superintendent and knows how to do things. He shepherds a Sunday school of 225 children. We raised some money while there to lift a debt off the Mission. Many dear people worship there and souls are continually finding God. A large crowd followed us to the train, sang songs and we had a great time. God bless them all."

Rev. James M. Taylor and Prof. C. C. Rinebarger left New York City, Saturday, April 13, on the Steamship Guyna for evangelistic work in South America. This is Bro. Taylor's third evangelistic trip into that region. I have been gratified to learn that Bro. Taylor's work is not of an independent character, but is in harmony and in connection with the churches. Prof. Rinebarger goes along to lead the singing in the meetings. They expect to return to this country in time for the summer camp meetings, and Prof. Rinebarger will be able, D. V., to fill his camp meeting engagements as song leader. May the Lord bless these brethren in their travels and ministry.

THOUGHTS FOR THE THOUGHTFUL.

By Rev. H. C. Morrison, D.D. These "Thoughts" are worth thinking and worth thinking about. Dr. Morrison always wields a facile pen, and in these "Thoughts" there are beauty, wisdom, strength, suggestiveness. Let them be passed along. It is an old saying that "the tailor makes the man." This is not true; but he helps. So the printer helps to make a book. In this case his work is well done. The booklet is neat, well printed on good paper, and well arranged. If you get the book you will read it. W. E. ARNOLD.

Go around the world with Bro. Morrison. It costs you only one dollar. You can take others with you. "World Tour of Evangelism," illustrated, is the route. Send for the book today.

Suggestive and helpful is what many say of "Thoughts for the Thoughtful," the new book by Rev. H. C. Morrison. Price 25c postpaid.

Holiness Union Convention

Meets In

Columbia, S. C.

April 30 to May 5, 1912.

Special Rates Granted by Southeastern Passenger Association. Certificate Plan. Reasonable Hotel Rates.

It will be a mass meeting; all may come; unusual evangelistic sermons and services will be had; soul winning will be a supreme object; instructive papers will be read and discussed; representative leaders will be present; a multitude from many states will mingle in glad fellowship. Most all Evangelical Churches will be represented. Program may be had by sending stamp to Mrs. Bettie Whitehead, 1821 W. Walnut St., Louisville, Ky.

EVANGELISTIC.

WALTON, KENTUCKY.

The Morehead meeting moved along admirably despite the wet and wintry weather of stormy March. The crowds were reasonably good during the week and full and flourishing on Sabbath nights. The Spirit was present in marvelous power. The solemnity of death and the awfulness of eternity fell with tremendous weight upon some of the services. The scene will never be forgotten. The people did not yield to their convictions as they should have done, hence the number saved was comparatively small.

Bro. Baird, the pastor and his consecrated wife labored fervently in prayers for the salvation of the people. They are doing a fine work on the Morehead charge and will leave the entire work much improved at the end of the conference year.

Morehead is a historical place. Years ago it was the storm-center of the famous feud of the "Rowan County Crew." It is now a peaceable and prosperous town. It has some of the finest legal talent of the state. Attorney Will A. Young, one of the best criminal lawyers in the land and his brother, Judge A. L. Young, make Morehead their headquarters. County Judge Riley, attended most of the services as did the venerable Judge Clark. Many blessings upon all the people of the place. Yours in Christ,

ANDREW JOHNSON.

PINEVILLE, W. VA.

The meeting at Pineville, W. Va., the county seat of Wyoming Co., proved to be a blessing to many souls; more than thirty were either reclaimed or converted. Large crowds attended from time to time. The byword with the people was that "this is the greatest meeting we have had since 'Hampton' was here."

About the middle of the meeting it looked like we might be "mobbed" at any hour, but the Lord works in many ways, his wonders to perform. On the last Sunday of the meeting we preached three times, the afternoon service being on foreign missions. The people's freewill offering amounted to \$25.60. The Lord was with us in power.

Rev. White, the pastor, stood by us from start to finish. He used to be a lumber man, but has just recently refused a position that would pay him \$1800 a year. He said to me, "What is money after all?" Thank God for such men. Give us more of them, that are not money servers, but God servers. His dear wife fasted and prayed all through the meeting.

I hold another meeting, April 12-22, at Maben, W. Va., for Bro. White. I expect to be at Salt Lick, Ky., March 29-April 7. I ask an interest in the prayers of those I know, as well as the entire HERALD family.

I am now on my way to Wilmore, Ky., to spend a few days at home, with Mrs. Bird, and Kenton, Jr. Yours in the gospel, KENTON H. BIRD.

WATROUS, NEW MEXICO.

I am doing pastoral work again out here in New Mexico; came last November. My folks are still at Topeka, Kansas. I am doing the "bach-elorium act," and really enjoy it. Have two preaching places 124 miles apart; am also District Missionary Evangelist, and spend nearly half of my time in the field, at the needy, unoccupied points in the district, endeavoring to open up and arrange the work for another year. The Lord is with me, and of course am happy in my labors. Am doing my utmost to keep on "full salvation" lines, and hold up the true gospel standard. I shall not intentionally compromise, with either "the world, the flesh, or the devil," on any part of the ground. True, some don't like it, and refuse to give any sympathy or support to our efforts; but a few do—and the best of all, the good Lord approves, and thus far, has supplied all my needs.

I rejoice in the conscious evidences of his providence and salvation. Bless his holy name! I have a good presiding elder, who also is helpful to me in my work. Have found some fine people out here. The brother of your C. F. Wimberly, author of that splendid book, "The Vulture's Claw," lives within the bounds of my charge, and is one of God's noblemen. He has an interesting family—the children attending our church and Sunday school—all of them standing by us in our work. There are others, whose names I might mention, but this will suffice to give you some little "inkling" of the kind of folk I am amongst. I deem it a great privilege to preach the gospel to even a few. Halleluiah!

This is a needy field, and the work in many places is of the sure enough pioneer kind; but the church—our church—is measuring up to its responsibility, as far as the men and means will admit. Better days are in store for us I am sure. Let the dear HERALD family, who may read this, earnestly pray for New Mexico, and especially for me and my work out here. Yours to "go through,"

J. M. PORTER.

DUBLIN, GEORGIA.

We began meetings at Dublin with Dr. A. M. Williams, pastor of First Street Methodist Church. Dublin is a little city of some eight thousand people and is thoroughly aggressive in all lines. Being situated on navigable waters also four railroad connections, gives it a trading point of unusual proportions.

The meetings are being held in the First Church, a large brick structure, seating about 1000 people, with a membership of 700. We find some of God's faithful ones here. Rev. George Mathews, of the South Georgia Conference, was pastor here for four years and is much loved by the people. He and his good wife sowed some seed that are bearing fruit.

Rev. C. M. Dunaway is preaching as I never heard him before and God is wonderfully owning his word. The elks, owls, eagles, bats and buzzards are all getting a cleaning up and of course the devil is shooting back on all sides. We are having good singing, with a pipe organ, piano, cornet and a fine chorus. The meeting will continue another week. Rev. B. Anthony is the presiding elder and is helping to push the battle. Dr. Williams is a lovable man and he and his estimable wife are much esteemed by the congregation. We are expecting great victory ere the meeting closes.

HAMP SEWELL.

COLORADO SPRINGS, COLORADO.

After a siege of nearly a month in the People's Mission at Denver, where we had good crowds and good results, we commenced the battle for souls in the People's Mission at Colorado Springs. The meeting opened well and promises to be a successful revival; deep interest and good attendance. The Sabbath meetings were well attended and a number of the pilgrims were greatly exercised in prayer, and there seems to be a burden for a general revival in town. Some of the pastors are opening their churches for afternoon services. Evangelist C. H. Stalker, of Columbus, Ohio, has just closed a ten days' campaign here with good results.

F. B. Whisler and wife held a missionary meeting in the Mission Friday night, and gave some startling facts in connection with their work in India and told of the old-time revival there in answer to prayer. Bro. and Sister Whisler represent the work of the Pentecost Band movement with headquarters at Indianapolis, Ind.

The Western Holiness College and Bible Training School is located in this city and is under the same supervision of the People's Mission Association of which Rev. W. H. Lee is Supt. Rev. C. B. Widmeyer is the principal and, with the other teachers, is doing good work for God. The school grounds have a beautiful location, being at the foothills of the Rocky Mountains and having Pike's Peak in view.

We urge the readers of your excellent paper to pray for God's work in this city and for the old-time revival in which we are engaged. Myself

and wife have been away from home in Grand Rapids, Mich., for over four months and have other calls to fill before we return. Pastors or others desiring our help for camp or tent meetings during the summer should write us at once. Praying for all branches of Christian work we remain,

Yours in Christian love,
S. B. SHAW AND WIFE.

TEXAS NOTES.

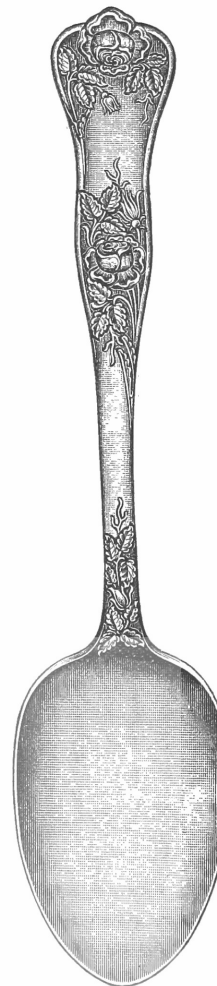
The Men and Religion Forward Movement is very aggressive in Texas. It is making a very strong effort, with every hope of success, to secure a daylight law for the closing of the saloons. In other words, if the movement is successful, the saloons will open at 7:00 a. m. and close at 7:00 p. m. While this is not all wanted, it is a great improvement over the old law, which now allows the saloon to remain open from 4:00 a. m. to 1:00 a. m. The saloon is bound to go in Texas within a very short time. God grant it may be very soon.

Rev. M. V. Dillingham has accepted the pastorate of the Nazarene Church at Hamlin, Texas. Bro. Dillingham is a faithful preacher of the word, and will be acceptable anywhere. Hamlin is the seat of the Nazarene College, whose president is Rev. J. E. L. Moore. A most gracious revival has recently been held in the college, in which there were twenty-three professions of salvation among the students.

Brother Edgar Burkart, of Sunset, Texas, who, on account of the health of his wife, had to cancel a number of calls to assist in revival meetings during the year 1911, (his wife has greatly improved in health), is now ready to accept calls to help in revival meetings. Brother Burkart is a splendid song leader, and has had much experience in that line. He will be a great help to any meeting. He is also a licensed preacher in the Nazarene Church.

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Rev. A. G. Jeffries has been evangelizing recently in New Mexico, and God has honored his ministry. While we do not hear from Brother Jeffries often through the columns of the papers, he is generally busy about his Master's business. He is a strong preacher, and has wrought well in this southwestern country. His home is at Peniel.

The Texas Holiness University, at Peniel, is closing one of the best years in the history of that excellent school. The president, Rev. R. T. Williams, is greatly beloved by the patrons and students, and has conclusively proven that he is a fit. The town of Peniel is growing rapidly, and has only recently been connected with Greenville by a street car line. When the street car company applied for its franchise in Peniel the trustees of the university requested the city council to embody in the provisions a restriction against certain objectionable advertisements being carried in or on the cars, such as advertisements of liquors, tobacco, theatres, Sunday baseball, etc. These restrictions were incorporated in the franchise and accepted by the attorney and agent for the company.

The Free Methodist Church has a most excellent school at Campbell, Texas. The president, Rev. Mr. Palmer, is a splendid man, and has had considerable experience in the schoolroom. Rev. L. A. Miller is the financial agent of the school. While the Free Methodist Church is not strong, it is composed of a body of as faithful and godly men and women as can be found on the globe. They stand for the old-time gospel and generally practice what they stand for. They are true to the Wesleyan doctrine of entire sanctification.

The camp meeting at Howe, Texas, will be held this year, August 2-11. This is one of the old established camps of Texas, and there have been many seasons of refreshing from the Lord on this old camp ground. Rev. B. F. Neely, of Peniel, will be the preacher in charge this year, assisted by Rev. W. B. Pinson. Brother Marvin Paylor will be the song leader. J. H. Hayhurst, Howe, will give you any information you desire.

Rev. John E. Threadgill, of Peniel, has just closed a very good meeting at Hope, Ark. The services were held in a tent. There were some hindrances to the meeting, but God was present to bless, and a few souls were greatly helped. The song service was in charge of Bro. Marvin Paylor, of Howe, Texas. These two brethren are now in a meeting at Blum, Texas.

Arlington, Tex. THOS. B. TALBOT.

TYLER, TEXAS.

Texas is a great big spot of territory in the sunny southland of "Uncle Sam's" possessions, and in the eastern portion of this state, in the town of Tyler, is my home where, at this writing, I am just beginning a much needed rest after the fall and winter campaign in icy Iowa. Somehow I haven't found time to report but two of the revivals held by me and blessed by the Holy Ghost, and will attempt to give a general summary of the five and a half months' service for the blessed Master.

'Twould be an impossible feat of memory for me to remember in a specific way the results—but almost unbelievable numbers of fathers and mothers, sons and daughters have paid the price, accepted the true scriptural conditions for surrender and today songs instead of sighs characterize their happy lives. As I try to write, the hordes of shining faces and the multitude of voices in gospel song stand out before me and ring in my ears and I just praise the holy name of our precious Savior whose blood blotted out the dangerous past of many through gospel repentance and faith in him, and through tears I'm still rejoicing.

I found Iowa people rather slow of action, but my! when they do start, takes all the people in town who so kindly(?) advise, caution and admonish, to turn on the breaks, to check them and, thank God then, many of them put on extra steam and jumped the justified fence and landed right in the clover patch of sanctification. When the Holy Ghost once takes a soul in hand they dart right by preachers and all else and seek and find God in his fulness.

Gambling hells, pool halls and ungodly meet-

ings in defiance of civic and moral law have been broken up and to Jesus they surrendered. Dancing fevers, and the silly, giddy, godless pleasure craze with its concomitant vices, passed under the blood. 'Tis glorious to watch Jesus heal and cure folks. Dr. Resolution nor Dr. Reformation can't cure mania crazes and burning fevers of sin, but calloused knees, importunity that will know no refusal till the answer comes, will bring Jesus with his prescription that has never failed to cure one who will take it according to directions.

In Iowa I held many revivals. God cleaned up towns, saved people, lots of them, sanctified numbers, but not one unwilling soul did God save during my winter's campaign. I have watched Jesus save the wealthy and poor, college-bred with degrees, the illiterate, the influential leaders and the insignificant followers, men and women popular in the world's eye and the obscure, the many talents and those of the few—all classes, all kinds, the vilest of the vile and the clean-life moralist, and I watched them as they would say goodbye, march down the aisle and out the door and home in the rank and file of the greatest Captain in heaven or earth. To all these, or the many who subscribed for PENTECOSTAL HERALD, as you read remember I'm praying that you will make it safely through beyond the skies and meet Jesus, with clean hands and pure heart, to whom you owe all you are.

The people in Iowa were generous and kind and a very hospitable people. They royally entertained me while in their midst which never fails to stir me to deepest appreciation. May God bless Iowa, her towns and her homes, is my prayer.

I want my friends who are all the time clamoring for me to write to THE HERALD, to remember I have written and mark this down to my credit and in Iowa, Texas, and elsewhere pray for me.

I will be in Texas and open for engagements through the summer months, i. e., some of the time. Any pastor desiring me please address, 802 North Border St., Tyler, Texas. I'm ready at any time to go anywhere in the U. S. to beg people to turn away from sin and be saved. Have a number of calls in Texas beginning in July, until that time I'm open for work, with exception of two calls in another state. May God's love, mercy and blessing be the mantle to fall upon the entire HERALD family of readers, on those who contribute, the editor-in-chief, and "Aunt Bettie Whitehead," as the children are pleased to call her, whose picture cut from THE HERALD may be seen pinned to the wall and her words of advice and exhortations planted in their hearts and lives. Let us all pray for and boost THE HERALD, the antidote for heterodox teaching. I ask an interest in the prayers of all praying people.

H. B. DELAYE.

ITINERATING IN KANSAS.

At the time of our last letter we were in a meeting at Antrim, Kansas. The weather was against us from the opening service; so the meeting was necessarily intermittent, a few days at the time. The snow covered all of Kansas and so drifted that the roads were impassable only as men with wagons and teams plowed them out, to see them hidden oftentimes in a few hours. The services we were privileged to hold were most gracious and definite. Results were seen. The Lord blessedly kept us through it all and we had a most happy stay in the home of Bro. and Sister Summers, pastor and wife. When we could not have a church service, we read, prayed, and rejoiced together, with profit to all. The Antrim parsonage home consists of Bro. and Sister Summers, with little Margaret, a little type of paradise, as we see it.

The Southwest Kansas Conference was in convention at Hutchinson, Kansas, from the 13th to the 19th of March. We visited the Conference and enjoyed greatly its many good things, the lectures, sermons, and reports from the field. Dr. Johns, a most profound thinker, lectured each day on "Man and his relation to God." Already his books on the subject had so stirred our hearts that we were eager to hear him. His are no dry, musty reasonings, but one can feel the man as he talks. He speaks as one who knows God. Bishop Robert McIntyre presided. He manifested throughout a

most humble and helpful spirit. His very presence precluded the possibility of any jars or discordant notes in the sessions of the conference. When the pastors were reporting their work the bishop would rejoice, not at the regulation "collections taken—all full," but at the reports of the number saved, and would say "That's what we want to hear, brethren." In his address to the class for ordination he emphasized the necessity of holiness. He said repeatedly, "Be holy men; God requires it and the world expects it; that holiness which is received as a second work of grace. The baptism with the Holy Ghost, which sanctifies the soul." With most gracious words he related his experience at the time of his consecration to the episcopacy, said, knowing that the act of consecration was your own and could not be made for you by another, as he stood near the end of the line of those who with him were to be made bishops, he entered into the secret chambers of his own heart and explored its every part, and could he have found therein one living principle contrary to the divine will he would have refused the sacred office of Bishop. As he spoke, the glow upon his face, seemed a reflection from the unseen world above. Praise God, that in our humble sphere, we could comprehend the Bishop's meaning. Again we rejoice that Methodists from all over Kansas, heard this clear enunciation of Methodist doctrine.

Not the least enjoyable feature of our visit to the Conference was the association with many of Asbury's former students, who have become members of the Southwest Kansas Conference. As pastors, they are a success, and the district superintendents and people want them. Asbury's young preachers are loyal, preaching a full salvation that stimulates to activity to all good works, hence the church prospers under their care. So soon as it was learned that another young man from Asbury College was at the door of the S. W. K. Conference, seeking admittance, delegates from good charges began to send in their request for him. Among those we met of ex-Asbury students were, Bros. Summers, Darby, Spencer, Ballinger, Hutsell, Green, Newsom, Austin, Timmon, Mullin, the two Bros. Coppage, Evangelist Thos. Maitland and Mrs. Annie Mae Riley Austin, Mrs. Helen Akers Maitland and Mrs. Emma Lee Gardner Mullin. In Christian love.

J. C. JOHNSON AND WIFE.

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BY

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EDITORIAL

Rev. H. C. Morrison.

THE RETURN OF ISRAEL TO PALESTINE. (Continued from page 1.)

city shall be built to the Lord from the tower of Haneel unto the gate of the corner.

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down any more forever." Jer. 31:31-40.

Those destructive higher critics who take pleasure in destroying the faith of the people of God in the inspiration of his word and the reliability of the prophetic scriptures, it seems to us would not be able to derive very much comfort from conditions revealed to any close observer of the wonderful fulfillment of prophecy now going on in the Holy Land.

"And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye saw. It shall be delivered into the hand of the King of Babylon by the sword, and by the famine and by the pestilence;

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

And they shall be my people, and I will be their God:

And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them:

And I will make an everlasting covenant with them, and I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof

IT CAN BE DONE.

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass.

The readers of THE HERALD will remember that some weeks ago I made an appeal to the holiness people for contributions and subscriptions for Asbury College. I asked for fifty thousand (\$50,000) dollars to remove the indebtedness, to enlarge and improve our plant for the accommodation of a larger body of students.

Since this appeal was made our Board of Trustees have met together and we have thoroughly canvassed the situation. We are all in hearty sympathy with the plan to make a strenuous effort to raise the above sum. This would place our school in excellent condition, and upon a self-sustaining basis with some income for repairs and improvements.

We have divided the fifty thousand up into the following figures, and shall undertake to find

5 persons who will give	\$1000 each, making	\$5,000.00
10 persons who will give	500 each, making	5,000.00
20 persons who will give	250 each, making	5,000.00
40 persons who will give	125 each, making	5,000.00
100 persons who will give	100 each, making	10,000.00
200 persons who will give	50 each, making	10,000.00
200 persons who will give	25 each, making	5,000.00
300 persons who will give	10 each, making	3,000.00
200 persons who will give	5 each, making	1,000.00
1000 persons who will give	1 each, making	1,000.00

Total \$50,000.00

In order to make these contributions easy, our plan is that these subscriptions shall be divided into five equal yearly payments. A person subscribing one thousand dollars, if convenient to himself, can pay the entire sum at once, otherwise he can pay two hundred dollars per year for five years, the same plan to hold good clear through the series. A person subscribing one hundred and twenty-five dollars can pay the entire sum at once, or twenty-five dollars a year for five years. We believe that this plan can be made to succeed, and will be very thankful to receive subscriptions from now on until the whole amount has been taken. The first installment due Oct. 12 1912.

It is not worth while for the holiness people to expect men like Mr. Rockefeller and Carnegie and others of that class, to come to our assistance in carrying forward our great work of preparing young people to assist in the evangelization of the world with the gospel of full salvation. They do not understand us, and are not at all in sympathy with us. It is not at all impossible that God should raise up a friend of large means at some time to help us, for which we would feel truly grateful, but the holiness people are easily able to raise the sum of money above specified. We do not have to buy tobacco, feathers, jewelry, and many other things that levy a heavy tax upon the worldly-minded, and we can easily meet these responsibilities and establish a great educational institution for the promulgation of a full gospel.

We are glad to report the following subscriptions to the above appeal:

Previously reported in our thankoffering subscription to be paid in five, equal yearly payments \$2,550.00.

William Bramel	\$ 500.00
W. J. Harney	125.00

Total \$3,175.00

We are profoundly grateful to God and the brethren for this good beginning and ask the people to join us in prayer, and that every one who can do so, will send in their subscription at once.

ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord." Jer. 32:6-44.

We understand that there is a class of who can explain away almost any and everything found within the lids of the Bible and turn it from the meaning intended by the Holy Spirit: but we are thankful that a very large per cent of THE HERALD readers believe the Bible and in these prophecies, and in their very remarkable fulfillment, they will find comfort and assurance.

(CONTINUED.)

THANKOFFERING FUND FOR ASBURY COLLEGE.

THE HERALD family have noticed an encouraging response to our appeal for subscriptions for Asbury College. Our readers have noticed that we are calling on the people to give us a helping hand in the Lord's work at this place. We ought to get hundreds of subscriptions on this five-year plan. If you can only give five dollars, then you should pay in one dollar per year each year for five years, the first payment to be made October 1, 1912; if you can give twenty-five dollars, then you would pay five dollars each year for five years; if five hundred dollars, you would pay one hundred dollars each year for five years. By breaking up the payments into payments of one-fifth each, it will make it easy on the friends who desire to help this worthy institution of learning, and will also keep money coming along to meet obligations.

This money, remember, is not to be used at all for the current expenses of the college, but is to clear away the indebtedness, and to increase our capacity in the way of buildings, apparatus, and general permanent improvement of our plant. The holiness people need not expect the great, worldly millionaires to give large sums of money to institutions consecrated to the advancement of the cause of full salvation in the world.

We doubt if any college has ever existed in the history of Christianity that has accomplished more really good work in proportion to the amount of money expended, than has Asbury College. Large numbers of students have come to us through the influence of our full salvation evangelists from villages, country churches, foundries and factories, and backwoods settlements, as well as from the cities and populous districts, who would never have seen the inside of college walls but for this institution. This very morning we matriculated a fine young man who was graciously saved under the preaching of one of our preacher boys on last Sabbath night. The young minister brought him into the school at once, where, while his heart is yet warm with newfound joy, he can begin preparation for his life work.

Students from Asbury have met with success in the various fields of life, but especially have they been blessed in pastoral, evangelistic, and missionary work. If we could have a home-coming of our Asbury students, of all the Christian workers who have gone out from this college in the past twenty-two years, bringing with them the sheaves gathered under their ministry, it would be a sight to astonish men and rejoice angels. Young pastors would come from New York, South Dakota, Nebraska, Iowa, Kansas, Ohio, Illinois, and from a number of states in all directions far and near. Successful missionaries would come from India,

Korea, Japan, Africa, South America, Porto Rico, and far away Turkey. Tens and hundreds of thousands of precious souls have been saved under the earnest ministry of our faithful and zealous students.

We have entered upon the last term of what is regarded by faculty, students, and community, as the most successful year in the history of Asbury College. We have as interesting a body of young people as one could wish to look upon. They have made splendid progress in their studies. Many of them have been converted, a number sanctified, and a number have been called to the ministry and several to the various mission fields. The outlook for next year is encouraging.

We have been able to make some arrangements and combine some forces that promise us a large attendance and, by the grace of God, an enthusiastic and progressive year. We want the prayers and sympathy of the people and we beg of you to make now a subscription to this institution in proportion to your capacity to give. Remember that it will be some months until your first payment is due; and then your payments will come yearly, on the first day of October. Are there not a great host of good women who can consecrate to the Lord a sum of money to help us here in this great good work, ranging anywhere from five dollars to five thousand dollars?

People have been asking if their gifts would be safe. If the institution would be permanent and lasting. We have abundant reason to believe that it will be so. For twenty-odd years it has gone forward constantly developing. It has passed through some severe tests, and out of every conflict has come not only victor, but more firmly established in the great work for which God raised it up.

The reputation of Asbury College has gone out far and wide for thoroughness of intellectual work and for genuineness of spirituality and purpose. We have gathered here the finest faculty in the history of the school, and have made arrangements for an excellent body of cultured people for our instructors for the coming year. We are getting calls for catalogs from every quarter of the nation, and letters of inquiry with regard to the school. We are greatly encouraged to trust God and press forward.

If you feel that you can give but little, remember the widow's mite and do not hesitate to send in your name and the amount that you will undertake to pay. True, five dollars is not much, but if one thousand people should agree to pay that sum, it would mean one thousand dollars per year, October 1 for five years, which would be a great help to us in enlarging our capacity and going forward with our work.

There are hundreds of our readers who love the school, who believe in the principles for which it stands, who are well aware that a great battle is on, not only for the doctrine of sanctification, but regeneration, and the very existence of experimental religion, who could subscribe one hundred and twenty-five dollars each, paying twenty-five dollars a year for five years.

We earnestly pray God to touch and stir the hearts of men and women who believe in him and in the great truths for which we stand, to come to our help at this time of our great need and gracious opportunity. Your brother in the Master's service,
H. C. MORRISON.

WOUNDED ON THE FIELD.

Rev. D. B. Strouse, of Salem, Va., known and loved by many of THE HERALD readers, has recently passed through a delicate and dangerous operation at the hospital in Roanoke, Va. At last accounts the indications were very hopeful for his recovery. Although advanced in years, Bro. Strouse is a man of remarkable physical and mental vigor, and it is to be hoped that he may be spared for many years yet to press the cause of holiness and missions, the two great movements that lay closest to his heart. Let THE HERALD family pray for this servant of our Lord Jesus that he may be fully restored and permitted to lead a great host of souls to Christ, and into full salvation.
H. C. MORRISON.

AN EARNEST WORD TO PARENTS.

There is no problem that comes home so close to the heart of parents, and is so difficult to solve as the children problem. How shall we train our boys and girls? How shall we bring them up in the nurture and admonition of the Lord? How shall we preserve them from evil companions and the destructive influence of dangerous associations? How much work shall we require of them, how much can they perform to best advantage, how much time shall they have for recreation and play? All of these questions must suggest themselves to the intelligent and thoughtful parent. Will you permit a suggestion just here? Will you let a friend call your attention to one of the very best ways to secure your children from bad company, and evil habits, and waste of time, and all the evils that beset the pathway of youth? It is this: begin early to cultivate in them a fondness for reading, a love for books and see to it, that they read good books; that through the medium of books they form acquaintance with the best men and women of past history. Have them read of the devout saints, the self-sacrificing missionaries, the great preachers, the brave Christian soldiers, the unselfish statesman, the men and women who have blest the world. Have them read histories and books of travel and biographies and interesting stories, the purest, the highest and the most elevating. Guard them carefully against literary trash; no more permit them to read profane, vulgar or skeptical literature than you would permit them to eat poison. We know of nothing more selfish and stupid than that a parent should lay money away in bank and leave the hungry minds of their children without proper food to pounce upon any sort of hurtful literature that may happen to fall into their hands. Do you not need something for your children to read, something that will benefit and bless them in mind and soul? Drop a line to The Pentecostal Publishing Company and let us help you supply your home with good wholesome, healthy literature.
H. C. M.

FAITH IN GOD.

REV. ROLFE HUNT, D.D.

Faith in God is not the blind or unreasonable thing that some people suppose it to be. The fact is that faith in God is the most rational exercise of the human mind and heart.

Look at Creation. All these things are about us. How did they get here? The only rational answer possible is that they were brought into existence by some such being as we call God.

Consider the Bible. Is it not just such a book as we might expect from such a Being as we might expect God to be? Is it reasonable to suppose that our heavenly Father would leave his child without a word of instruction or a ray of light? Does not that book commend itself to us as God's word as nothing else can? Is it not true that the Bible has been tested as no other book ever was?

Think of those who accept the Bible as a revelation from God and form their characters by its teachings and rely most upon God for grace. What kind of people are they? Is it not true that those who believe most fully are the best people in the world?

Take our personal experience, and is it not true that there come times, be we saints or sinners, when we have the conviction that some Holy Being has come, though unseen? If guilty, do we not tremble in such moments and realize that we should seek forgiveness of that Visitor and live better lives? If obedient Christians, are we not conscious each day that there dwells within, One who restrains from evil, prompts to good, guides in perplexity, and comforts in sorrow? Do we not all have reason to believe that there is some One at work in our lives and about us, so that we cannot claim to be perfectly independent? Does not experience join with Scripture in declaring that some One says: "Thus far shalt thou go, but no further?"

God, the Bible, Creation, believers, our personal experiences setting before us such lessons, why should we distrust God? What so reasonable as that he should require faith of us? What so ra-

tional as for us to trust him, and trust to the uttermost?

It is true that there is much about God and his dealings with us that we cannot understand; but, rightly viewed, this only emphasizes the reasonableness of faith in him. That there is so much that we do not understand does not, by any means invalidate what we do know and understand. The very fact that there is mystery and so much that is incomprehensible, reminds us of our need of One such as God is. The fact that God is himself so incomprehensible does not in the least hinder my faith. I realize the need of such a Being, one infinitely wiser and greater than I am, to plan for me, to care for me, to guide me, to save me.

I repeat, what can be more reasonable than that God should require faith of us, and what more rational than for us to trust Him?

Atlanta, Ga.

OUR FOREIGN BOYS.

The readers of THE HERALD will remember that we are educating some foreign boys for mission work in their respective home fields. We have two from China, one from India, two from the Philippine Islands, and one from Korea. We are furnishing these young men with fees, tuition, board, books, clothing, everything, and as one can see, the expense is quite considerable. The friends of the great mission cause have been responding very kindly for the support of these young men, but the treasury for their support is now empty, and we will thank our friends very much indeed to send in some of their tithe money for this good work.

Mrs. Bettie Whitehead, of THE HERALD office, will act as our treasurer. We will be very grateful if some contributions are sent her at once.

Faithfully yours, H. C. MORRISON.

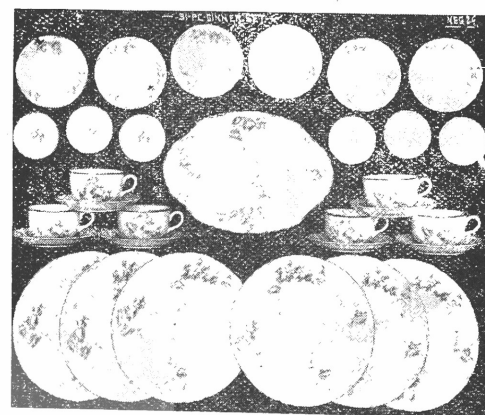
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Letters From The People.

Bowie, Texas.

After spending the winter in Oklahoma City attending a Bible School taught at the Oklahoma Holiness College, I returned to my old home, Bowie, Texas. When I arrived here I found our county in a red-hot prohibition fight. A few years ago we voted the open saloons out of this county by a small majority and last year in the state-wide election we defeated the whiskey element 465 votes.

Still the antis were not satisfied and taking the advantage of the three years' drought on us and the financial strain, they rushed every anti vote they could in and paid their poll tax so they could vote. Then as soon as it was too late for the pros who had not yet paid their poll tax, the antis circulated a petition and presented it to the Commissioners court asking for an election and requested that it be put on any other day than Saturday, knowing that would keep many farmers from voting, but the court favored the farmers by putting the election on Saturday and providentially the clouds disappeared on that day, for the first time in several weeks and our people rallied around the polls defeating the saloon element with 815 majority.

Our people appreciate the peace and prosperity that has prevailed since the closing of the open saloon. All any county or state needs is a few years of prohibition with a set of officers, who will dare to do their duty. The most of our officers are antis, but after all crime has decreased wonderfully and our bank accounts have increased, also an increase of eight banks in our county. It pays.

I preached at the Ross Schoolhouse near Ringgold, last third Sunday, where I held a successful meeting last summer and expect to hold another there this summer. I found some of the saints on fire for God, but the wolves had caught some of the little ones.

I am now open for evangelistic engagements anywhere the Lord opens for a meeting. If you want a meeting and will stand by the gospel truths, write me for a date. Yours in him,

O. B. Kelley.

President Southern Holiness Association.

Hillsboro, Ky.

I have been raised in what is called the white tobacco patch; and I have never seen anything white about it yet; have seen many a shirt bosom that would have been white if it had not been for the blotches of tobacco on the front. After seeing dear old Brother Martin's letter, I could not keep from writing one myself. What is the trouble with holiness people? Why don't more take up this tobacco curse and go to fighting it? I am sure they would if they lived in Kentucky. I never knew it was such a curse until I was converted and sanctified under Brother Pollitt's ministry. I haven't had any use for the weed since. I don't think any man should that wants to be one of Christ's followers. What would Christ have thought of his disciples if they had

gone along with him spitting on everything and their jaws full of tobacco; it is next to the whiskey curse. Satan is the advocate of both; whenever you find a saloon you will find both; they go hand in hand and leave death and destruction in their path.

Kentucky has a great many illiterate children, many who can't write their names or read; these children had to work in tobacco and still we have Christians who will tell you it is a good thing. Boys at our church roll their cigarettes, or the devil's coffin nails, before they get out of the house—to light them. Only a few more years and we will have the opium habit the same as China once had. The devil has smuggled opium to this country in the form of a cigarette. Think of the many millions of dollars that are spent annually for the filthy weed, something nothing on earth will try to eat but man; not even a billy goat will dare chew it.

The tenants are leaving this part of Kentucky every year; they cannot raise tobacco and live here. Many a man has lost his health, lost his credit and I am afraid will lose his immortal soul if he doesn't quit the tobacco business. I never intend to raise any more. I have too much faith in God to think he would let my family suffer if I did not raise the filthy weed. May God help us take it out of the children's mouths, their parent's mouths, the minister's mouth and the bishop's mouth, and we will have a different country, more Holy Ghost religion and less forms. Praise God for a religion that cleans a man up, sets him on the solid rock, Christ Jesus, and fills his mouth with praises instead of tobacco. Praise the Lord for salvation full and free. Yours, converted and sanctified,

J. W. Shockley.

Quinlan, Oklahoma.

This is my first letter to *The Herald*, but trust it will not be the last. We love *The Herald* and could not get along without it. I heartily endorse the blessed Bible truths Bro. Morrison so faithfully contends for. We need a thousand Editors and ten thousand ministers to stand for the sublime and eternal truths that our editor and *The Herald* are contending for. I treasure the articles Bro. Morrison has given the readers of *The Herald* on "The Power, The Perils, and Possibilities of Methodism." I can say Amen to every word because I believe it is a God-given message the church needs; a warning, if heeded will purify the church of the unsaved and ungodly that have crept into our grand old church, once so noted for its power among men. May God bless the message given in these articles, and every note of warning and good cheer that comes through the columns of *The Herald*. There is always something worth while in every issue. I am truly glad that the time and God-honored doctrines of true repentance, regeneration, the witness of the Holy Spirit, sanctification, and "Holiness without which no man shall see the Lord," are continually urged for the considera-

tion of its readers. We thank the great and allwise God that he has given to us a goodly number of faithful ones "that earnestly contend for the faith that was once delivered to the saints." We need more holy, consecrated men and women who are wonderfully filled with the Holy Spirit and led of God to go out and seek the lost and perishing ones who are now tempest-tossed on the dark sea of sin; no modern advocates of higher criticism will do; they have landed more into the whirlpool of infidelity and the regions of the lost, than they ever got saved.

H. S. Triplett.

A Testimony.

Praise the Lord for parents who taught me to pray and to reverence the name of God, his day of rest, the Sabbath, and prayer. Yes, and his house. I believe I was converted when a child and my heart yearned to "be good," and to teach my companions to pray and to love Jesus, but as I grew older and mingled with worldly young people, I became indifferent and drifted away, was reclaimed and became a member of the M. E. Church at the age of sixteen. Through associations with worldly young people I drifted farther away and I'm sure it was through the innocent(?) socials, though we met in homes of supposed Christian parents, and we were Christian young people, as supposed, who made up the little companies at first but gradually we grew more indifferent as to who our crowd was made up of, and at last we drifted into sinful worldly "parties." I have good reason to believe Satan uses these innocent looking things to cause more young people to backslide than the dance, the card table, etc., for the Christian readily recognizes these as evils but an innocent (apparently) social, parents and young people are not so apt to see the danger as it is a hidden danger. The "idle talk," the jest, the "giggling," "foolish talking," etc., are not in accord with his admonition, "Redeeming the time because the days are evil." Then how careful parents should be who their boys and girls have for associates. "One sinner destroyeth much good."

I'm sure it was sinful companions that led me into the worldly parties, and drew me so far away from my Lord who lovingly followed me, and after allowing me to get myself into trouble and having sorrow upon sorrow, I was at last ready to come to him, heart sore and hungry, and lay my wounded, contrite spirit at his feet and he tenderly, lovingly and patiently met the prodigal and, oh, how wonderful, even rejoiced to take me back; again there was rejoicing in heaven among the angels. Oh, praise his precious name!

Yet my heart longed for something more. I had no light in regard to the second blessing, but I recall many times of long seasons of prayer and at last, feeling sure I was a child of God, would rise with that same feeling of "something yet," that my soul thirsted for but at last through read-

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ing papers like The Methodist, now Pentecostal Herald, and on the first night after coming to Wilmore, hearing Brother Hughes preach a sermon on sanctification, the light flashed in and I knew what my soul thirsted for, and on that night, more than sixteen years ago, I took Jesus as my, wisdom, righteousness, sanctification and redemption, and he gave me his peace that passeth all understanding. Since that time there has been unbroken fellowship with him. While our head is imperfect and causes us to woefully blunder, he keeps us under the blood and he holds his place on the throne of our soul and keeps from sinful blunders and is patiently teaching us to so be filled with all his fulness that his word can be fulfilled in us: "They also shall not stumble."

How my heart hungers for that! He also is giving us the desire of our heart in teaching us how to pray. Not say prayers, but to be an intercessor for him, among those who are willing "to make up the hedge, and stand in the gap before me for the land," etc. Ezek. 22:30. I little knew what it meant when my heart first hungered for it but as I at times feel a little of what he bore for us when he "sweat as it were drops of blood" in the garden, when no doubt his life would have been crushed out under the burden of the guilt of a lost world had not the angel strengthened him; and again on the cross when in that awful hour of darkness, that cry of agony burst from his dear lips, "My God, why hast thou forsaken me." Oh, when I taste a little of that agony in intercessory prayer my body is weak and a few times it seemed as though the icy hand of death was gripping at my heart strings, but oh, the glory that follows! It far more than compensates for all the suffering, to say nothing of the glory we are to share with him in eternity. I press on, and as his people, let's heed his word that tells us, "Ye that make mention of the Lord, give him no rest," etc. It is a time to wrestle in prayer as evil is increasing and stand together as his people.

"Shoulder to shoulder stand.

One mind and one accord."

Oh, just a small band of such could be used to prove his promise true. "One shall chase a thousand and two put ten thousand to flight." Let's stand together in him, and pray and believe as one. Your sister in Christ,
Florida Clay.

My Slate for 1912 is as Follows.

Douglas, Ga. April 21-May 5
Woodbine, Ga. May 5-19
Folkston, Ga. May 20-June 2
Alma, Ga. June 17-30
Nicholls, Ga. July 1-20

Arthur J. Moore, Waycross, Ga.

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The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR APRIL 21, 1912.

The Appointment Of The Twelve.

Mark 3:7-19. Matt. 5:13-16.

Golden Text.—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16.

The Statement.

The events surrounding this lesson are interesting. If you refer to Luke's record it will be found that the ordination of these apostles took place after Jesus had spent a night on a mountain alone in prayer. On the day before, there had been a retreat from the city. The lesson on Sabbath observance had been given, the withered hand had been healed, and the Pharisees had taken counsel with the Herodians to destroy (!) Jesus; of which, when Jesus heard he withdrew to the desert districts along the west coast of the Sea of Galilee. But he was followed by throngs from all parts of the Mediterranean coast country. He took his position by the sea side, we may infer, so that by use of the boat which waited on him he might have an open place to stand, and preach, and an outlet to other quarters in case the Pharisees and Herodians should try to lay hold on him. It was an appropriate day to ordain his official representatives; two things suggested this act: the plots of his enemies reminded him that his days upon earth were numbered, and the throngs that came to hear him had multiplied beyond his reach. Up to this time the twelve had been prominent among his many disciples, but they could claim no authority or commission above their fellows. Now they are formally ordained or placed in line. The formalities of the occasion were observed, to impress all concerned that one course in the preparation of these men had been completed and an epoch in their lives had been reached. It was during the Galilean ministry, somewhere about the Horns of Hattin. That day, after the ordination, the ordination sermon was preached, known as the Sermon on The Mount, which sets forth the principles and laws of the kingdom in which these twelve men had been exalted to official position.

Exalted By Divine Appointment.

It was from one to two years that these men had served in humbler positions in a dispensation so urgent that it must be completed in three years and a half. There are steps in divine ordination, not two, as some of our churches have it for their ministers, but many. We rise in our spiritual lives by rebounds which come in a day, and more than once God says "Come up higher" to all who walk with him and prove capable. To prove capable of course we must improve our powers with which we are endowed by nature. We would not blur the meaning of ordination as practiced by the visible church, but in its spiritual and more general sense all Christians are in line for ordination. We all have a place in the kingdom of Christ, we are his helpers, and he gives us an

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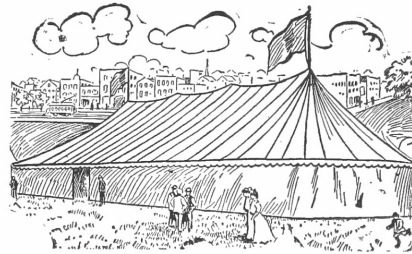
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appointment, be it ever so humble or obscure. Whomsoever God appoints is exalted, even when the appointment is humble; it is an exalted privilege to receive appointment from him.

My Slate for 1912 is as Follows.

Indianapolis, Ind. April 19-28
Columbus, O. May 2-5
Beattyville, Ky. May 20-31
Georgetown, Ill. June 2-6
Center, Texas June 20-July 4
Lake Arthur (camp) La. July 5-14
Ebenezer, (camp) La. July 19-28
Scottsville, (camp) Tex. July 28-Aug 4
Noonday, (camp) Tex. Aug. 8-18
Ozark, (camp) Ark. Aug. 22-Sept. 1

ANDREW JOHNSON.

My Slate for 1912 is as Follows.

Barnesville, Ga. April 27-May 12
Hosford, Fla. May 16-June 16
Geneva, Ga. June 21-July 14

Meansville, Ga. July 15-Aug. 4
Crossville, Ala. Aug. 28-Sept. 8
Geneva, Ga. Oct. 3-13
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OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

AN OINTING OF THE FEET OF JESUS AT THE PHARISEE'S TABLE. (Concluded.)

Time—Summer, A. D. 28.
Place—Capernaum.

Luke 7:40-50.

Verses 40, 41, 42, 43. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Like Nathan with David, our Lord conceals his home—thrust under the veil of a parable, and makes his host himself pronounce upon the case. The two debtors are the woman and Simon. The criminality of the one was ten times that of the other; but both being equally insolvent, both are with equal frankness forgiven; and Simon is made to own that the greatest debtor to forgiving mercy will cling to her divine Benefactor with the deepest gratitude. As creatures, we owe a debt, a debt obedience to the precept of the law, and, for non-payment of that, as sinners, we become liable to the penalty; we have wasted our Lord's goods, and so we become debtors. Some are deeper in debt to God, by reason of sin, than others. Whether our debt be more or less, it is more than we are able to pay. Silver and gold will not pay our debt, nor will sacrifice and offering. The greater sinners any have been before their conversion, the greater saints they should be after.

Verses 44, 45, 46. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Simon was sadly deficient in civil respect, whether this proceedeth from forgetfulness or contempt. The custom of giving water to wash the guests' feet was very ancient. Gen. 18:4; 24:32. "Kiss my feet." Thereby expressing both a humble and an affectionate love. Anointing the head with oil was as common among the Jews as washing the face with water is among us. While the Pharisee murmured, the poor penitent rejoiced.

Verse 47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

It is plain, by the terror of Christ's discourse, that her loving much was not the cause, but the effect, of her pardon, for we love God because he first loved us. Instead of grudging

greater sinners the mercy they find with Christ, upon their repentance, we should be stirred up by their example to examine ourselves whether we indeed are forgiven, and do love Christ.

Verse 48. And he said unto her, Thy sins are forgiven.

"Said unto her," an unsought assurance, usually springing up unexpected in the midst of active duty and warm affections, while often it flies from those who mope and are paralyzed for want of it.

Verses 49, 50. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

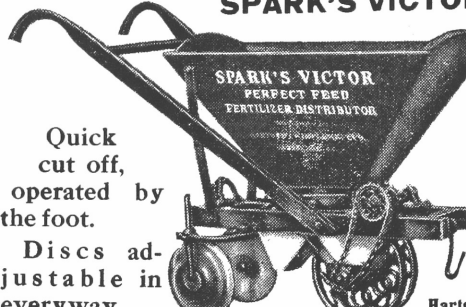
Though there were those present who quarreled with Christ, in their own minds, for presuming to forgive sin, and to pronounce sinners absolved, Jesus took no notice of the cavil. He would now show that he took pleasure in forgiving sin; he loves to speak pardon and peace to penitents. "He said to the woman." All these expressions of sorrow for sin, and love to Christ were the effects and products of faith; and therefore, as faith of all graces doth most honor God, so Christ doth of all graces put honor upon faith.

Pineville, W. Va.

Rev. K. H. Bird, an evangelist of Wilmore, Kentucky, has been in our little town for the last two weeks holding a series of revival services in the new M. E. Church. It was indeed very befitting and a happy incident that the coming of Rev. Bird should follow so closely the dedication of the beautiful edifice recently constructed for the worship of Almighty God. He came here at the instance of the pastor, Rev. Letcher White, whose earnest prayers were a great assistance in the work.

Before the arrival of the evangelist the people began to talk about him, some favorably, while others declared he would have but few hearers, but the people did turn out and the attendance grew; large congregations being present at each meeting, and on the last evening the large building was filled to its utmost capacity. Rev. White had conducted the meeting a few days before the arrival of the evangelist, which enabled him to begin with the revival spirit running high. He preached the gospel truth in a plain practical way that could not be misunderstood, and only as a talented man whom God helps can preach. We would say, quoting the words of Hudson Taylor, that he seemed like "He was God's man, in God's place, doing God's work, in God's way and for God's glory." The old-time religion was in evidence and practiced and the singing was of the sweet old gospel songs, and hymns. At each meeting could be seen persons kneeling in prayer with tear-stained faces pleading with their unsaved friends to yield their hearts to Christ. Every service was glorious and of good results. The whole number of reclamations and conversions were about thirty. This number seems small but the population of the town is small and contains but few church people, and this is the establishment of the first church in this part of the county. It is the earnest, fervent prayer of all Christian people

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that this may be but the beginning of an awakening in this town for light, and that the Light of the world may be shed forth abundantly in the hearts of the people.

Rev. Bird is a young man, being about twenty-five years old, and is preparing himself for a foreign missionary, and was a farmer boy of 19 years when he received the call to preach. He made many friends during his stay with us and it was with a feeling of sadness and regret that we bade him adieu. We would not forget to state that one of the closing features of the meeting was a liberal offering at each of the Sunday services which no doubt was highly appreciated and thankfully received.—**The Wyoming Mountaineer.**

Bro. Ben Craddock requests prayer for the healing of his body. He has been unable to work for nine months and has a large family depending upon him. Please do not forget this request. He also requests that Bro. Bob Collins write to him and pray for him.

A Word to Camp Meeting Secretaries.

We desire that the camp meeting secretaries send us the date of their camps that we may arrange our camp meeting calendar at once. Just give date, workers and place. Hoping you may respond to this request, we are gratefully your sister,

Bettie Whitehead.

A brother says: "I am a believer in prayer and have been called to pass through deep waters. Will The

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Herald readers pray that I may find deliverance and be enabled to work for him and to his glory, who is worthy."

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Among The Schools.

Meridian College.—After Echoes of Spring Revival.

As has been reported through your columns, our spring revival was the greatest in many respects that we have ever had, and it has continued with us.

After the revival was over there were special services continued in the Woman's College for the girls, and special services in the Male College for the boys, and also in the community for those in the community.

The morning after the revival closed, at the chapel services at the Male College, there were thirteen at the altar. Three were gloriously sanctified, one called to the ministry, and others saved; and since, we have had services every night, held by the boys in the prayer room at the Male College. The room is filled at every service, and the power of the Lord is felt in a very manifest way in giving victory to saints, the sanctification of believers, and the salvation of the unsaved; in fact this has been the best year spiritually that the Meridian Colleges have ever had in their history.

Ever since our fall meeting, in October, we have had revival services every evening, held by some of our young preachers. We have enrolled this year between forty and fifty young ministers, and some are strong preachers. One has been appointed to carry on the revival in the college for a week, and rarely a week passes but some soul is either saved, reclaimed or sanctified. A number of our young men have been called to the ministry or the mission field this year; surely God is putting his seal on the College as never before.

Special stress is being laid on our Theological Department for next year. We have a corps of able men in this department. Rev. John Paul will be Dean of this department next year, with a large corps of assistants. I wish to bring to the attention of our young preachers our course in the Theological Department. First, a

Diploma course, which is short yet thorough, and just the course for those preachers who have not time to remain in school long enough to take a thorough literary education as well as a Theological course.

Second, our course leading to the B. D. Degree is thorough and comprehensive, and compares well with that of other colleges. Besides our excellent work on all literary and theological lines, the music and oratory departments of our college afford exceptional advantages for ministerial students to get the training in music and oratory they so much need.

Our young preachers are doing good work in every way this year, and the prospects are that we will have more young preachers with us next year than we have ever had. A number are planning to come who have had excellent advantages in literary work, and have had some experience in preaching. We are expecting between fifty and seventy-five in our Theological Department for next year. Special stress is given to the preparation of young preachers for active evangelistic work, for the pastorate, and for song evangelists. The services in the school, and in Meridian and vicinity, afford excellent opportunity for the young preachers to have actual experience in preaching and singing.

We have been greatly encouraged over the results of those who have been on the field. Some of our young preachers have taken the lead in their conferences, in the number of converts reported. I have had several presiding elders to write me that they wanted all the men we could send them.

Beginning next fall we will require 14 units entrance to the college course; however, for the benefit of those not able to enter the college department, we have an excellent Preparatory Department. Most of our students are in the College department this year, and we have the largest Senior class in the history of the school.

We are here to prepare young men to go out and be a blessing to the world in every walk of life, and build up the kingdom of Christ in the earth, and we ask the continued prayers and support of our friends and patrons. Your brother in Christ,

M. A. Beeson,

Kingswood College Commencement Program.

Friday, April 26, 7:30 p. m.—Senior Academic Certificate Exercises.

Saturday, April 27, 10:00 a. m.—Preaching.

Saturday, April 27, 3:00 p. m.—Preaching.

Saturday, April 27, 7:30 p. m.—Undergraduates' Evening, Literary and Musical.

Sunday, April 28, 9:30 a. m.—General Testimony Service.

Sunday, April 28, 10:30 a. m.—Preaching.

Sunday, April 28, 3:00 p. m.—Preaching.

Sunday, April 28, 7:30 p. m.—Preaching.

Monday, April 29, 10:00 a. m.—Literary address.

Monday, April 29, 7:30 p. m.—Literary and Musical Entertainment.

Tuesday, April 30, 10:00 a. m.—Sixth Annual Commencement Exercises.

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Address by Rev. J. W. Hughes.
Delivery of Diplomas.

Our commencement preachers are Rev. W. H. Hoople, of Brooklyn, N. Y. and Rev. Thomas H. Nelson, of Indianapolis, Ind. I feel safe in saying that Brother Hoople is a strong, Spirit-filled preacher from the representation I have of him. Brother Nelson spent about a week with us this year and made a fine impression. He is easily one of our greatest preachers. He will receive a royal welcome upon his return. I think we will be able to present to the public on literary, musical and religious lines the best program we have ever had. All friends of the institution and the cause of holiness are asked to pray for us and as many as can, be with us in our commencement exercises.

Yours, J. W. Hughes.

Thankoffering Fund.

The following names were recently sent to us as contributors to the Thankoffering fund. The name of Mrs. R. A. Rees has no amount attached.

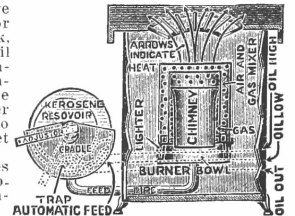
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OUT OF THE ORDINARY.

We have recently issued a new book by Rev. L. L. Pickett, that is out of the runs. It is entitled

"SONGS AND SAYINGS FOR YOU."

It has 25 choice songs, some of special merit. Especially popular are "A Saloonless Nation 1920," "How I Wish He Knew My Jesus,"—tune "Just before the battle Mother," "Hooray for Prohibition"—tune "Dixie," "Moment by Moment," and "He Will See Me Through." These pieces "strike home." Besides the songs there are about fifty pages or

Of Reading Matter.

It was prepared to help save the nation from the curse of rum, and the way the people are speaking of it it will surely prove an effective weapon in this war. Let temperance committees, Anti-saloon League and prohibition workers, W. C. T. U's and the enemies of the saloon everywhere order them by the dozens and the hundreds. Price 25c; a dozen for \$2.60. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Here comes another Kentucky boy into the circle. I have blue eyes, red hair and fair complexion. I am thirteen years old. My father and mother are living. I have a brother and sister living. Normal McDaniel.

Rosedale, Ky.

Normal, we always like to have Kentucky boys visit us, come again.

Dear Aunt Bettie: May I come in and chat a few minutes with the cousins. This is my second letter to the Herald. Selma Brandt, I will try and answer your question. It was Aaron's rod that blossomed and brought forth almonds. I live on a farm and enjoy it. My school closed the 19th of December. Clarice Harkleroad, why don't you write again? Aunt Bettie, I have your picture. My birthday is August 28th. I will be eleven.

Rosedale, Ky. Clarice McDaniel.

Clarice, I am glad to see you answering questions from the Bible. We all need to know more about it than we do.

Dear Aunt Bettie: As I don't see many letters from the boys I thought I would write a few lines. I am fourteen years old, have light hair, blue eyes and weigh a hundred and ten pounds. I go to school and like my teacher very much. We live on a farm. I have two sisters and a brother married and one brother at home. We have two white rabbits for pets. I would like to exchange post cards with the cousins. Raymond Fryman.

R. R. No. 7, Paris, Ky.

Raymonod, I am glad you wrote. It is true there are not many boys visiting our corner, so you must come often. I hope you receive many cards from the cousins.

Dear Aunt Bettie: I am a little blue-eyed girl seven years old. I go to Sunday school; my teacher's name is Mrs. Womack. I have two brothers and two sisters. My baby sister is nearly two years old and is named Mary Phillips. My mama takes the Herald. I live in a beautiful little country village with three large springs. I am mama's oldest girl and I can dry the dishes and clean up the room. Come out this summer and spend a few weeks with us. Love to all, Valley Springs, Ark. Hester Ruble.

Hester, I would like so much to come out and visit you this summer, you must live in a beautiful little village. Help mama all you can and grow up to be a useful woman.

Dear Aunt Bettie: Here I come again. I have written to the Herald once. Mama and papa take the Herald but will soon be out. I go to school every day. The snow is on the ground about a foot and the back waters are up. I have to walk the ice about two hundred yards to get across to go to school. I signed my name Willie Vidue Cobb and I saw it in print Willie Vidue. I think I will write it plain this time. I belong to the Methodist Church, our pastor is Bro. Vanhoy. I have two sisters dead and four brothers living and four sisters. I will close with love to Auntie and the cousins. Vidue Cobb.

Salem, Ky.

Vidue, I am glad to hear from you again. You must be having lots of fun since there is so much snow and ice up there.

Dear Aunt Bettie: I saw your picture in the Herald and liked it so much I thought I would write to you. I am a little girl nine years old and am in the third grade. Papa has been a subscriber to the Herald for twelve years and I like to read the children's page very much. I have four brothers and three sisters. I go to school and my teacher's name is Miss Belrn. The children are just getting over the whooping cough.

Riner, Va.

Lols Bowyer.

Lols, I am glad you liked my picture, and am glad you wrote. What a time you must have had with the children coughing.

Dear Aunt Bettie: Will you let me in your cosy corner. I am thirteen years old, weigh 71 pounds, have light hair and hazel eyes and fair complexion. Papa has been taking the Herald about twelve years and we have enjoyed it. I have six sisters and five brothers; all of us are at home but one and she is married. She

has two sweet little baby boys. My mama is dead; she has been dead about two months and oh, how we miss her. It seems that we are all alone in this world since she has gone. It was hard to give her up but sweet to think that we can meet on the other shore where we will never part. I want you and the cousins to pray for me that I may hold out faithful to the end and meet mama and my loved ones on the other shore. I have no pets but a little baby brother. He was two months old the 3rd of January and he is just as sweet as he can be. I don't go to Sunday school, it is too far and papa got his leg broke and ankle crushed; he got hurt in a hay press and hasn't been out of his room for 57 days, and he can't walk any yet. I want all the Christians to pray for him for you all know how we need papa on his feet again. I must close. Bye, bye. Mary Ruth Jones.

Wolfe City, Tex., Rt. 1, Box 81.

Mary Ruth, you have certainly had great sorrow in your home. We will pray for you and your papa as you ask. Take good care of that dear baby brother. May you all meet your mama on the other shore.

Dear Aunt Bettie: I am a little girl just large enough to be company for mother. I have a little cousin and we have a good time together. Papa takes the Herald and likes it very much. Who has my birthday, September 24th? Well, as this is my first letter will close. With love to Auntie and cousins, Paris, Ky. R. R. 7. Hazel B. McClain.

Hazel, we are glad to welcome you; come again. I am sure you are lots of company for your mother; she would certainly be lonesome without you.

Dear Aunt Bettie: As I saw my last letter in print I will come again. I have blue eyes and brown hair and am eleven years old. Who has my birthday, December 18th. Mother takes the Herald and I like the children's page. We have had a lot of snow and I like coasting very much. I did not have my name spelled backwards the first time I wrote for here it comes again. Hoyt C. John.

Blacksburg, Va.

Hoyt, I know you are having lots of fun coasting this winter. We are having a lot of snow in Kentucky this winter. It is thoughtful of your mother to take the Herald so you children can read the children's page and other pieces that interest you.

Dear Aunt Bettie: May I peep into your happy circle? I haven't but one pet and it is a large gray cat. I have a little sister six years old; her name is Nellie Kate. Will any of the cousins that have my birthday, July 29th, send me a card, and I will answer all I receive. Mama takes the Herald and I like it fine. I am eleven years old and in the fifth grade. As ever, your new cousin.

Lake End, La. Willie Jane Rains.

Willie Jane, we are glad to welcome you into our happy circle and hope you will come again soon. I know you will enjoy the Herald this year.

Dear Aunt Bettie: Here comes a little girl of six to join the merry circle. I have light hair and dark eyes and fair complexion. Who has my birthday, July 20th? Papa has a store and I get all the candy I want. Well as I am a new cousin I had better go now. Nellie K. Rains.

Lake End, La.

Nellie K., we are glad for the new cousins to write us letters. Come again. You must not eat so much candy that you will get sick.

Dear Aunt Bettie: A little girl wants to join your band. I am nine years old. Mama and papa take the Herald and I like it fine. I will say bye, bye. Your new cousin, Thelma Rains.

Lake End, La.

Thelma, is Nellie your sister? Do you go to Sunday school and church? I hope you are a Christian and read your Bible often.

Dear Aunt Bettie: Will you let a little Kentucky girl in your corner? I am twelve years old and have dark eyes and hair. I go to the Methodist Church and Mrs. Huston is my teacher. I like her

very much. I have three brothers and three sisters. Mrs. Huston takes the Herald and lets me read the children's page. I have two pets. Bye, bye, to Aunt Bettie and the cousins, Florence E. Minke.

Moreland, Ky.

Florence, I am glad to know you are a Methodist and that you go to Sunday school. Mrs. Huston is certainly doing some good work when she lets the children read the Herald.

Dear Aunt Bettie: I would like to correspond with some of the girls about my age. I am going to take music lessons next summer of my sister. Rev. H. S. Hester is our pastor. We belong to the Nazarene Church. Bro. Hester is a fine pastor. With love to Aunt Bettie. Lewistown, Ill. Beulah Mellert.

Beulah, I am so glad you are going to take music this summer. I, too, love music. I am glad to know that so many of the cousins belong to church and enjoy going and taking part.

Dear Aunt Bettie: I am a Kentucky girl twelve years old. My father is a merchant. I live two hundred yards from our church and school. My school was out in November. We have Sunday school every Sunday and church service once a month. Maudie R. Lawson.

Sharpsburg, Ky., R. D. No. 1.

Maudie, we are always glad to welcome our Kentucky girls and boys. It is nice that you live so near the school and church, especially in the winter time when it is so cold. Your school was out before ours hardly got a good start this last fall.

Dear Aunt Bettie: We have sure had some bad weather here this winter, and I will be glad when spring comes. How have you been spending the winter? I finished reading a good book (Poor and Proud). I think it can hardly be beat. I suppose some of you have read it. I sent and got a book, "She had a reason" and read it and sure thought it was fine. If all the girls would follow in that girl's steps there would be more good boys. I visited my sister at Sulphur Rock for a month. Nora Lewis.

Magness, Ark.

Nora, you have read two fine books, and I, too, think if the girls would follow the girl in the book, "She had a reason" there would be more good boys. I know you enjoyed your visit with your sister.

Dear Aunt Bettie: I don't want you to think I am too old; I am seventeen. I have had a bone-felon on my thumb and can't write much, for I can't use my hand very much. I have started to read through the Testament. We live in the country. My uncle has a bluegrass pasture in front of our house and has about one hundred sheep on it. He has quite a number of lambs. It is great fun for sister and me to watch them play. There are several spotted ones and one little black one, and the rest are white. We have two pet ones among them, so that makes us enjoy watching them. Roxie Bertha Bush.

Cottontown, Tenn.

Roxie, I hope your bone-felon has gone and that your hand is entirely well again. Don't forget to read your Testament and study it carefully. I know it is lots of

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fun to watch the sheep, and especially the lambs playing. I would love to see your pets.

Dear Aunt Bettie: I love to read the children's page and all the Herald. My mama takes the Herald and we cannot do without it. This is a little place and my mama is postmistress. This is a mining district and timber is useful here. We have a big stove-mill. My birthday is October 20th. I would like to receive cards from some of the cousins. Maumee, Ark. Eula Rainbolt.

Eula, I am glad you enjoy the Herald and like to read it all. You must live in a very interesting place.

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Dear Aunt Bettie: Please give me a place among the cousins. I am eighteen years old and stay with my grandma. Grandpa takes the Herald and I like to read it fine. Emma Darnell.
Senath, Mo., R. R. No. 1.

Emma, we are glad to welcome you to our corner. I am afraid you are a little spoiled, for grandmas nearly always spoil the grandchildren. I am glad you enjoy reading the Herald; it has many good pieces in it.

Dear Aunt Bettie: Will you let me join your happy circle? This is my first letter. I am nine years old and am in the fifth grade. Who has my birthday, Dec. 17th? Papa and mama take the Herald. I like the story about J. Cole. I can hardly wait until the next paper comes. We live on a farm nine miles from Homer. Lucile Wade.
Mindon, La.

Lucile, by the time we received your letter the story of J. Cole was finished. I hope you are glad to think of spring coming, for the country is always so pretty in the summertime.

Dear Aunt Bettie: How are you? I have never written to the Herald but enjoy reading the letters. I liked the story of J. Cole. Leo Johnson.
Mangum, Okla., Jester Rt. Box 6.

Leo, we are glad to have you visit us. Come again.

Dear Aunt Bettie: This is my first letter to the Herald. I am thirteen years old. We live close to the church. I hope some of the cousins will write to me. Atha Francis.
Arkadelphia, Ark., Rt 2, Box 50.

Atha, we always like to welcome new cousins into our circle. I hope you will receive many cards from the cousins.

Dear Aunt Bettie: Here comes a little Oklahoma girl who would like to join the cousins. I am nine years old and in the fifth grade. I live in the country, but go to school in town. I have a little puppy, white as snow, and some little kittens. My parents have been taking the Herald for several years, but I just begun to read the cousins' page. Pauline Williams.
Okemah, Okla.

Pauline, I would love to see your pets. I know you have a good time with them.

OUR DEAD.

SULLIVAN.

The death angel visited the home of Gid Sullivan, our kind neighbor, and took Sister Sullivan. She was sick only a few days and bore her sickness with patience. She said she would love to get well if it was the Lord's will, but she was fully prepared to go. She leaves a husband and three children to mourn her loss, also a father, mother, six brothers and a host of friends. To know her was to love her.
She was born April 11, 1888, died Feb. 29, 1912, professed religion about ten years ago. She was buried at Pleasant Hill in the neighborhood where she was raised and where she left a host of friends. Cheer up, friends, and let us meet her on the other shore. John Fryar.

FRANKS.

My father's soul has flown away.
To dwell with Christ in endless day.
He has gone to live with Christ
On the happy golden shore,
And we must meet him there,
Where we'll part no never more.
May we meet on that beautiful shore,
Where parting will come no more,
Where we shall with our Savior dwell
And where we'll never say farewell.
Let us be faithful and true,
And follow our Master in all that we do.
Hoxie, Ark. Lilley Franks.

HARRIS.

On March 20, 1912, Louisa Ellen Harris departed this life to live forever with Christ. She was married to Hamp Harris and to this union were born eight children, five of whom still survive. She was converted at the age of eighteen and later was sanctified. She was a member of the M. E. Church, and of the Ladies' Aid Society. She lived a true Christian until her death. Never shall I forget her shining face.

We want all Christians to pray for her children that they may meet their mother in heaven. We cannot see why our loved ones are taken, but God knows best and we must obey his will. Our loss is her gain, so we bow in submission to the will

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of the Father. She left no dying testimony regarding her future, but we know she is safe.

The golden gates were open wide,
A gentle voice said come,
And with farewells unspoken,
She calmly entered home.
Dearest friend, thou hast left us,
And thy loss we deeply feel,
But 'tis God who hast bereft us,
He can all our sorrows heal.
She has gone this life to cease,
To gain that of celestial peace,
She has gone her crown to claim,
There to rest in eternal fame.

"Precious in the sight of the Lord is the death of his saints." She died in the triumph of a living faith and her body was laid to rest in the Curry cemetery.
A. W. J.

LAFOR.

Mrs. J. B. La Four was born March 7, 1868, and died January 14, 1912. We have lost our darling mother, She has gone forever more,
But we hope some day to meet her,
On the bright, celestial shore.
Oh, that dear one, how we loved her,
And how hard to give her up,
But an angel came and took her,
Left our home so desolate.
We shall see her here no more,
And wait in vain for her to appear,
But the stars will shine forever
On that bright, eternal shore.
We have missed her, yes we've missed her,
And her fond, gentle caress,
And she is not here to kiss us,
Nor fold us to her loving breast.
Her baby Girl, Oma La Four.
Nine years old.

WRAY.

Wm. Wray was born March 23, 1840, in Wayne county, Ky., and died March 7, 1912, lacking a few days of being 66 years old. He was converted at the age of 22 and united with the Baptist Church. In 1869 he was married to Miss Annette Clark. They moved to Kansas in 1880 and

took their membership in the Methodist Church, South. To this union were born thirteen children, and four have preceded him to glory. Nine are still living, eight girls and one boy. He leaves a wife, nine children, two brothers, one sister, and the whole community in which he lived to mourn the loss which is his eternal gain. Bless the Lord. He was a kind and loving husband, and a very tender father, who was highly appreciated. He definitely sought and obtained the experience of entire sanctification about two years ago at a meeting held at One Hundred Schoolhouse by Sister Eva Elder. This experience is grand in health and good in sickness, and is just what we must have in death. I have been with the loved one in many meetings and stayed in his home and attended meetings; he lived his religion in his home and he and his loved family were such a comfort to me when my loved companion slipped away to glory. The loved one passed away so peacefully. By and by we are going to meet him in glory. His aunt, Julia A. Clark.

RICKS.

Mrs. Laura Ricks was born in East Tennessee. During her girlhood, her family moved to Enterprise, Texas, and in 1866 she was married to Mr. W. B. Ricks, of Mansfield, La. Here they founded their home and for forty-five years were allowed to walk life's pathway together. He passed to his reward just three months before she died. She was converted in early life and joined the Methodist Church. In 1889 she entered the experience of sanctification in her home church, under the ministry of Rev. L. L. Pickett. She was President of the Woman's Foreign Missionary Society in her church from its organization in 1882 until her home-going, March 3, 1912. While attending Mansfield Female College, it was the writer's blessed privilege to form the acquaintance of this saintly one. She took such a motherly interest in the "strangers within her gates." Her cheery smiles and encouraging words were never

withheld. For five years we worshipped at the same altar and for three years, I was a member of her Sunday school class. She took a personal interest in every pupil—brought sweet, innocent pleasure into each life, visited us in sickness and continually ministered to our spiritual needs. When college days were over and we scattered out, she did not forget us, but wrote long, interesting, helpful letters. For twenty-four years her letters have come to me, and how she loved to write of the holiness movement! She was a constant reader of The Herald, and her life measured up to its teachings. In one of her recent letters she wrote, "Don't you wish we had ten thousand Bro. Morrisons? I do. His letters are grand."

As her friends and dear ones gazed for the last time on that "tenement of clay," enshrouded in white and surrounded with the lovely floral offerings, they saw still, upon those placid features, the impress of her beautiful spirit and "Beautiful even in death" was the testimony they bore. Sons, daughters and grandchildren, with a host of friends, will sadly miss her prayerful, helpful ministry. The church will also miss her faithful presence and support. She has indeed, entered into the joys of her Lord, and is at rest. Let us follow her as she followed the Christ.
Ludie Day Pickett.

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CONTRIBUTED

WHAT IS INNOCENCE?

Rev. H. C. Ethell.

I have recently noted a teaching concerning innocence that ought not to pass unquestioned; for it may affect a good many holiness people, and some to their confusion. It would count no one innocent if he had ever sinned. That is, to be innocent now, he must have been always innocent.

Surely this error must come from a misconception of the meaning of the word. Any true definition of the word refers to present condition, and has no reference (unless by special agreed usage) to the origin of this condition or the length of its continuance.

Of all the shades of meaning given in the dictionaries, that which comes nearest the heart of the best theological usage is "freedom from guilt." Present freedom from guilt completely fills the measure of its meaning in this usage. It is not necessary to have been always free from guilt to be truly innocent now.

Guilt and innocence are opposite conditions. When either is present, the other is absent. No other view gives due recognition to the work of grace. The original state of each individual human being is a state of innocence. That state is lost by the coming in of personal guilt; it is restored by the removal of guilt. If grace cannot restore us to innocence in this life, I think we must abandon the hope of being counted innocent in heaven.

A state of real justification fills the whole measure of the requirement of the word "innocence." Such a state is described in Psa. 32:1, 2, as illustrated by Rom. 4:7, 8. He to whom

"the Lord imputeth not sin" should be reckoned by us to be innocent.

We holiness teachers deny to the justified, but unsanctified man the need of purity. If we deny to him also the need of innocence, we leave him but a scanty and broken platform to stand on.

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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, April 24, 1912

\$1.00 Per Year.
Volume 24, No. 17.

Editorial—Rev. H. C. Morrison

Think On These Things.

It is high time for a rebellion and general war to be declared against the foolish and extravagant fashions now in vogue. The big hat and the tight skirts have reached the limit of ludicrous and vulgar extremes. Let Christian women everywhere disregard these silly fashions and honest men protest against them.

* * * *

There has arisen a great need for school-teachers in the land. As it is, the children go to the public schools simply to recite their lessons, and are sent home to study them; their parents must do the teaching while the teachers draw the salary and flash big hats down the streets. If the parents must do the teaching, why not hear the recitations and draw the salaries.

* * * *

"I am not sanctified, I want you to understand," yelled out a young preacher in the midst of a rather noisy sermon. He seemed to think it was quite to his credit. Perhaps it was to some people in his audience, but hardly so with that God who cannot look upon sin with any degree of allowance. The Scriptures say that, "Jesus suffered without the gate that he might sanctify the people with his own blood." In view of the sufferings of Christ, and the purpose for which he suffered, it hardly seems the thing for a preacher to be boasting that he is not sanctified.

* * * *

It is difficult for the preacher who visits among his people, and often eats at tables especially prepared for company, to form the habit of extravagant eating, a most unfortunate habit. It is hard to feel much respect for a man who eats like a hog and keeps on stuffing food down his throat. Moderate eating is better for body, soul and brain. A man is in no condition to conduct either public or private worship in a true spirit of devotion when gorged with food. A saintly minister of the gospel will guard his appetite and keep himself within the bounds of temperance. A saintly glutton is unthinkable.

* * * *

"The wicked flee when no man pursueth, but the righteous are bold as a lion." Consciousness of guilt makes one a coward; an inward assurance of innocence and rightness, makes one fearless to meet his foes and accusers, and able to meet God in peace. When the wicked flee, unpursued, they carry with them the cause of their fear, a *guilty conscience*. What a deep calamity, a guilty conscience! It will annoy like a sensitive sore; it will eat like a cancer, and in the end, it will burn like the quenchless fires of hell.

* * * *

Is there no hope for one with a guilty conscience? There is one hope, only one, and that is in Jesus Christ. They that forsake and confess their sins shall have mercy in Him. All their night will be turned to day; all their burdens will be rolled away, and love, and joy, and peace will come to dwell in their hearts. Bring all your sins to the crucified One. Amen.

THE RESTORATION OF ISRAEL.

CHAPTER V.

THE PROMISE OF RESTORATION, CONTINUED.

In this chapter on The Restoration of Israel, we shall give a number of quotations from the prophecies of Ezekiel. They are quite in harmony with those in Jeremiah which appeared in our col-

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umns last week. We trust the reader will go over them very carefully. It would be well to get your Bible, turn to the chapters and verse, so that in your future readings, when you come to them they will prove of more interest and benefit to the reader than if they should be read without any special thought of their meaning.

It seems to us that there can be no reasonable doubt in the mind of the orthodox Christian but that after the dispersion of the Hebrew people through all the world as a witness of the inspiration of the Scriptures, that now in these latter days when there is so much of unbelief and skepticism, that God proposes to manifest his presence in the world and to prove beyond a doubt the trustworthiness of his servants of old, and the pages of Holy Writ by bringing back the Jews from the ends of the earth to Palestine.

The following selections from Ezekiel will be read with great interest by the devout Christian.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you;

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant;

And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." Ezekiel 20:33-44.

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord God." Ezekiel 34:11-15.

What could be more convincing to men of the divine presence in the world and of the divine authority of the blessed Bible than that thousands of years after Ezekiel wrote, what he has so plainly declared should be positively fulfilled?

"Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall

(Continued on page 8.)

Possessing Our Possessions.

REV. FRANK H. HOOSE.

"There remaineth yet very much land to be possessed."—Joshua 13:1.

It is about seven years since Joshua had led the children of Israel over the Jordan. They were in possession of a very small portion of the land which had been promised for an inheritance.

Joshua is about one hundred years of age and is desirous that the Israelites conquer and take possession of their allotments before he should depart. His interest in them is still as great as ever and he desires to see them established in their new quarters, feasting upon the good things of the land which he had sampled forty-five years before, and enjoying the dearly earned rest and peace which they, no doubt, craved.

The whole history of the Israelites seems to have been designed by God as an illustration of the life of the individual child of God in all ages; in fact, Paul tells us that "these things happened unto them for examples."

Many were the lessons taught by their experiences. Their hard lot in Egypt until they cried for deliverance; the appointment by God of a deliverer; the salvation through the sprinkling of blood upon the door posts; the passing through the Red Sea; the great test at Kadesh-Barnea; the wilderness wanderings; the consecration of the people before crossing the Jordan; the separation of the waters by faith. This, no doubt, was all in the plan of God, except the failure through unbelief and disobedience at Kadesh-Barnea, and the subsequent wanderings in the wilderness.

A new generation with stronger faith had conquered some of the tribes which had frightened their fathers. They seemed, however, to be somewhat contented in the fact that they had been delivered from the precarious, unsettled, unsatisfactory life of the wilderness; also in the partial realization of their hopes, and they were inclined to rest in a location vastly inferior to that which God intended they should possess. To go forward required an effort; some battles would be necessary; some sacrifices must be made, and they hesitated about paying the price.

How frequently do we see these experiences of the children of Israel re-enacted in the lives of individual Christians. How many fail to pay the price at Kadesh-Barnea, and live thereafter for years the up-and-down wilderness life.

How few sing with Charles Wesley:

"O that I might at once go up;
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years,
Sorrows and sins, and doubts and fears,
A howling wilderness."

Again there are many who have crossed the Jordan into Canaan, but, like the Israelites, have settled down to a life of ease near the border instead of going on from "grace to grace" and from "glory to glory."

We desire to call attention to some sections of land which many of God's dear children have failed to claim and possess, and pray that there may come such a breath of its pure, invigorating air; so sweet a perfume from the "Rose of Sharon," and the "Lily of the Valley"; so entrancing a view of its sun-kissed mountains of praise, and of its fruitful valleys of blessing; that there may even be, at least, a taste of the honey, wine, milk, figs, pomegranates grapes and "old corn," that shall so enrapture the soul with its blessed possibilities, that nothing shall be permitted to stand in the way of an immediate occupation of our promised inheritance.

First. There is then, first of all, the land of *complete consecration*. The Israelites were required to consecrate themselves before crossing the Jordan. "All that thou commandest us we will do," and whithersoever thou sendest us, we will go," Consecration is not the surrender of a rebel, but

the enlistment of a patriot. Before faith can be exercised sufficient to roll back the overflowing Jordan—the great and only barrier, an absolute, all inclusive consecration must be made. Many have tried to take possession by giving up all but one idol of doubtful practice, or by retaining one of the "weights" which hinder or obstruct, only to find when their feet touched the brink that the mighty river rushed on as before and no entrance was permitted.

Second. We behold next the land of *perfect love*. Love to be perfect must be voluntary, and one of its important methods of manifestation will be obedience—a determination to do those things which will please the object of affection. For many years God had been doing acts of kindness and mercy in behalf of the Israelites, and had promised many more, that he might prove his love and thereby secure their love and obedience in return. He, no doubt, desired and intended that the very contrast between the Canaan life, and the wilderness wanderings and Egyptian bondage, should be sufficient to draw out their love and gratitude. Perfect Love is one of the most beautiful, as well as most expressive names for the earthly land of Canaan, toward which every believer is urged to journey, and none should stop short of claiming their share of the inheritance.

Third. It was also the land of *unlimited faith*. Faith was required in order to enter the land. The feet of the priests which bare the Ark must touch the water before it separated. Faith was required to bring down the walls of Jericho; in fact, they were to conquer, possess and retain the land by the constant exercise of faith. Many have failed to retain the Canaan experience because they have not continued to exercise faith.

Fourth. Again this is the land of *constant victory*. It is true they suffered one defeat at Ai, but having again learned the lesson of the necessity of obedience, they went forward into a series of battles in which they came off "victorious." With God on their side it mattered not how powerful the enemy, how high the walls, or how many their horses, and chariots, they were not able to stand before the conquering tread of the triumphant armies of Israel. It matters not what your circumstances, your environments, peculiarities, weaknesses or besetments, the same God who brought victory to the children of Israel will make you "more than conqueror" over every foe.

Fifth. It was a land of *abundant sunshine*. The land of Canaan had plenty of rain; in fact this was one of the causes of its fruitfulness, but it also had a sufficiency of bright, invigorating, glorious sunshine. Comparing this to the spiritual Canaan, we might say that there are times when there is experienced "heaviness (not darkness) through manifold temptations"; times when we are made partakers of Christ's sufferings, by passing through the fiery trial, and these may be likened unto the necessary rain which but develops and perfects the fruit of the Spirit. But looking at this Canaan experience from another viewpoint, there should never be a time whether in passing through deep waters or fiery trials, or when all is pleasant and agreeable, when the wholly sanctified child of God cannot realize that he is in the perpetual sunshine of the approving smile of our heavenly Father. No cloudy days. No blue Mondays.

Sixth. We find also it is a land of *plenty*. "A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8:8, 9.

This wonderful provision of God for his chosen people, is but a faint illustration of the more wonderful supplies of soul food which have been pro-

vided for the children of God under the new covenant. "Blessed are they which hunger and thirst after righteousness, for they shall be filled."

Seventh. It is a land of *glorious prospects*. Canaan was not a low, level commonplace land, but a land of beautiful hills and gently sloping, fertile valleys. It was full of pleasant surprises to the conquering Israelites. As first one hill was surmounted and then another; the productiveness, the value, the possibilities, the grandeur and the glories of the land became more and more apparent. How similar the experience of the one who has just entered the spiritual Canaan. He feels like singing with the poet:

"O the transporting, rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight."

We would like to expand this thought, but space will not permit.

Eighth. Last, but by no means least, it is a land of *soul rest*. "There remaineth therefore a rest to the people of God." Heb. 4:9. Amid the turmoil and strife; in and through the trials, temptations, disappointments, losses and bereavements of our earthly pilgrimage, there may and should be a tranquillity of soul, a calmness of mind, a serenity of Spirit which will prove the completeness of our consecration and the perfectness of our trust. No worry, doubt or fear is consistent or permissible in this land of soul rest, for "perfect love casteth out fear." The rest of soul is heaven begun below and is a foretaste and promise of the eternal rest upon which we expect soon to enter. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

Dear reader, if you are a child of God, this land is your lawful inheritance. The will was drawn up, signed in the precious blood of the sinless Son of God, sealed by the Holy Spirit of promise, and delivered to all who will put in their claim. There is great danger of irreparable loss if we neglect so great salvation. Will you not go up at once and possess the land?

THE WORLD AND WORLDLINESS.

REV. ANDREW JOHNSON.

PART I.

The word world as used in the Bible has several distinct meanings. The connection, however, in which each inspired writer refers to it and the comment accompanying it makes the sense in which it is used very simple and very plain. It is a case in which it is not necessary to look up the meaning of the word in lexicons and dictionaries or to search for the true sense of the term in the voluminous works of exegetes, expositors and commentators. First, it means the material earth, the terrestrial sphere, the globe on which we live and move and have our being. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." (Psa. 24:1). The attitude of the Christian toward "this world" should not be one of hatred or hostility. It is God's footstool and man's present abode and should be used and not abused. It should be worn as a "loose garment," and not worshiped with inordinate affection.

If the morning stars sang together and the sons of God shouted for joy when the world was created and arrayed it in cosmic beauty why should it be considered wrong for the Christian to enjoy the natural charms of earth? The story is told of an old minister who, at the time of his death, heard the Master say: "My child, I have come to call you into another world; how do you like this one in which you have been spending your probationary days?" The minister, having seen such a small portion of the world, begged the Master to let him live a few years longer in which to visit and view this world before leaving it to look upon the glories and grandeurs of another. The Christian may truly look upon this world as his Father's possession. He may circumnavigate it, not in the spirit of idle curiosity as a mere globe-trotter, but as an evangel of truth and as an admirer of Heaven's handiwork. The world, although marked and marred by sin, is not a "howling wilderness of

woe." From an optimistic and poetical point of view the earth presents many charms—pimpled by boulders, dimpled by lakes, streaked by rivers, wrinkled by ridges and ravines, mountains and gorges, belted by zones and bounded by seas—it is grand and glorious, mighty and majestic! When the winter is over and gone, and the time for singing of birds is come and the flowers appear on the earth, and the voice of the turtle is heard in the land, then "every prospect pleases and only man is vile."

Carved high in the marble wall in the Congressional Library at Washington are the words: "Man is one world and hath another to attend him." To make the sentence more complete it might be said: Man is one world and hath another to attend him and another to tempt him.

Having considered the attendant or material world let us next take into account man, men or humanity as a world. "God so loved the world that he gave his only begotten Son—" The sins of the whole world. The sense in which the term *world* is used in this connection is clear—the habitable world—all the millions of earth. The Caucasian, Ethiopian, Mongolian and Malay races—the white, the black, the yellow, the brown man—the entirety of the world's population—uncivilized, civilized, half-civilized, heathenized, paganized and Christianized. The Christian motto is: The whole church with the whole gospel for the whole world. It is not necessary to dwell on this meaning of the world. It is obvious that the world in this sense must be loved and labored for.

We come now to the "tempting world." The world from which pure religion keeps the individual unspotted. The world—the lust of the eye, the lust of the flesh and the pride of life. If any man love "this world" the love of the Father is not in him. Whosoever is a friend to "this world" is the enemy of God. The evil principle, the customs and costumes of the non-Christian, the unregenerate class of earth's population constitute the "world" in the sinful sense of the term. Paul, the apostle, affirms that he was crucified to "this world," and that the world was crucified to him.

Where now, is the line on the question of worldliness to be drawn? There are, of course, as in the case of all questions, two extreme views in regard to the problem of worldliness. The Bible condemns the unreasonable extreme courses and says of the royal path of the golden mean: "This is the way, walk ye in it." The ultra-view of anti-worldliness embraces monasticism, asceticism and stoicism. To live holy one must be a hermit, it was thought by many. Hence, monks, nuns and so-called saints sought relief from worldliness by separating themselves from the rest of humanity and taking refuge in the restful solitude of quiet seclusion. They were of the world, but not in the world; whereas Christ and his disciples were in the world, but not of the world. The latter and not the former is the true position for every Christian. For it is infinitely better to be in the world and not of it, than to be of it and not in it. The Christian is the light of the world, the salt of the earth. The salt must be applied and the light must shine or both are useless. To live in the midst of the industrial and commercial world without partaking of their sins magnifies the power of Christ to keep, and at the same time creates a hunger in the hearts of the worldly to become Christians. Consistency is the brightest jewel of Christianity. It must be worn and may be worn in the crown of every follower of Christ. If the Christian stands off from the world with stoical indifference and monastic manners, he loses his influence over men and if on the other hand, he partakes of the worldly ways of the sinner he causes the sinner to lose faith in him. Great and grave responsibility, therefore rests on every professor of religion. To follow the mere letter of the law without imbibing the spirit of the same leads to legalism, one of the worst forms of pharisaical extremism. With the legalist it was wrong to pick up a handkerchief on the Sabbath, but all right to pick up stones to hurl at the Master on Monday. It was wrong to raise light a fire on the Sabbath, but not wrong to raise smoke on Tuesday. It was a crime to walk over two miles on Sunday, but a virtue to walk ten on Thursday to make a sharp bargain.

JESUS, MIGHTY TO SAVE.

REV. CHARLES B. ALLEN.

When I arrived to assist a pastor in special meetings the pastor handed me a prayer list of twelve marked, "Unlikely People." I asked explanation. He said he had made up the list of the most unpromising, non-church-going, bedraggled men in the town. The venture was so unusual and bold that it seized me at once and I agreed to join with pastor and wife in speaking the names of these men to God daily in prayer for their salvation.

One was a "shut-in" seventy-four years of age. He had always lived a rough life out on the edge of civilization; he had something of a record as a fighter. For years his occupation was stage driver through the wildest canyons of the Rockies. He had had many hairbreadth escapes in stage robberies, runaways and fights. Finally being tumbled down a mountain gorge by an overturned stage, his back was so injured that he was doomed to spend the rest of his life bedfast. His wife was a Christian woman who had long prayed for his salvation; he was violently opposed to anything that had any reference to Christianity. It was understood in the community that he had declared he would empty his six-shooter, and his sawed-off rifle on any one who would dare to open up the subject of his surrender to Christ. This man was on the prayer list. The pastor asked me to go with him to call. We were cordially received and had a visit of half an hour. He was full of interesting items having to do with his life of stirring adventure. When we rose to go he said, "I've rather enjoyed this call. Won't you come again?" "Yes, sir." "Well, come in tomorrow if you can."

As we were leaving the house we were intercepted by an ardent fellow Christian who said, "What! Have you been in to call there?" "Yes." "Did you pray?" We said we did not, that we were hardly up to the point of praying in face of a six-shooter, and a sawed-off rifle. We did better than to pray this first time we called. We might have prayed and never had the chance to call again. We made splendid headway in that we had an urgent invitation to "call again." We went in the next day for a little talk with this man. As we were leaving he said, "Mother wanted to have you come in tomorrow evening for supper. Can you?" "Yes, indeed. Will be glad to do so." We were their guests for a couple of hours the next evening. He was not with us at the table. The invitation to dine was on Friday night. Sunday morning the pastor said to me, "Brother Allen, let us go over and claim Brother Z— for Christ." The wife met us at the door. I will never forget the way the pastor went in. He walked boldly into the bedroom like a man serving under high commission. The wife and granddaughter were there. He said to the man, "Brother Z—, we have come to ask you to surrender to Jesus." The wife and daughter broke from the room into the rear of the house doubtless expecting to hear the report of the six-shooter and the rifle. Instead of that sort of a report, tears leaped from his eyes and he said, "I am ready." Some of the blessed promises were put under the feet of his faith, we united in prayer and he rested in Christ. The wife was called and they embraced and wept together. When his conversion was reported to the class meeting there was an outburst of holy jubilee, and joyful weeping. He lived three years in the faith and then went away in the chariot of God.

The second case among this list of people unlikely to be saved, was a married man perhaps thirty-five years of age. He was a man of kindly disposition when sober, but wasted his earnings, lost much time in drink, and shunned the church and the people of prayer. His wife was not a Christian so he lacked the help and uplift that would come from that source. The first week of the meetings he kept well out of reach. The second week on Wednesday night he was at the door of the church as the people were gathering for service. He was invited in but petulantly refused. When the people were leaving the church he was sitting on the curb. Some relatives tarried to urge his yielding to Christ but he resisted all their pleadings and went staggering down the street. A square from the church he took from his pocket a

bottle of whiskey, broke it on a lamp post and returned to the church just as the janitor had turned out the lights. He called out, "Don't shut the church! Don't shut the church! I must be saved tonight." The janitor turned on the lights and called up the mountain side to, "Come back! A man wants to be saved." About fifteen people heard the call and returned. The man was on his face near the altar praying aloud, "Oh Lord, save me." This he repeated again and again. Others prayed for him and he continued to call on God for himself. A sister-in-law who was so concerned for him, gave him an earnest word, trying to help his faith. She said, "I am sure he will, and does save you." With this he set to praying more earnestly than before, "Lord, save me, and tell me about it. Lord save and let me know it." Thus he pleaded till suddenly he got up and left the house. We were all at a loss to know what it could mean. He returned as unexpectedly and went down on his knees. In counsel with him we asked if he had thought to quit his search. "No! Never! I just remembered my pipe and tobacco pouch and I went to the door to throw them away. I am in earnest. I want God to do a good job." God heard his outcry. He came through with a shout of rejoicing. Many years have passed and he holds steadfastly to the Christ who so wondrously saved him that winter night.

Another on this prayer list was a man perhaps thirty years of age. His mother was a member of the church. He was from all appearances a hopeless drunkard. He did not go to church at all, but lived most of his time in and about the saloons. At the time the special meetings began, he was on a very hard spree, and was away from home for days. His mother was deeply burdened for him. The second Sunday night of the meeting he was on his way down the street to his favorite saloon when, to use his own words, he "was arrested by the high sheriff of the sky." The summons served was an order to go to church. He protested, and was much disposed to break away from the hand that rested heavily upon him. Finally he yielded, took the pathway leading to the house of God, and found a seat back under the gallery. His broken-hearted mother was there and had not seen him since Friday morning. As soon as the sermon was concluded she went out with her head down and her heart troubled. If she had looked up she would have seen her son. About the time she left the house he lifted his hand for prayers. A comrade in the life of drink and revelry who had surrendered on the Wednesday night preceding, and was singing in the chorus, when he saw his needy fellow hoist the signal of distress, leaped from the platform and ran down to him crying out, "He can save R—. He saved me Wednesday night." Arm in arm they came to the altar and the needy man was gloriously saved. About half past nine he broke in on his disconsolate mother with the glad tidings of his conversion. On the following Wednesday night he was again at the altar in prayer and wrestling. We did not give him special heed, thinking he was in prayer for some fellowseeker. Finally he leaped to his feet with his face all aglow with the light of God and cried out, "Praise the Lord, the mantle of holiness has fallen on me." Many years have passed since the name of this "unlikely" man was put on that prayer list and the prayers answered. He continues faithful and is an officer honored and respected in the church where he lives.

Denver, Colorado.

The strongest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the hammer. Even so, the most vigorous and healthy piety is that which is ever active in a busy world, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things for God and man, promptly dismisses temptation with Nehemiah's answer: "I have a great work to do, therefore, I cannot come down."—Bishop McIlwain.

IN THE OFFICE

Mrs. Bettie Whitehead.

THE SALT OF OUR NATION.

We do not want our readers to think from what we said about women in a recent editorial, that we believe "there is none good, no not one," for that is far from our thought in the matter. Our idea was based upon what the majority might do in case the issue had to be met.

There is no one more admires a womanly woman, nor who believes in her power for good, as the writer of these lines; for it is our opinion that the women have held the nation together as no other power, and on them depend the weal or woe of our future. She is the salt of our national preservation.

Had it not been for Frances Willard, who inaugurated the W. C. T. U. work, we do not know where the liquor forces would have been today in authority. They are strong enough as it is, but she came to the rescue at a time when the arresting of its onswEEPing tide of destruction meant much to the land she came to bless. We have about 171,000 churches open on an average of three hours per Sunday, while we have 250,000 saloons open on an average of eighteen hours every day, over whose threshold there pass 100,000 men annually to drunkards' graves. How much worse might it have been had this "uncrowned Queen of America" not "come to the kingdom for such a time as this?" As we looked upon her statue in the Congressional Library at Washington, the only woman who has ever been so honored, we could but wish that we might have more to follow in her train, who passed through this world like a meteor of light and blessing.

We devoutly thank our Father for the good women who love God and linger near the throne pleading for the right to prevail over the forces of evil which are threatening the overthrow of our country. Here we are reminded of the poem by Shuyler which fathoms the need of our times, and so will give it to you.

THE ULTIMATE NEED.

"God, give us men"—for men the poet pleads,
The age demands them and their country needs—
Men brave and able for heroic tasks;
For men of worth and power the country asks,
And still must find them, or, if earth denies,
The State is bankrupt and our freedom dies.

Though still for men the eager quest abides,
Behind that need another deeper hides.
I dare aver e'en more the age requires
Women to mold heroic sons and sires;
Women to make the home a hallowed place,
The home whence spring the virtues of the race;
Women of gracious mien and kindly hand
To train and bless the manhood of the land;
And so I say, "God, give us women," wives,
Mothers, to mold, inspire to nobler lives
Their sons and husbands, keep them true to God
And free from cowardice deceit, and fraud.

The age needs women, women pure and strong;
Women of purpose, those who falter not;
Women, if high or lowly be their lot,
Who for themselves and for their men aspire
On duty's altar to keep bright the fire.
"God, give us women," women of such mold,
Preferring ever honor unto gold;
Women unspoiled by luxury and ease,
Of nobler type than ancient Rome or Greece;
Women who wear their beauty as a flower,
Whose homely virtues are their richest dower.
Say you "the age needs men?" I say again:
"God, give us women, lest we lack true men."

Has some book helped you. Tell others about it.

A PLEA FOR THE SIMPLE RELIGION OF OUR FATHERS.

REV. E. A. FERGUSON.

The religion of our fathers was personal religion—the religion of regenerated and sanctified individual souls. This religion grew and blossomed into testimony, songs, praise and street preaching until the great revival of personal religion broke out in the seventeenth century, under Wesley and Whitefield, that gave rise to the four great philanthropic movements in the eighteenth and nineteenth centuries; i. e., the anti-slavery movement, led by Wilberforce; the prison reform movement, led by John Howard; the Sunday school movement, initiated by Robert Raikes; and the foreign missionary movement, begun by William Carey.

The plain, simple preaching of the word of God precipitated revivals of religion which produced the multitudinous rich fruit of Christianity, the like of which the world had not seen since the Day of Pentecost. The combination of scholarship with deep piety and a burning zeal for the salvation of lost men, presented a front which the devil was not able to resist nor the world to gainsay.

Just as the disciples after the Day of Pentecost, they went everywhere "preaching the word," and they had results. Altars were crowded with weeping penitents crying, "Men and brethren, what shall we do?"

Rev. Hugh Price Hughes possessed that rare combination of culture and evangelism. Leaving Oxford with the determination, as he tells us, "to become a scholarly and literary preacher, the exigent needs of the multitudes, the moribund moralities of the masses, high and low, and then the displayed power of God in saving men, after a ventured evangelistic sermon of his one night at Dover, changed the whole current of his ministry," and made him one of the mightiest soul-winners of any generation, and under God, a recreator of both British and American Methodism.

Our fathers were believers in the word of God, and were not colored with the higher criticism, materialism, or the popular infidelity and unbelief of their age, as we are in ours. They believed that children are born innocent, but not pure. They believed in the new birth of the Spirit—a crisis in the life of a sinner where he was changed in heart as well as in mind, and necessarily had a transition in life, and a translation out of the kingdom of death into the kingdom of life—out of darkness into light. They believed in justification, regeneration, adoption, the witness of the Spirit and entire sanctification. They believed in the Bible account of creation. They believed in the divinity and miracles of Jesus Christ; also in his resurrection, and in his coming to this earth again. They believed in hell and the judgment, and so preached.

The needs of the church at this hour is a return to the simple religion that has made her all she is or ever will be, which is of any worth. The foregoing fact is recognized by the world at large.

Listen to the cry of an organ so commercial as the *Wall Street Journal*. It says: "What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety—the kind mother and father used to have; piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the 'chores' done and go to prayer meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior.

"That's what we need now to clean this country of the filth of graft, and of greed—petty and big, of worship of fine houses and big lands and high office and grand social functions. What is this wealth we are worshipping, but a vain repetition of what decayed nations fell down and worshiped just before their light went out?"

Think of such a statement coming from the world! Instead of such words coming from our preachers (from whence they should come), they are dealing with complex social questions, and telling our people what they do not believe about

the Bible; hence the dearth of revivals of pure and undefiled religion.

Oh, for a return to the simple-hearted religion that changed the moral complexion of a whole continent! The world at large is beginning to feel the need of it; why should not we?

BOOKS I HAVE RECENTLY ENJOYED.

I wish to express my appreciation of Bro. Morrison's little book, "Thoughts for the Thoughtful." I read it after getting to Patterson, Ga., while putting out my hook and "waiting for the fish to bite." I wish for it a wide circulation. It is timely and very suggestive. We are fishing in a "hard-shell" pond, but hope to get some fish, as they seem to be plentiful. Old men, women and entire families out of the church, are waiting for their call. I have just finished "Revivals of Religion," by Rev. J. L. Glascock, and recommend that all pastors and evangelists read it. We need some suggestions how to conduct revivals where they have no board of stewards, Sunday school superintendents, nor even a pastor, save once a month. For instance, down in "Sleepy Hollow," "Devil's Half Acre," "Pine Level," "Hickory Level," "Oak Grove," "Long Pond," "Fargo," "Ellerslie," "Fair Haven," etc. We have to go into such places many times with a good pastor who has been able to be with the folks for only a Sabbath or so, and we have to introduce him to the prominent people of the community sometimes. Some of the above places had some of the things mentioned above, while others of them now have them also; I mean stewards, Sunday school superintendents, etc.

I have just finished "Twice-Born Men" and will read "Souls in Action" as I have recently received it. The author has a very interesting and impressive way of presenting his subjects; once you begin, you want to keep right on till you finish.

Yours for souls, W. W. McCORD.

NOTICE FOR PASTORS.

We have enrolled this session at the Meridian Male College between forty and fifty young preachers, and among them we have some excellent revivalists, a great many of whom will be open for work this summer, in holding revivals for pastors, and helping pastors in revivals, and camp meeting work. Any one wanting assistance, if they will write me at once I think I can arrange for them to have one or two young men to help them, either a preacher, a singer, or both.

Last summer a number of our young men helped pastors in revival meetings with excellent results. One pastor wrote me that two held the best revival that had ever been on his work, and had about three hundred conversions, fifty family altars erected, and about fifty young men quit the use of tobacco as a result of revivals held on his work. A presiding elder also wrote complimenting our young men very much.

So any pastors needing young men to assist them in meetings from June until the middle of September, if they will write me I will try to arrange for them to have help. Your brother in Christ,

M. A. BEESON, Pres.
Meridian Male College.

FINNISH GOLD STORY.

We will start the Finnish Gold Story in our issue of May 1. If any one desires extra copies containing this story of probably three chapters, they may be had at the rate of two cents each. We believe this recital of the faith of one who sought the will of God in all things, will prove a blessing to our readers and we ask them to pass the message on to others.

NOTICE.

Rev. Charles F. Weigle, of Pasadena, Cal., has the first twenty days in May that he could give to some church or Mission. Bro. Weigle is an all-round evangelist and singer. He is now at Hot Springs, Ark., where he will be for two or three weeks. Address him there, care General Delivery. Bro. Weigle will do good service anywhere—a most excellent preacher.

Question Bureau

Rev. John Paul.

1. Were John's disciples, who were baptized unto repentance, saved, or only convinced that Christ was the Savior, and baptized in that faith.—G. F. R., Tennessee.

Some were justified, and many were not; it depended upon whether their repentance was genuine or spurious and shallow. It was like all other great revivals where multitudes respond. Of course, none went far enough, but John prepared the way of the Lord by attracting the public mind to the religious and moral needs of the nation, and starting many in the right direction.

2. Are secret societies a blessing or a curse? Can a truly sanctified man belong to them and be truly spiritual?—Inquirer, Louisiana.

Good has been done by certain secret orders; they are not all bad; perhaps none is wholly bad; but it is evident: (1) That some of them require oaths and vows that are unChristian in tone and import; (2) that some of them have exercises and diversions which a godly man may not countenance with becoming propriety; (3) that most of them bring us into intimate relations with men whom we should cultivate and love, indeed, but to whom we should not be united with peculiar ties; (4) that in many communities the lodge craze has done a great injury to society, causing people to neglect their home and their church, some men becoming so blasphemous and blind as to hold that the lodge is a sufficient substitute for the church of God. The influence of lodgery upon society has so often been pernicious that a large and respectable class of people are consistent enemies of the lodge, so that the preacher or Christian worker who joins the lodge purely "to reach the people" exhibits very small judgment. In trying to reach one class, he loses another. Moreover, if you join one lodge, the lodge men of other societies will drift farther from you because you did not join their bunch. It does no good to institute a bitter antagonism to secret orders, but in our judgment a Christian should leave them all politely alone. The highest reason should be because a follower of Jesus Christ is too big for a lodge. He is the brother of all mankind, and especially of them that believe; it is therefore improper that he should become the member of any sort of clan. Let the clans understand this as his reason, and they will respect him, much more than they would if they suspected that he was chasing around after them to get their patronage for the church. A Christian worker or preacher who tries to win the world by joining lodges is like some undesirable dude who institutes courtship with candy. The girl will eat his candy and laugh at him when he turns his back. A Christian may be spiritual and belong to the lodge, but he is liable to hurt his usefulness and endanger his spirituality.

YOUNG PREACHERS, AND HOW TO EMPLOY THEM.

There are several young men in the Meridian College who are prepared to assist pastors and committees in revival meetings and in any sort of general forward movement this summer. Pastors on large circuits would do well to employ one of them for the season to assist in his meetings and his house to house efforts. He could raise a subscription and pay them a moderate salary, and still be better off financially. We have them of all temperaments and talents, some being able to render service in song or preaching in the first-class circles of religious work.

JOHN PAUL.

SPECIAL NOTICE TO MINISTERS AND CHRISTIAN WORKERS.

We have eleven copies of the \$6.85 India paper, long primer type Bible containing Concordance and Maps only, patent thumb index. Fine Persian Levant Binding, leather lined, overlapping edges that we want to close out at once for cash. We offer them at \$3.50 each postpaid. If you are not pleased you can return and get your money.

EVANGELISTIC AND PERSONAL.

"The meeting at Albany, Georgia, closed with some genuine conversions. The altar was crowded at times and resulted in several professions." So writes Mrs. Maggie Dixon.

Owing to a change of slate, Rev. George Benard has two open dates in July for camp meetings as preacher or singer. His address is Albion, Mich.

The Ebenezer, La., camp meeting will be held July 19-28 inclusive. Workers engaged are Revs. W. W. Lantrip, Andrew Johnson and W. B. Yates. The postoffice is Montgomery, La.

Rev. Kenton H. Bird: "I arrived at Salt Lick, Ky., last Friday and am leading the singing for Bro. E. B. Crockett in the M. E. Church. Six souls were converted last night. More than thirty have been converted."

Rev. L. Milton Williams, of Iowa, will conduct a revival meeting with the Church of the Nazarene in St. Louis, May 1, 2. For information regarding location or entertainment, write Rev. Jos. N. Speakes, 4748 Easton Ave., St. Louis, Mo.

Rev. J. B. Kendall writes that the meeting at Bourbon, Mo., starts off well. The interest is deep, crowds large and the people have a mind to work at this early stage in the meeting. It looks as if the meeting had been in progress over a week.

T. L. Boswell: "We are repairing and looking forward to August 16-26, when Rev. A. L. Whitcomb, of Iowa, and Rev. A. G. Proctor, of Carterville, Ill., and W. B. Yates, of Marion, Ky., will lead the host in our camp meeting work. Begin to get ready to come for we need you and expect you, so do not disappoint us. Come praying and expecting great victory."

Rev. W. W. Loveless: "I recently held a meeting at Piketon, Ohio, with Rev. Given McKibben. The meeting lasted three weeks and in that time 36 bowed at the altar for conversion or sanctification and most of them prayed through to definite victory. Fifty-three identified themselves with the church and others will come in later as the good work goes on. The crowds were so large that we could not accommodate them and scores had to be turned away. They are planning to build a new church as a result of the revival."

C. M. Dunaway: "Let me say that I know Dr. O. G. Mingleford, of Dublin, Ga., and have heard him preach some strong, forceful sermons. He is a strong character, a good preacher, a fine scholar, an ex-missionary to China, and a real soul-winner. He is now engaged in the evangelistic work and ready to help any who may need him. He is safe, sound and strong on the doctrine of sanctification."

Rev. James A. Brownlee: "We have an enrollment of three hundred and twenty-five students at the present in 'The American Institute', Bolivia, S. A., and more are coming every week. My wife and I are both teaching this year, but will be in evangelistic work next year according to present plans of the district superintendent. This is a great country and we are happy in our work. We covet the prayers of THE HERALD family."

Rev. W. J. Harney: "We are having a great revival at Hall Place Church, Indianapolis, Ind. Forty were at the altar last night and many are being saved. Many are begging for time, but we are going to rest this house of clay as it has been a long time since we had any rest. Many saints are coming from different parts of the city to help in the battle for Jesus. There were sixty at the altar seeking Jesus one night and another night there were seventy. God is here in power. The pastor said it had been a long time since he had seen such a revival."

Rev. J. C. Crippen: "Just closed a very successful meeting near Richwood, W. Va. The

weather was bad and the crowds were not large on account of it, but there were several gloriously saved and a few sanctified. The meeting being about two miles from town was one reason why the crowds were small. The management has decided to have a tent meeting this summer and it will be held in the town. We have accepted the invitation to hold this meeting the time being the first ten days in September. Our address for the month of May will be Bigelow, Arkansas."

Rev. E. E. Montgomery: "I thought I would write of our work in the Elizabethtown charge in Southern Illinois. We have four churches on the charge. We have held a meeting at each point on the work and have witnessed 198 conversions and sanctifications and 120 accessions to the church. Rev. Andrew Johnson, of Wilmore, Ky., also his wife and James V. Reid, assisted in the meeting resulting in 38 conversions. Miss Lela Montgomery assisted in two of the meetings leading the singing and preaching a few times. There were seventy-six conversions in the last two meetings."

AN ENCOURAGING OUTLOOK!

The Holiness Union which will convene at Columbia, S. C., April 30-May 5, has been fortunate in securing the largest Southern Methodist Church in the city of Columbia in which to hold its meeting. From what Bro. Kimard writes us, the outlook is most encouraging for the largest attendance and a good meeting. Let all the people who enjoy the experience of full salvation, and who are seeking the experience, come to the convention. Let those who cannot go, pray for the Lord's blessing to be upon us.

TESTIMONY.

Of Brother Ferguson's book "Streams From Lebanon," Rev. Joseph H. Smith says:

"Its list of subjects, its short and clear chapters, its pungent putting of truth and apt illustrations all make it a very readable book; and its evangelistic spirit throughout is bound, under the blessing of the Holy Spirit, to make it a useful and soul-saving book. Then too, the publishers have gotten it out in good style, so that it ought to be a very salable book."

"Thoughts For The Thoughtful," by Rev. H. C. Morrison. Published by the Pentecostal Publishing Company, Louisville, Ky., at 25 cents. The title suggests very clearly the subject matter and the style of this unique booklet handsomely printed and bound with a silk cord. On the title page is the very suggestive statement of the use to be made of the book: "To read while you wait for the train or for the fish to bite." It is fit to be read however in the quiet of home and will certainly be the stimulus of other helpful and inspiring thoughts in the minds of all who read it. The topics chiefly touched upon are the danger of ecclesiasticism, motherhood, Roman Catholicism, the possible coming of Jesus, and full redemption in Christ.—Central Methodist Advocate.

THE POWER OF A GOOD BOOK.

The power of a good book for good cannot be estimated. This being true, the man or woman who circulates good books in a community has done a great work for the community. The circuit rider or village preacher who neglects to put good books among his people, neglects a great opportunity. Put your people to reading good spiritual literature, and you will have a larger attendance at church and a more spiritual, intelligent, receptive people to preach to. Sow down your field of labor with good reading and you will rejoice in a larger harvest. Many a minister is sadly neglecting a duty and privilege at this important point. Put a few good books into the home and it will mean a larger intellectual life, the conversion of a soul and the sanctification of a believer, a call to preach, perhaps, to the mission field. Let no lover of souls be ashamed to scatter good books. If you do not know what books to circulate, write to The Pentecostal Publishing Company. We have books for boys, books for girls, books for middle-aged and old people. Write to us.

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EVANGELISTIC.

FROM THE FIELD.

We have just closed a very good meeting in Grand Rapids, Mich. It was with the Nazarenes, a new church just organized in the last two years. The meeting was the greatest blessing to the saints professing holiness. Many of them had backslid and lost out; they were not all Nazarenes but were from other churches and missions. Just as soon as we came, all the holiness people came in, and many of them had to be dug out, and some that were not, should be yet; but we did our best, and the job is open for some other fellow if he wants it.

There were very few people came, outside the holiness people, sinners and church professors were very little in attendance. We might report a big meeting for the altar was frequently filled with screaming and crying seekers, and we believe some of them got something, but there wasn't very much fire in it. We have noticed in a great many meetings in large cities where there are a number of holiness churches and missions, etc., that there are too many "Bell Sheep," and each little flock want to follow their own bell and it makes it difficult to get a united effort, but there was much good done and the church is in much better shape spiritually. Your brother in Jesus,

JOHN THOMAS HATFIELD.

PINEVILLE, W. VA.

I have just closed a three weeks' meeting at Pineville, W. Va., assisted by the Rev. K. H. Bird, of Wilmore, Ky. As the result thirty-six were converted and reclaimed—a gracious spiritual uplift in our village. The Rev. Bird is an eloquent speaker and a fine preacher, and the results speak highly of him as an evangelist.

When I came in sight of Pineville, a native of the county remarked, "Now you are nearer Sodom and Gomorrah than you have ever been," and when speaking to the citizens of the village about a revival, they would say, "It is only a waste of time to try to hold a meeting at Pineville, for there have been evangelists and the most able preachers tried it, and they all gave it up," but I would ask them if the Lord was asleep, or what was the reason. "No," they would say, "the Lord is all right, but the devil is in the people," and so he was, and still remains in some of them and seems to hold a mortgage on some here yet, but thank God for the victory already achieved, and we are still praying for greater. I am expecting Rev. Bird to assist me in a meeting at Maben, W. Va. God's blessings on the managers and readers of THE PENTECOSTAL HERALD. L. WHITE.

WAYCROSS, GA.

Our last report was from Ludowici, Ga., where God gave us victory. On Sunday, March 17, we began at Blackshear, Ga., with the pastor, Rev. W. P. Blevins, for a campaign and for sixteen days at every service God honored us by the presence of the Holy Ghost. Blackshear is quite a town, of about 1,500 people and our church there (the Methodist) has a fine body of people as a membership.

On the first day of the meeting the men of the congregation met in a body and organized for definite personal work in the town, and to this we attribute much of the victory. The Presbyterian congregation of the town joined in the meeting and after the first few days we had a union meeting. The entire town came within the grip of the meeting and strong grown men and women gave their hearts to Jesus and joined the church. One woman was sanctified in the meeting, while the entire church was built up and established. The result in membership for the churches was as follows: 27 to the Methodist, and 3 to the Baptist, all on profession of faith.

We are now at Waycross, feasting on the good things the Lord is giving through Dr. Morrison,

who is here for a campaign. We begin soon at Ft. Valley, Ga., and covet the prayers of THE HERALD family. We are, with our all under the blood and the Comforter abides in our heart. For lost souls,

ARTHUR J. MOORE.

District Evangelist, South Ga. Conference.

BURLINGTON, OKLAHOMA.

Began here March 17th, and during the whole meeting, which closed April 1st, we had but five pretty days. We had rain, snow, and a regular blizzard, but only lost one night of meeting. I never saw such people to come to church, and from the very first, the interest was deep and there was a marked manifestation of the Spirit's presence. We had to hold the meeting in the school building, and while we had a large "upper room," yet a schoolhouse is not the best place to hold a meeting.

We had the District Superintendent with us for two days, who preached with power and grace. Bro. Case is a young man, with deep, spiritual longings, and we believe he will have great success in his new field. It is refreshing to have a presiding elder on the side of holiness. The pastor, Rev. A. O. McVay, has a good experience and preaches the truth clearly and with power. So we had good ground—almost virgin soil—to begin our sowing. The people took kindly to the "word of God" and it immediately began to bear fruit. We had as high as seventeen at the altar, and there was hardly a service after the first altar call without sincere seekers after God. They repented in the "old-fashioned way" and got blessed of God abundantly. Some pressed into the fulness of the blessing, and more are seekers and will not be satisfied till they are filled with the "fulness of God." I go to Mountain Park for my next meeting. The Lord bless all THE HERALD family. I pray for you all daily.

E. B. COLE.

FROSTPROOF, FLORIDA.

It has been our privilege to attend one of the best revivals ever known in this part of the state. Evangelist W. H. McLeod, of Bartow, Fla., was the minister in charge, assisted by Rev. H. C. Hoffman, who is our pastor. Most of the people in the town and community are members of some church, but few indeed professed to have salvation. However, when the gospel truth was preached in its purity and simplicity, many saw their need of Jesus and forsook all to follow him. The altar was crowded from time to time with men, women and children; members of the church laid aside their dignity and old denominational prejudices were swept away and victory was the result. Bad habits were left off, apologies were made, family altars were erected and the whole town revolutionized. There were about twenty accessions to the Methodist Church.

From here Rev. McLeod and Bro. Hoffman went to Loughman, Florida, another charge of Rev. Hoffman's. It was our good pleasure to be in this meeting also with my friend and co-worker, Mrs. M. B. Cason. For ten days the battle was fought at that place with splendid results. At the three meetings recently held by Bro. McLeod, there have been about one hundred added to the churches in Haines City, Frostproof and Loughman. Bro. McLeod is a sane, safe preacher with no respect of persons. God is using this man in a marvelous way, and any church will be fortunate to secure him as help. He is safe to turn loose in any kind of a congregation. Blessings on THE HERALD family.

MRS. MYRTLE C. M. JONES.

BERTRAND, MISSOURI.

The revival at Bertrand, Mo., was indeed a good one and a number were saved and joined the church. I counted several nights as many as twenty-five men at the altar. God heard the earnest cries of his children and answered by fire in deep conviction and a thorough repentance. We took most all the business men into our church. This revival was a better one than the last; more men, men of influence, men of means, men who will do much for the church, were reached.

The pastor, Bro. McDaniel, is a fine Christian gentleman. A man who brings things to pass. He is a worker and has the happy faculty of getting

most of his church to work. The church under his wise, energetic leadership is accomplishing great things. He is a fine preacher and all love him, honor him and crowd the church to hear him preach.

We made our home with Dr. Lovis, and say, if all evangelists could always find such a home their work would be more delightful. I have never stayed in a better home; they know full well just how to fix a comfortable room for a tired preacher. Bertrand is a fine town and a bigger-hearted people one never met. I shall always be glad to go to Bertrand.

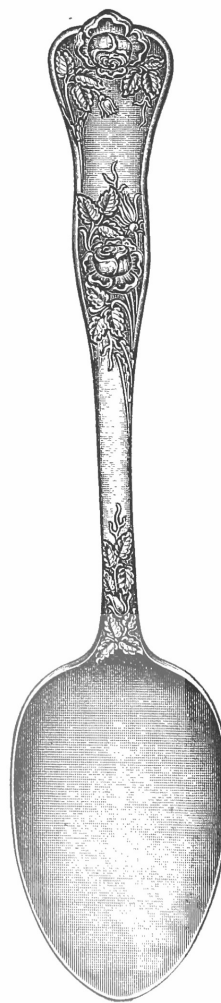
We are at Hall Place Church, Indianapolis, Ind., and a fine spirit is upon us. Large crowds. Dr. Hart, the efficient pastor, is already rejoicing over this great victory. This is a great church of several hundred members, and we find many faithful workers in the church. We are throwing out bands in every direction, doing personal work, hunting the lost sheep, praying in homes, digging up old church letters, finding Methodists who have moved into the city and have been lost sight of. A fine choir is giving the crowds rich music and the gospel in song. We are sorry that we can't answer the many pressing calls, but we must rest the tired body after this battle. We are making out our fall and winter slate. Yours in his service,

WILL J. HARNEY.

TUNNEL HILL, GA.

I came to this place on March 20, to assist Rev. Will Hill in a meeting. Rev. Sam Hagan is the pastor of the Tunnel Hill charge, this being his first year in the North Georgia Conference. Tunnel Hill is so named for a long tunnel near the town on the N. C. & St. L. R. R. which runs through the town. I don't think there has ever been an attempt to hold a meeting here before on holiness lines and there was so much "ground

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work" to do until we were not able to do very much holiness preaching until nearly the last of the meeting. I tell you it is remarkable how ignorant some people are concerning this great doctrine. How our preachers ought to speak out with no uncertain sound and make it clear, so holiness will be no new subject. A lady at least 50 years old, said to me yesterday, "I never understood holiness until last Sunday." Deep conviction characterized many of the services, some souls weeping their way to Jesus and rising from the altar with beaming faces. It is said by more than one, that this meeting will never be forgotten. To the Father, Son and Holy Ghost be all the praise. Amen.

As for myself, Jesus still saves and sanctifies me and the best is yet to be, for he is faithful that promised and he has promised to "continue a good work that he has begun until the day of Jesus Christ." That makes me feel mighty comfortable in my soul on this cloudy morning. I praise him today that he is able and will ultimately triumph.

I will not close this article until I speak of Rev. Will Hill, of Newnan, Ga. He is one of the best young holiness preachers I ever heard. Any pastor will be safe in securing his services as an evangelist. Pray for me that I may do the whole will of God.

W. O. SELF.

CALHOUN, KY.

While our heavenly Father is giving us such manifold tokens of his goodness and love, and the sun is shining so brightly, and all nature seems to be saying Amen, to the fast approaching spring, I'll attempt to give to the readers of your columns a little note from our meeting at Calhoun, Ky.

We were there three years ago in March, and by his goodness we have been blessed these three years to labor for our gracious heavenly Father, and it has been our good pleasure to work through heat and cold and have seen hundreds brought into his kingdom through his saving and sanctifying power.

We arrived in Calhoun and met Bro. Cherry, the pastor of the Methodist Church, for our first time; we were carried to the elegant home of Bro. and Sister C. G. Gilmore. Having met these fine people before, we were delighted to be entertained in their home for two weeks. Saturday night we met the choir in rehearsal and organized a chorus of some thirty voices, with violin, two cornets, bass horn and piano. Miss Lula Aukerman, of the Lutheran Church, who played the cornet with us three years ago, was on hand again this year with her face shining and ready to do her part. On Sunday morning at the eleven o'clock hour, Bro. Cherry opened the revival with a searching sermon to the church and having so much to say was forced to carry the subject over to the evening hour. It was evident that the people wanted a revival. On Monday, Bro. A. L. Mell, of Beaver Dam, arrived to take charge of the pulpit services and we must say that we have never heard a plainer, brighter, series of sermons on sin than Bro. Mell gave us. He handled the card-playing and dancing folks without gloves and as a consequence, there were a number of the young ladies of all the churches gave up these things, and from the way their faces shown after kneeling at an altar of prayer, it was evident they had gone through.

I wish we had more such men as Bro. Mell, who are not afraid to roll up their sleeves and wade in. It was our first meeting with him, but I hope not the last. In avoirdupois we make a pretty good team, he being five feet seven inches high, and weighing 190, and your humble servant five feet eight inches high and weighing 182.

Well, we did our best and all things being considered, we had a very gracious time. The battle was hard but the Lord gave victory and it is reported some 50 or 60 were reclaimed and converted. The church was strengthened and closed out with a good feeling in general.

Bro. Cherry is a dear, good man and wants to see things go in the right way. We left them in the hands of a great God and after a warm handshake and a God-bless you, we left them with a hearty invitation to come back for their next campaign. Am ready to fill my slate for the spring and summer.

W. L. SHELL, Song Leader.

NOTES FROM TEXAS.

Rev. Geo. Campbell, at one time pastor of the West Broadway M. E. Church, South, Louisville, is now a member of the Central Texas Conference, and I understand is doing well. Brother Campbell was a member of the Louisville Conference for many years, and held some great meetings in his charges. There are now eight or ten ministers in Texas, who at one time were members of the Louisville Conference.

At Terrell, Texas, during the month of March, there was a great revival in the M. E. Church, South, Rev. Cornelius Pugsley, pastor. The preaching was done by Rev. W. M. McIntosh, evangelist, and Mr. Ed. G. Phillips led the song services. It is reported to have been a meeting of old-time power. Many strong men, trembling under deep conviction, came weeping to the altar of prayer, surrendered to Christ, and were made happy in a Savior's love. More than one hundred conversions and eighty-nine additions to the church were some of the results of the meeting.

The consolidation of *The Pentecostal Advocate* with the new Nazarene paper, *The Herald of Holiness*, Kansas City, Mo., takes from this state one of the most faithful and beloved holiness men she has ever had—Brother C. A. McConnell. Brother McConnell has moved, with his family, to Kansas City, and will be one of the editors of *The Herald of Holiness*. He has been connected with *The Pentecostal Advocate* for many years, and is known and loved by all friends of the great cause of holiness. Texas will miss him. His place will be hard to fill. He was a wise counselor, a true friend, and a valiant soldier in the army of the Lord. May God greatly bless him in his new home.

Texas Methodism seems to be waking up on revival lines. Many meetings of far-reaching power have been held recently. At Trinity, Rev. G. A. Marvin conducted a meeting in which there were sixty conversions at the altar. At West Dallas, under the preaching of Rev. J. A. Walkup, there were thirty-five conversions, and the church reported wonderfully revived. At a number of points throughout the several conferences there are reported conversions, additions, pastors' salaries increased, and signs of real awakening in different ways.

Judge Wm. Ramsey, of Cleburne, has announced his candidacy for Governor of this great state. Judge Ramsey is regarded as a Christian statesman. He comes squarely out for the prohibition of the liquor traffic. His only opponent is Governor O. B. Colquitt, who was unfortunately elected to that office about two years ago because of the fact that he had two opponents, and both of them were prohibitionists. The anti-liquor men learned a lesson they will not soon forget, and all are pulling together for the election of Judge Ramsey, whose nomination and election seem to be assured. He made his opening speech of the campaign at Gonzales a few weeks ago. It was a great utterance. We quote two paragraphs:

"We must never forget that the world nor the people do not stand still. We either go forward or we go backward. I am moving forward. The air is full of progress and the time and needs of the people demand it. I put the rights of man above the entrenched power of any mere class. I prefer liberty to liquor, righteousness to rum and the safety of the commonwealth to the safety of the saloon. I believe in the blessings of political uplift and progress, rather than the domination of beer or the breweries. I am opposed to the present policy of negation and repression. I am opposed to a policy of partisan paralysis. I am opposed to political inactivity and a rule by executive veto, mandamus suits and deficiency warrants. My candidacy is based on the motto: 'Let us do something worth while for Texas.'

"We will not permit beer, Bourbonism and booze to still further distress and disturb the councils of the party, but in the same spirit of unselfish patriotism which in 1776 caused 3,000,000 people to spring to arms and give independence to a continent and a new republic to mankind, we will gird on our armour for a contest with the evil forces of

our State and never rest until our colors wave in triumph on their lost and ruined cause."

Arlington, Texas. THOS. B. TALBOT.

A GREAT CONVENTION.

We have just closed a great convention at the Pentecostal Church of the Nazarene at Georgetown, Ills. This was truly a feast of good things to those in attendance. The fires on the altars did not die out during the entire convention, and for that matter, have not died out yet, and if present conditions continue, the fire will continue to burn, as it has in the past.

This is a blessed people, and the pastor, Rev. N. B. Herrell, is one of the most blessed men we have ever had the privilege of working with. The writer had charge of the singing and did some of the preaching. I wish to say here, that I never led a better class of singers, or preached to a more receptive or appreciative congregation.

The church almost as a whole, stands high in the estimation of the town's people, and to our honest opinion deservedly so. After several years on the frontier standing almost alone, meeting with no holiness people except once a year at camp meeting, one appreciates a treat like this.

The Lord was present from the first service and led his people on to higher ground and a goodly number were forward for pardon or cleansing, and, with two or three exceptions were all rewarded with the desire of their hearts.

We go from here to Broadwell, Ill., to be with Rev. J. W. Waltz, of the M. E. Church, in a ten days' meeting. We ask that the saints pray especially for the people of this place as they need salvation badly. We were with Brother Waltz at his home church, Elkhart, Ill., in February where the Lord blessed and saved a goodly number of precious souls.

We still have some open dates for camp meetings this summer, which we would like very much to fill soon. Anyone wishing my services as evangelist or singer can reach me at Georgetown, Ill. I give for reference, if any is required: Rev. E. T. Franklin, President of I. H. U., Georgetown, Ill., Rev. C. A. Bromley, pastor M. E. Church at Vermillion, Ills., Rev. N. B. Herrell, Georgetown, Ill., pastor of the Nazarene Church. These are the last few we have helped in meetings.

S. L. FLOWERS.

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Counsel for Converts and Advice to All Christians

BY

REV. H. W. BROMLEY

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The following is the table of contents.

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Pledge	A Good Mixture
Secret Prayer	A Bunch of Don'ts
Public Testimony	Special Counsel for Young
Bible Reading and Study	Women and Girls
Preservation	Special Counsel for Young
Moods and Feelings	Men and Boys
Temptation	Some Things to Avoid
Growth	Suggestions for Improvement
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EDITORIAL

Rev. H. C. Morrison.

THE RESTORATION OF ISRAEL.

(Continued from page 1.)

be inhabited, and the waste places shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord.

Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations:

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God."

"Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings; their way was before me as the uncleanness of a removed woman.

Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God when I shall be sanctified in you before their eyes.

For I will take you from among the heathen,

IT CAN BE DONE.

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass.

The readers of THE HERALD will remember that some weeks ago I made an appeal to the holiness people for contributions and subscriptions for Asbury College. I asked for fifty thousand (\$50,000) dollars to remove the indebtedness, to enlarge and improve our plant for the accommodation of a larger body of students.

Since this appeal was made our Board of Trustees have met together and we have thoroughly canvassed the situation. We are all in hearty sympathy with the plan to make a strenuous effort to raise the above sum. This would place our school in excellent condition, and upon a self-sustaining basis with some income for repairs and improvements.

We have divided the fifty thousand up into the following figures, and shall undertake to find

5 persons who will give	\$1000 each, making	\$5,000.00
10 persons who will give	500 each, making	5,000.00
20 persons who will give	250 each, making	5,000.00
40 persons who will give	125 each, making	5,000.00
100 persons who will give	100 each, making	10,000.00
200 persons who will give	50 each, making	10,000.00
200 persons who will give	25 each, making	5,000.00
300 persons who will give	10 each, making	3,000.00
200 persons who will give	5 each, making	1,000.00
1000 persons who will give	1 each, making	1,000.00

Total \$50,000.00

In order to make these contributions easy, our plan is that these subscriptions shall be divided into five equal yearly payments. A person subscribing one thousand dollars, if convenient to himself, can pay the entire sum at once, otherwise he can pay two hundred dollars per year for five years, the same plan to hold good clear through the series. A person subscribing one hundred and twenty-five dollars can pay the entire sum at once, or twenty-five dollars a year for five years. We believe that this plan can be made to succeed, and will be very thankful to receive subscriptions from now on until the whole amount has been taken. The first installment due Oct. 12 1912.

It is not worth while for the holiness people to expect men like Mr. Rockefeller and Carnegie and others of that class, to come to our assistance in carrying forward our great work of preparing young people to assist in the evangelization of the world with the gospel of full salvation. They do not understand us, and are not at all in sympathy with us. It is not at all impossible that God should raise up a friend of large means at some time to help us, for which we would feel truly grateful, but the holiness people are easily able to raise the sum of money above specified. We do not have to buy tobacco, feathers, jewelry, and many other things that levy a heavy tax upon the worldly-minded, and we can easily meet these responsibilities and establish a great educational institution for the promulgation of a full gospel.

We are glad to report the following subscriptions to the above appeal:

Previously reported in our thankoffering subscription to be paid in five, equal yearly payments \$3,175.00.

E. S. Taylor	50.00
Mrs. J. W. Adams	50.00
Dan T. Cowart	100.00
Total	\$3,375.00

We are profoundly grateful to God and the brethren for this good beginning and ask the people to join us in prayer, and that every one who can do so, will send in their subscription at once.

and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God.

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, and ye shall receive no more reproach of famine among the heathen.

Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced, and are inhabited.

Then the heathen that are left around about you

shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." Ezek. 36:17-36.

The prophecy just quoted is most remarkable in the light of present conditions in Palestine. There is a widespread interest among the Jews on the subject of returning to the beloved country of their fathers. The Zionist Movement is arousing agitation and interest and supplying methods and means to those who desire to go back to the Holy Land, to do so. No doubt God is permitting persecution in Russia and other countries in order to awaken and arouse in the hearts of the Hebrew people a desire for their own divinely-given land.

(CONTINUED.)

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

By G. G. VALLENTYNE.

The Methodist Episcopal Church was organized in 1784 in the city of Baltimore. During the one hundred and eighteen years of her life her history has been an amazing development. Today she is governed by a Board of twenty-eight bishops, and a General Conference of eight hundred and forty members. In all lands she has one hundred and sixty-three annual conferences; 20,569 ministers, 1,096 foreign missionaries, a membership of more than three and one-half million; church property valued at \$183,000,000; educational institutions worth \$54,000,000, with 75,000 students; 36,486 Sunday schools, with more than three and one-half million scholars. Last year she spent more than \$40,000,000 prosecuting her work.

Nor has this church been untrue to the ancient command, to be fruitful and multiply, for during her life she has reared a family of large proportions, there being today in this country, besides herself, sixteen Methodist bodies, all housekeeping

on their own account. That she has always seized the main chance to execute the mind of her Master, that she has not been touched by the prevailing scepticism of the day, that she has always kept her garments unspotted from the world, is not affirmed. That she has however, in spite of her shortcomings, ever been a mighty spiritual force and, as such, has played a great part in moulding the moral and religious ideals of the American people, in the formative period of the Nation's life, and that she has even now a great body of godly souls, intent on being like Jesus, will not be denied by anyone who knows her history.

The General Conference that is to meet in Minneapolis, May 1st, will consist of eight hundred and forty delegates. On the platform will sit twenty-one General Superintendents, three of whom are retired; and seven Missionary Bishops. The General Superintendents will preside in turn. The sittings will continue throughout the month of May. The General Conference legislates under a restrictive constitution and therefore may exercise any power not withheld from it and may enact any legislation which the constitution does not prohibit. Unlike this, the constitution of the United States is permissive and therefore Congress may exercise only such powers as are granted by the Constitution and may enact only such laws as the Constitution permits. If the Constitution of the Nation were like that of the Methodist Episcopal Church a vast amount of expensive and irritating litigation would be spared us.

Many problems, some new, some old, await the dexterous touch of the great men who will gather here in May. Our paragraph on Amusements has been a bone of contention for many quadrenniums. No one likes it, neither its friends nor its foes. Yet there it stays. Its friends do not like it, as it is; yet dare not amend it. Its foes would expunge it remorselessly, but cannot. Those who practice the specified forms of amusement are restrictive under its prohibitions. Those who agree with the Discipline, that these forms of amusement are harmful, do not believe that it should be laid upon the pastor to expel all offenders who cannot be brought to see eye to eye with the framers of the law. That this problem will receive attention is certain; that it will meet its solution is more than doubtful.

That an effort will be made to place the pastorate once more under a *time limit* seems now to be certain. We, of the West, understand that the "wise men from the East" will quite generally favor such a move. It is affirmed that many of the District Superintendents favor a time limit as it renders, fewer and lighter, the problems of their office. Some of the preachers who occupy inferior pulpits imagine that under a time limit the better pulpits would open oftener, and the chance of being shuffled upward would be greater. Over against all this there is a great number of both ministers and laymen, who believe that, all things considered, we now have the best system of ministerial appointment in existence.

One of the newer questions that will probably engage the attention of the Conference is a proposition to establish a Supreme Court in the Church, that shall not be a part of the General Conference, itself. Under the present plan, the court of final appeal is the Judiciary Committee of the General Conference. The General Conference is thus the reviewer and judge of its own acts. It is believed by many that this condition ought to be changed and that a court of final appeal should be established, that would bear to the General Conference the same relation that the Supreme Court of the United States bears to Congress.

Our Ritual would stand some revising. Portions of it date from the time of Cranmer; ancient enough and very venerable. Elegant in diction and noble in sentiment though it be, it is not, however, faultless. Some of its forms are obsolete; in some places it is repetitious; in some others it lacks delicateness of statement. Some of its phrases are too specific, rendering them at times inappropriate, and therefore unusable.

Every General Conference is asked to make the District Superintendency elective rather than ap-

pointive as it is now. This Conference can hardly be expected to adjourn without hearing something of this oft-repeated and interesting request.

The question of the proper disposition of the negro people is receiving increased attention. There are 300,000 colored people in the Methodist Episcopal Church. They are the most devout and intelligent people of their race. The advancement of the black people in the South, during the past half century, is one of the marvels of history. Yet their present relation to the Church creates difficulties not easily solved, and raises questions that have not yet found an answer. There are outside of the Methodist Episcopal Church one and one-half millions of colored Methodists. If some good spirit would influence all these black Methodists to unite in one great African Methodist Church, they could start housekeeping with a membership of one and three-fourth millions with publishing houses, colleges, schools, periodicals, and every requisite. Of trained and competent leaders there would be no lack.

The white Methodists would, then, probably follow this good example and form one great Methodist Church of white people. This church would number 5 and one-half million souls. Instead of seventeen Methodist bodies, there would be then but two; and thus the people, called Methodists, would rid themselves of a crying scandal.

Minneapolis: the name is hybrid; on its Mother's side it is Indian; like Timothy of old, its Father was a Greek. Minne is the Indian word for water and when linked with the Greek "polis" makes a word that may be interpreted "The city by the Water."

Minneapolis is located at St. Anthony Falls on the Mississippi River, 2,200 miles from its mouth. This cataract is 60 feet in height and was discovered by Father Hennepin in 1680. In 1849, when Minnesota became an organized territory, the site of this city was occupied by a little cluster of settlers' cabins. Its present population is over 300,000. The city stands in the midst of a beautiful wooded plain surrounded by low hills. The elevation is 1,000 feet. The climate is dry and invigorating. The average temperature for the winter months is seventeen degrees above zero; for the summer months 70.5. The annual precipitation is 29 inches.

As a business centre Minneapolis holds a proud place. In trade in linseed oil, wheat, flour, and implements, she ranks first among the cities of the world. Twenty-three railway lines distribute her commerce throughout a score of states and provinces. Thirty thousand men toil in her factories, turning out an annual product worth \$170,000,000. Her wholesale trade amounts to \$300,000,000. Here is received each year 150,000,000 bushels of wheat; and here the largest flour mills in the world turn out an annual product of 15,000,000 barrels. The bank clearings are well over one billion.

In things educational and artistic, Minneapolis has long since established a reputation. With sixty public schools, five high schools, a State University with an attendance of nearly 5,000 students, a number of smaller colleges, a public library with an annual circulation of a million volumes, a million dollar art museum under way, a private collection of art that is unsurpassed in any country, attracting to its halls visitors from every land to the number of 65,000 persons annually, with art schools, conservatories of music, a large number of commercial and industrial colleges, it is hoped to maintain the city's present place and prestige.

Minneapolis is situated in the "Land of lakes and legends." There are twenty lakes within the city limits, 100 more within 25 miles and 10,000 in the state. It is, therefore, natural that Minneapolitans should give special attention to the development and maintenance of a park system; and this have they done. Nature dealt generously with Minneapolis in lake and river, gorge and glen, bluff and plain, all of which are capable of the most artistic treatment. The parks are large, numerous and well distributed, and are connected by thirty-five miles of parkways. Here is historic Minnehaha Falls, pathetic in her suggestions, unique in her loveliness. That Hiawatha's mem-

ory may be preserved an avenue has been given his name while a lake is named for picturesque "old Nokomis." The park system includes 3,600 acres, much of which in its natural state is a joy to see, three rivers, and a score of lakes.

Minneapolis is known hereabout as "The City of churches." As American cities go, it has a right to this title; much loss of prestige would, however, accrue if it were compared with Winnipeg or Toronto in this regard. There are 200 churches in the city. All creeds are represented. Every kind of denominational curiosity has paid us his respects. No freak has failed to find us. Brigham Young, Pastor Russel, Mary Eddy, Madam Blavatsky, all have their followers here. The Eddyites have three churches, and two more in process of building. Many observers think, however, they have reached the apex of their growth, a consummation devoutly to be wished.

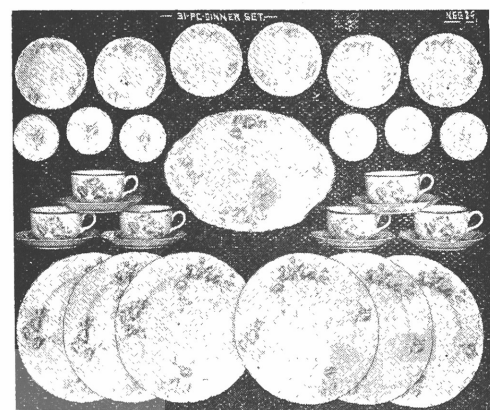
There are 32 Methodist churches in this city. Two of them belong to the colored people and are not of the Methodist Episcopal family. The Methodist Episcopal Church is working in four languages, has 30 churches, 8,000 members, and 9,000 Sunday school scholars. Within a very few years, the Methodist churches have been, practically, rebuilt at a cost of more than \$500,000. The church and parsonage property of the city is worth \$1,000,000. Last year in the 20 English-speaking churches, \$40,000 was paid for pastoral support, and about an equal sum for benevolent purposes. When the people have had a breathing spell, after the heavy strain that has been upon them during their building campaign this last item ought to be, and by the grace of God must be, doubled.

Minneapolis is the metropolis of Northwestern Methodism, while the great throbbing heart of Minneapolis Methodism is Hennepin Avenue Church. This church has 1,700 members, is splendidly organized, engages in every form of churchly activity, helps the weaker churches, and indeed, responds to every call. It is just now passing through a period of unprecedented prosperity.

And now this word more: these paragraphs are not written to boast of what we are, or of what we have achieved; but rather to impart information that may be of interest to some people. We have purposely refrained from retailing our faults or spreading before you the story of our city's vices of which alas there are all too many. Our sins shame us; to speak of them is painful, for them we hope to be forgiven.

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The Missionary World

Basim, India.

Dear Brother Brown: Brother Warner has just forwarded your letter and the \$40 to me. I have just come to Basim from America to take Brother Warner's place who goes to Bombay, so now for awhile I shall have charge of the work here. Thank you very much for the money, and I can assure you it will be put to good use. I think I shall use it to help support a man who is trying to do three men's work at Hingoli. He has a tremendous field there and they are calling for more workers there. I will write you later more particulars when I have looked more thoroughly into the situation. I am glad that you are interested in the work here, and I am glad to hear from Brother Warner of the good work in which you are engaged in America. It was the doctrine of entire sanctification as a distinct and second work of grace that brought me into the Methodist Church, then led me into the ministry, and then as I walked in the light, I got to India. Brother Brown, we do need money here, and terribly need it, but what we need infinitely more is prayer for an outpouring of the Holy Spirit on these towns and villages and on our Christians here. So pray for us. I will also write to Bro. Threlkeld soon. The man who will be at Hingoli will receive \$80 a year, so if the good Lord sends any more money your way, send it along to complete his support for this year. Your brother in Christ, S. Aldis.

Calcutta, India.

My Dear Mr. Brown: Thank you very much for your letter with draft for \$30 from Mr. and Mrs. McLendon for their girl Allada. I am sorry that they had no answer to their questions—and can't understand why. I wrote to them at the time you sent the first money in 1910, also last May I wrote about their little girl and sent them literature and photographs, but sent them to Ovard, Okla., so they may not have received them. We have 220 girls in our training school and fifty boys in our orphanage. A number of our young people have gone into mission work and others are preparing for that work. We have 13 day schools with about 700 children in attendance. Just now we have revival services in progress. During our day of fasting and prayer last week, a number of our girls were helped, some professing conversion for the first time. A forsaken wife, a Hindu, came to us two years ago bringing her two little girls; she has come out so brightly on the Lord's side and is so anxious to know and understand God's work. She wishes to be a Bible woman and lead her own people to Christ. Her two little girls have been saved from child marriage. We are thankful for these souls. Pray for us. Thanks for your interest and help. Yours for him, D. H. and Ada Lee.

Utua, P. R.

The Pentecostal Herald is better and I love the family more than ever. I doubt if there is in all the wide

world a field whiter unto harvest, and where better results can be obtained for the labor bestowed than here in Porto Rico.

I have a district more than fifty miles square, it contains more than sixty thousand souls. We have no roads except the road from Ponce to Arecibo and a branch out to Jayuya. I reach my appointments over narrow winding mountain trails; sometimes I am above the clouds bathed in the bright light of heaven, then within a few minutes drenched in rain as I descend the mountain side to the valley below. Fifty-seven appointments, twenty-two Sunday schools, nearly two thousand members makes the district, and last year there were nearly six hundred conversions. Eight native local preachers are helping me in the work, we also have four day schools and nearly five hundred scholars enrolled. Almost every week I receive a petition, or some one begging me to go to some new neighborhood and preach regularly or open a school. Last November when Dr. Haywood was here holding quarterly conference, some men came from another county and offered to build a church and parsonage if we would send them a pastor; there had been no preaching in their neighborhood, and there was not a single member; that church was dedicated the other day, perhaps the best rural church in Porto Rico, not a dollar came from the states and it has not a dollar of debt, and there was not a member, but on the day of dedication we received the principal men of the community on probation and many were solemnly dedicated to God by baptism. Every foot of the lumber for the church and parsonage was sawed by hand and carried by hand to the site for they have no roads. We now have a local preacher there in charge of a large circuit.

The above could be duplicated all over these mountains if we had the men. We have the men for God has put his hand upon scores of young Porto Ricans, and they are winning souls. They are not out for money but must live and fifteen dollars a month will support some of them. I don't believe there is a field in the world where a dollar will net as much for God as here in Porto Rico. Oh for some of God's business men at home to appoint their personal representative here in Porto Rico; fifteen dollars a month will do. As to the character of the work that is being done here I would refer you to men of national reputation who have visited this district, such as Bishop Berry of the Methodist Episcopal Church, Dr. Comen, pastor of Asbury Church, Buffalo, N. Y., a man full of the Holy Ghost, and a friend of The Herald and dear old Asbury College, also to Rev. Benj. S. Haywood, D.D., San Juan, P. R., Superintendent of our work in Porto Rico. We need your prayers, and we also need some financial help to send our preachers out over these mountains, to build chapels, to clothe the poor and orphans, to give food and medicine to the sick and to put a copy of the

blessed everlasting gospel into every home. Thank God for sending me to Porto Rico! We need the old Sunday school cards; they increase the interest in the Sunday school and brighten the homes of our children, also the picture rolls when you are through with them please send them to us, we need them.

Pray for me and all my native helpers that we may keep on fire for souls. Then if you are interested in Porto Rico just drop me a line, I will be glad to tell you anything I know about the Island, then I generally take my kodak with me and often take a picture of some congregation and of scenes along the way, so if you are really interested in our Island Paradise I might even send you some real post cards.

Where are the old Asbury students? Pointer is about the only one I hear from these days, but I often think of and love every one of them. Thank God for full salvation, Asbury College, and The Pentecostal Herald. I am your brother in his service,

Sidney W. Edwards.

Utua, Porto Rico.

Calcutta, India.

The year with its record has gone into history, never to return and whatever we have tried to do in this great land of India can never be recalled. How often we wish we could bring back the days and months, and grasp again the golden opportunities, but alas, they are gone forever.

This year, in many respects, has been a blessed one to me, and yet as I look back over the pages I find nothing of real service such as I had hoped for at the beginning, but I am glad to be alive and thankful for a place in his vineyard. I am glad I was snatched from the clutches of that great enemy, death, and desire to show my gratefulness in more efficient service. During the last four months I have had a daily Bible class with our Bible women, and for several weeks had a meeting with the older girls on Sunday morning at 11.

My Junior League has been a great comfort to me, and the little girls seem to be growing spiritually. Many of them seem to be seeking to know God and what his will is concerning them. I have also had a share in the Epworth League work. Within the last month we have changed our Epworth League meeting to Friday evening and are endeavoring to lead the girls out into more active service. We hope to see them able to conduct their own meetings and not to depend on the missionaries. We want them to feel it is their meeting, and the success of it will depend on their own individual effort. During the year we had a social meeting which was greatly enjoyed.

I have the oversight of two Hindu day schools and find the work very interesting. During the year one of the former teachers of this school passed away, and I am glad she is now free from suffering. She walked to school several miles each day, and although very ignorant and was only able to help a little in the order of the school and the teaching of the alphabet to the very small children, her faithfulness often encouraged me. Each of these schools has an enrolled membership of nearly 90, and the average attendance of each is about 70. On Sunday we have Sunday school for the children who attend day

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POCKET S.S. COMMENTARY

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OF ASBURY THEOLOGICAL SEMINARY

school, and accompanied by two Bengali teachers I go to one of these schools each Sabbath day.

As I look into the faces of these children I realize more and more each day how short a time we have to work among them. They are with us today, and tomorrow they are gone. Only the other Sunday I entered the school room where about forty children had gathered. During the lesson two of the girls were so restless, and seemed inclined to annoy a number of other girls by whispering. I spoke to them several times, and finally the teacher said, "Raju and Mone, you cannot sit together next Sunday." The next Sunday never came for Raju. Two days after the children were assembled at school. Suddenly there was a death cry, and a funeral procession passed on their way to the burning ghat. Before the mourners returned, another call was heard and great weeping of the women, and the second child of the family had been swept away from the home by that awful disease, cholera. One is our Raju about 8, and the other her sister, a child wife who was a former pupil of our school. Great is the sorrow of these poor, stricken people, and it is much sadder when we realize that they have no hope for the future life such the Christian has.

"Oh! to have no Christ, no Savior, 'How dark this world must be.'"

Since the departure of Mr. and Mrs. Hastings I have taken up my abode at Baliaghata. Here we have our Boys' Orphanage of about 50 bright, promising boys many of them are little more than babies. Already they have won a warm place in my heart and I hope to be a real help to them and have great hopes as I start on this new work. This work of mothering boys is new to me, but I am going to do the very best I can, and leave the results with him. Here I shall have an Epworth and Junior League and shall endeavor to train the boys for active, Christian service.

Already I have had many interesting experiences. One evening as I was preparing for church, I heard a voice calling out, "Miss Shihab, I have fever and would like some medicine." Putting my finger on his pulse I said, "Well, if you have fever I will give you some quinine." "Oh, I have some quinine," and fumbling about in his shirt pocket he produced a crumpled up paper. I asked him to let me see it, and fearing lest the boy had wrapped it in an old piece of paper which he had picked up, I tasted it, not once or twice but more, and it was far from quinine. I am sure none of you can guess what it was. He said, "Oh, yes, it is quinine, and I was told to take it twice a day." Would you like to know what it was? Part of an original packet of a sample package of Allen's Foot-Ease. The boy assured me he had not picked it up, but that it was sent to him by one of the younger boys when he had fever. However, I have the new kind of quinine among my relics.

Owing to illness, I have not been able to work as much with the Bible women as I had hoped to, but I trust that now all of my visits to the hospital are a thing of the "long ago" and that this coming year I shall be able often to accompany the four Bible women whom I have under my care.

"Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land."
Yours for the salvation of India,
Katharine M. Kinzley.

Appolo Bunder, Bombay.

Dear Bro. Brown: Your letter reached me in the last mail, and I was so glad to hear from you, and especially to receive the support which you so kindly sent. Many thanks to you and the Lord.

Since the time I wrote to appeal to you, I have been transferred from Basim, and given charge of the Bowen Memorial Church here in Bombay, leaving the vernacular, and taking the English as my medium to reach the people. We had just finished the year's work in Marathi, and were getting much attached to the work of giving the gospel to that mass of people who are ignorant of the saving truth, when the call came from Bishop Robinson to make the change. It seemed a little strange to me, but after much prayer, and looking the situation over, I am thoroughly satisfied that the Lord is guiding. My year at Basim has been a year of rich experience, seeing the need of the gospel here in India, and of getting acquainted with the customs of the people, thus putting me at an advantage for better work in a large city like this, where I am called upon to teach and inspire an English-speaking Church, and send through them the saving truth to the multitudes in this heathen city. In view of the fact that English is so rapidly becoming the language of knowledge and use in India, well it is that our church is seizing this great opportunity which lies ready at her door, because through it we shall be able to reach the upper and ruling class to a larger extent, and thus secure Indian leaders and native support for the church. Pray for us in the meeting of the large demands which come upon us, that this church may be a great evangelizing agent in this great, prosperous, growing, modern, heathen city of India.

I am forwarding the money on to Bro. S. Aldis, who is a new but excellent young man, just taking over the work at Basim. He will write you and also Bro. Threlkeld. Yours in Christ,
A. N. Warner.

*The Herald's Introduction
To The
Sunday School Lesson.
By John Paul.*

FOR APRIL 28, 1912.

The Beatitudes.. Matt. 5:1-12.

Golden Text:—"Blessed are the pure in heart, for they shall see God." Matt. 5:8.

The Statement.

This sermon, "the great charter of Christianity," came as an appropriate ordination sermon after the twelve had been ordained. On the day before had been the lesson on the Sabbath and the healing of the man with the withered hand. Counsel had been taken to destroy Jesus. Feeling was high. The hills were full of people come to witness the wonderful minis-

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try of the Prophet of Galilee. He had retired to a lonely mountain and spent the night in prayer; coming down in the morning, he had met the multitudes on a rural coast of the Sea of Galilee. The event of last lesson had taken place. Many of those multitudes who had come from afar had come to get relief from temporal affliction, and at this seaside meeting he had healed many. When the mania to press upon him had subsided, he went up from the boat to a mountain, where was a great natural auditorium for the multitudes to gather. As a signal that he proposed to multiply his ministry in others who knew his mind and had authority from him, he called the twelve apostles to him here and pronounced his ordination ceremony in the presence of the witnessing multitudes. Then he preached the sermon, the gist of which is recorded in the fifth, sixth, and seventh chapters of Matthew. We may assume that the inspired writer put it down in condensed form, and that its illustrations and enlargements were more elaborate as they fell from the lips of the great preacher. The sermon was preached not only to his disciples, as some might infer from chapter 5:1, but also to the people—the multitudes—as we see in chapter 7: 28, 29.

The Beatitudes.

The Beatitudes or blessings are those pointed passages with which the Sermon on the Mount is introduced, each of which begins with the word blessed. The word blessed occurs nine times, beginning with poverty and ending with persecution, the entire list being a sort of staircase of teachings upon experimental Christianity, all the way from the possession of the spirit of Christ (meekness) to the reception of his fullness, including heart purity. The Sermon on the Mount as a whole is sublimely practical, telling us how to do; but the part which we study today relates to experience, telling us how and what we should be. The Master thus

indicates that to be a Christian is the first thing necessary, then to live the life.

The Ladder Of Holiness.

The poor in spirit. Those who know that earthly riches will avail nothing in the judgment; those who feel that all who have no treasures in heaven are paupers.

They that mourn. The true penitent. He is already pronounced happy. He may not feel forgiven and saved, but his life is insured till the work is done; Christ never turns a soul away.

The meek. They that have the spirit of Christ. One of his graces is mentioned for all. Most conspicuous—first to impress the new acquaintance—was the fact that Jesus was meek and lowly at heart.

They that hunger and thirst. The condition to full salvation is simple—want it. One may be too ignorant to understand the terms of approach, but if he has a master passion for the fullness, he will triumph over every obstacle and enter in.

The merciful. The unselfish, the one who is so Christlike as to have concern for every sentient being.

The pure in heart. The sanctified; the one who is cleansed from all inward sin; who is prepared to render service and to endure all things, for Christ's sake.

The Peacemaker. The one who promotes on earth and in the hearts of men the greatest peace of all—the peace of God.

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OF ASBURY THEOLOGICAL SEMINARY

CONTRIBUTED

A MOTHER'S CALENDAR. Nellie Leigh Cook.

"God grant through all the heritage of time

To you ordained,
The sweet fruition of a life well spent,
And honors gained!"

Monday: Whoso shall receive one such little child in my name, receiveth me. Matt. 18:5.

"Oh, little boy, who loved me true,
Your form through misty years I view;

I see your face with love-lit eyes,
Before me, bright as summer skies;
A golden gleam of sunny hair
Is held within my vision fair."

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18:3.

Tuesday: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Matt. 18:4.

"There is a pain in mothers' hearts
When school days have begun;
Each knows the little boy departs
And baby days are done;
Each mother fain would close her ears,

And hush the calling bell,
For somehow in its tone she hears
The sounding of a knell."

Though he were a son, yet learned he obedience by the things which he suffered. Heb. 5:8.

Wednesday: The fear of the Lord is the beginning of wisdom. Psa. 111:10.

"And now and then in a wistful dream,

Like a picture out of date,
I see a head with a golden gleam
Bent over a pencil and slate.

And I live again the happy day,
The day of young life's spring,
When the small arm-chair stood just in the way,

The centre of everything."

Hear the instruction of thy father, and forsake not the law of thy mother. Prov. 1:8.

Thursday: If sinners entice thee, consent thou not. Prov. 1:10.

"To one whose heart is warm and young,

The thought of home is dear.
O heart of Christ, shield him I love
And hold him warm and near.

Hold him that travels, warm and near
And keep his spirit white;
Be safety to him through the day,
And shelter through the night."

Draw nigh to God, and he will draw nigh to you. Jas. 4:8.

Friday: I was my father's son, tender and only beloved in the sight of my mother. Prov. 4:3.

"And the mother at home, says,
Hark!

For his voice, I listen and yearn,
It is growing late and dark,
And my boy does not return."

If thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever. 1 Chron. 28:9.

Saturday: I have loved thee with an everlasting love. Jer. 31:3.

"Though dried shall be earth's deepest river,

And the waves of the sea rest in time,

A mother's love is forever and ever
Immortal, unchanging, sublime."

And there was no more sea. Rev. 21:1.

Sunday: Then shall ye also appear with him in glory. Col. 3:4.

"Some day,
At longest it cannot be long,

I shall with glad impatience wait,
Amid the glory and the song,
For you, before the Golden Gate.

After earth's parting and earth's pain,
Never to part! Never again!"

THE INDIVIDUAL AND HIS LIFE.

Mrs. George Knobloch.

"All life is a stewardship." Our time, our talents, our opportunities, and whatever we may obtain through the use of these are included in the true conception of stewardship. No one has seen life as they ought to see it; no one has the proper prospective of existence, whether of personal endowment or material wealth, all are gifts of the Father. "Every good gift and every perfect gift is from above and cometh down from the Father of lights."

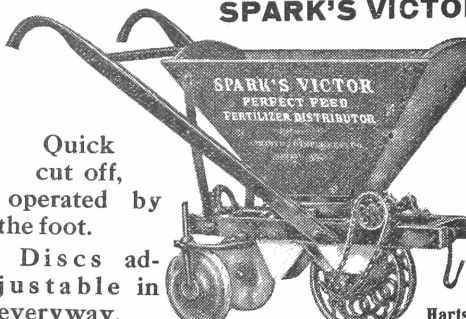
We owe it to ourselves, to our church and to our blessed Savior to give our lives, as individuals, to Christ, for "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

If the churches would co-operate with each other, we could evangelize the world in this generation. The thrilling cry must appeal to the individual, and only as individuals respond can we hope to succeed in this, the greatest task that has ever been entrusted to human minds and hearts. We may not be responsible for what other churches are doing, or even for what others of our own church are doing, but coming closer home, we are responsible for self. The task is a great one, but not so great as the Christ who hath commanded it. With our eyes fixed upon him, the victory will be ours, for "when God beckons you forward, he is always responsible for the transport."

The great need in this world can be met only by the gift of self. A man once met a beggar and said to him, "Brother, I have no money," but the poor beggar clasped his hand with joy, and said, "you have given me more than money, for you have called me 'brother.'"

Bishop Brooks was found one day taking care of a baby; he had given street-car tickets to the poor tired mother, and sent her off to get some good fresh air, while he took care of the baby until she returned. These little sermons appeal to me very much, and I think if we try to scatter seeds of kindness, and try in our weak way to lift the burdens of others, we cannot help but become better Christians and be more Christ-like.

To make the most of life, one must often not only forego the things that are positively harmful, but those which in themselves may be good, but which must be given up to make room for that which is highest and best. Our lives will count for the truest and the best only as they are put in the place of God's choosing. For some, this may be the quiet home, for others the active Christian service in the



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TELEPHONES 248.

home land or across the sea; but wherever may be the field, whatever the sphere of service, one thing is sure, that a life investment made according to God's plan brings that which the great world is ever seeking, and never finding—happiness—and adds the joy of duty well done.

Christ demands a hearty consecration in will, and he will teach us what that involves in act. This explains the paradox that "full consecration" may be in one sense the act of a moment and in another the work of a lifetime. It must be complete to be real and yet, if real, it is always incomplete, a point of rest and yet a perpetual progression.

I want my life as an individual to be more consecrated to Christ's service, that I may say,

"Take my life and let it be,

Consecrated, Lord, to thee."

Jeffersonville, Ind.

Let Us Hear From You.

Our readers have doubtless noticed Bro. Morrison's call for help for the foreign boys who are in school at Asbury College. We hope a number of you who want to help bear this responsibility, and have a share in the education of these bright young men, may respond immediately to this call. We know the need, as few know it, and we feel that we should rally to

our Brother who is literally giving himself for others. Unavoidable expense has recently come to two of these boys and will you not consider it a privilege to come to Bro. Morrison's relief at this time.

Post Cards.

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We are personally acquainted with five of these young men and they are all "pure gold," so to speak, and are studying with a view of going to their own people with the gospel that has so sweetly saved them. Remember all their expenses, from a postage stamp to their entire support in college, is borne by Bro. Morrison. He brought these young men here with faith to believe the holiness people would stand by him in their education, and shall we fail him in this noble enterprise? These splendid, Christian characters are some of "the least of these" Jesus spoke of when he said, "Inasmuch as ye did it unto them, ye did it unto him." Do we believe him?

As before stated, the undersigned will act as treasurer and will receipt all money sent to this office. Who will be the first?

Mrs. Bettie Whitehead.

Let Others Do Likewise.

Dear Herald: I have just read Bro. Morrison's appeal to **The Pentecostal Herald** family to assist him in the missionary work he is trying to do at Asbury College, and while reading his article it occurred to me that I could not place in a better channel the thankoffering that I desire to make.

I have had a very busy year and my employer said he did not see how he could spare me for the usual vacation of two weeks, but if I was willing to accept the money instead, he would be glad to have me remain at my desk. And I am so thankful that I had the physical strength that enabled me readily to comply with his suggestion, and while many spent the long, bright days on sick beds, I spent them in happy labor, and now am able to enclose \$5.00 with the prayer that God will bless it to help in the extension of his kingdom in the earth. I have faith to believe that he will, and I count it a happy privilege to do anything to help others to know and love my adorable Savior.

Truly I can say:
"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."
Trusting that the responses to Bro. Morrison's appeal may be prompt and generous and again expressing my appreciation of **The Pentecostal Herald**,
Very sincerely,
Rose Henry Redd.

Prairie Creek Ind.

As I am renewing my subscription to **The Herald**, I want to send in a word of praise for my blessed Master who has done so much for me, and I so little for him. I lived in the church sixteen years before I was converted, but by the grace of God I intend to hold out faithful the rest of my days, whether they be many or few. I used to think I had a good time in this world going to lodge, clubs, plays and all things in this old sinful world, but those things are nothing to compare with that love and sweet peace which Jesus sheds in our hearts. I am so glad that today I am seeking more of God's love and goodness. Oh, but my heart has been burdened for sinners from the time of my conversion which was one year ago. I have just been praying for the lost souls of this world. Oh, how can they face eternity's night? I love to read **The Herald** and to hear what God's peo-

ple are doing in other fields. I am glad for a spiritual religion. May the Lord just keep on blessing his people and may we always be found doing his will. Your sister in Christ,
Mrs. James Kruzan.

Brantley, Alabama.

I am always ready to praise the Lord for healing my afflicted body last July. It is the second letter I have written to **The Herald**. It is the best holiness paper I ever read. Thank the Lord for having a weekly paper so good.

Well, I am still in the Master's vineyard doing all I can for his cause and I intend to keep on doing all I can for the salvation of the ruined and lost. I am going to, with God's help, to be like the 15th verse in second chapter of 2nd Timothy. Well glory to God for such good words as they are. I am so glad that the dear old Bible says, "Follow peace with all men and holiness without which no man shall see the Lord." I am so glad to know there is such a good Christian as H. C. Morrison at the head of **The Herald**. We need a lot of H. C. Morrisons all over this country; we would have better Methodists and all other churches would be benefited by the holiness doctrine.

I heard my first holiness doctrine preached last year, and glory to God for the word of God being preached just like it is laid down in the Bible.

Pray for me that I may continue to be in his service and hold on to what I have started with. I pray God's blessing upon all **The Herald** family of readers and pray Bro. H. C. Morrison will continue the good work he is in. Your brother in Christ,
Jno. E. Merrill.

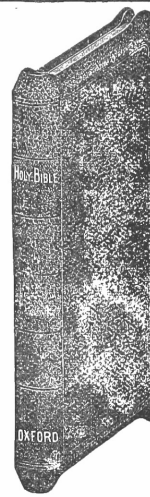
George Smith (State Prison), Columbia, S. C. "I want to ask **The Herald** family to pray that I may get freedom. It is my desire to do that which pleases the Lord and live right all the days of my life. God bless you all and may I receive this reward."

Brother James Crawford: "Please pray that I may be healed of catarrh."

Hardly a day passes that the wonderful progress of the Twentieth Century is not marked by a marvelous new invention. And these are by no means confined to the business world. Quite as many keen minds are at work upon the problem of lightening woman's domestic burdens.

Perhaps one of the most striking and practical evidences of this is noted in the remarkable new self-heating flat iron recently put on the market by a Cincinnati genius, and it is not surprising that his creation has caused a furore among all classes of women. Instead of looking forward to ironing day with dread, women may now approach it with pleasure, according to the claims made for the iron. And when one stops to think that the operation of this iron obviates the necessity for any fire in the kitchen stove; makes unnecessary the incessant trotting to and from the stove; the strength-sapping shifting and changing of irons—the irksome and time-consuming waits for irons to reheat, etc., it is reasonable to suppose that a woman might iron with real pleasure. When, added to this, it is made plain that a woman can iron out on the back porch—in the shed or yard; in fact, anywhere she feels inclined to go, it seems still more reasonable.

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Specimen of Type

Jehoiakim's evil reign.

II. KINGS, 24.

Jehoiachin's

35 And Jê-hôir'-â-kim gave the silver and the gold to Phâr'-ôh; but he taxed the land to give the money according to the commandment of Phâr'-ôh: he exacted the silver and the gold of the people of

B.C. 610.
4 ver. 33.
2 Called Jeconiah,
1 Chr. 3, 16.
Jer. 24, 1.
and
Coniah,
Jer. 22, 24.
25.

8 ¶ Jê-hôir'-â-chin years old when he began to reign in Jê-hôin months. And his name was Nê-hûsh'-tâ, the El-nâ'-thân of Jê-rû'-

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OF ASBURY THEOLOGICAL SEMINARY

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I have a little brother and he is certainly sweet, he plays all day long and his name is John William. I am four years old. Shellie Shelburn. Rineyville, Ky.

Shellie, I am glad you told us where you lived, for Mary Lucy forgot to put that on her letter. Take good care of John William.

Dear Aunt Bettie: Will you let a little girl join your happy band? I am eight years old. Shellie Shelburn is my sister. Mary Lucy Shelburn.

Mary Lucy, you failed to tell us where you lived. We are glad to have you come into our happy band.

Dear Aunt Bettie: Will you let a little thirteen year old girl join your happy band? My papa has been dead for six years. I am so glad that mama is able to take the paper for I do like to read the children's page. I am reading J. Cole and think it is a fine story. Grandma lives with us and she has been a reader of the Herald for many years, so mama tries to take the paper every year for her. We began to think we could not take it this year but the dear Lord opened the way, so today we have sent for it again. It would be hard for us to do without it for it is older than my sister who is four years older than myself. I think grandma said she took the paper when it was called "The Methodist." The reason this place is called Cottontown is because there were so many people that lived here by the name of Cotton. Have any of the cousins my birthday, February 17th? Cottontown, Tenn. Ethel Busby.

Ethel, I am glad you all enjoy the Herald; it is a good paper and so many enjoy them.

Dear Aunt Bettie: I am going to school. My teacher's name is Mr. L. B. Sawyers and I like him fine. I am in the eighth grade. I have been corresponding with Blanche Garvin and Nora Lewis at Magness, Ark. I answered her letter a long time ago and I haven't heard from her since. Aunt Bettie there are no holiness preachers here but we need one. Certainly would be glad to have one to come here and preach for us. I sure enjoy reading the Herald and best of all the children's page, and J. Cole. Nora Lewis, if you see my letter in print, please write again, also Lillie Scrogon. Julian Ratcliffe, why don't you answer my letter. Good-bye to Aunt Bettie and the cousins. Midlothian, Tex., Rt. 1. Nora Vineyard.

Nora, I hope the cousins you mention will write to you. Yes, a great many places are in need of good earnest men to preach the gospel.

Dear Aunt Bettie: I am a little girl thirteen years old. I live on a farm and go to school. I am in the seventh grade. My pastor's name is Rev. W. P. Wyatt. As this is my first letter I will close.

Doyleville, Ky. Minerva Griggs.

Minerva, summer is coming now and I know you will have a great time on the farm for it is always so pretty in the country.

Dear Aunt Bettie: Will you let a little brown-eyed girl in your happy band of cousins? I am nine years old and in the fourth grade at school. My father is a merchant and I am going to help him when I go to school a little longer. I have one little sister and one little brother. My sister and I are members of the Methodist Church. My sister is six and my brother is three years old. I have written this all by myself and hope you will publish it. Esther McKinnon. Pidcock, Ga.

Esther, you did very well in writing this letter. I am glad to know you and your sister are members of the church and I hope you are a Christian. Your father no doubt is proud of you and you can be a great help to him when you get older.

Dear Aunt Bettie: May I join your happy band? I am a little girl ten years old and have brown eyes and light hair. I go to school and am in the fourth grade. My father is a Methodist preacher. I have a little sister and two little brothers. Who has my birthday, February 8th? I live nearly on the ocean (Atlantic), just fifteen miles from it. Mama has gone to the country today.

What is the shortest chapter in the Bible? I would like very much to receive some cards from the cousins. Edith Culpepper. Atkinson, Ga.

Edith, how I would love to see the Atlantic Ocean. I know you enjoy it. I hope some of the cousins will answer your question.

Dear Aunt Bettie: I read the Pentecostal Herald and think it a fine paper. Who has my birthday, September 12th? I have two brothers. I go to Sunday school every Sunday that I can. We have had as many as ninety-nine present some Sundays. We sure have a fine preacher. You ought to come and hear him preach. His name is Rev. Avery. I go to school every day. I have not missed a day this year. I am in the sixth grade. I will be thirteen years old. I have a brother eight years old and one sixteen. I would like to exchange cards with Miss Elizabeth Hutchinson, of Boyd, Okla. Amy Rowell. Lawton, Okla.

Amy, you have a large class and it may prove a great blessing to your community.

Dear Aunt Bettie: As my letter was not in print. I will come again. I have three sisters. There are six in our family. I am four feet and six inches tall. Who has my birthday, December 14th? I would like to get some cards from the cousins. Mama takes The Herald and I like it fine. I also like the children's page. Irene Markwell. Flemingsburg, Ky., Route 1.

Irene, we are glad to receive your letter. You must have a good time with your three sisters.

Dear Aunt Bettie: I am seven years old and I want to join your cousins corner. I am going to school now and am in the first grade. I like to go to Indian Springs camp meeting with mama and papa. I have a little brother and sister too. We all go to Indian Springs every August. I want to hear from the cousins. With love, I am,

Little Eunice Thelma Smith. Box 323, Hawkinsville, Ga.

Eunice you have written a nice letter. I know you have a good time at Indian Springs.

Dear Aunt Bettie: I will ask admittance for the first time. I am nearly fourteen years old. My birthday is February 19th. I weigh 120 pounds, am five feet, six inches tall, have dark red hair, black eyes. I am a member of the M. E. Church, South. I work on the farm and like it fine. Best wishes for you this coming year. Henry D. Sinclair. Lucknow, S. C.

Henry, I expect you can help a great deal on the farm now, for you are old enough to do many things that must be done. We are glad to have you as a new cousin, and glad to know that you are a member of the church.

Dear Aunt Bettie: Who has my birthday, May 11th? I would like to have a post card party on that day. We have been having some bad weather. We haven't had much rain out here but it looks like rain now. I will ask a question. How long did Menahem reign? Midlothian, Tex. Lizzie Vineyard.

Lizzie, I hope you will receive many post cards on your birthday. We have had bad weather for a long time, lots of rain and snow, but the last two or three days have been real spring days. Some of the cousins will answer your question.

Dear Aunt Bettie: I enjoyed the story of J. Cole and think it is a fine story for children to read. I am eleven years old. My birthday is November 12th. I weigh 75 pounds, am four feet, ten inches tall, have dark hair and eyes. My parents are Christians. There is snow here now. Kate B. Sinclair. Lucknow, S. C., Route 7.

Kate, you ought to be a true Christian girl with Christian parents to help you. May God bless your home and especially your parents.

Dear Aunt Bettie: I am ten years old. I am going to school and like my teacher. I am in the third grade. For pets I have six dolls, a kitten, a little calf, and two little pigs. I would be glad if some of the cousins would come and swing with me for I have a good swing. Eva Vineyard. Midlothian, Tex., Route 1.

Eva, you have certainly a number of pets and no doubt you have a good time with all of these. I know the cousins would like to come and swing with you.

Dear Aunt Bettie: I am fifteen years old, weigh 132 pounds, am five feet, seven inches tall, have black eyes and light complexion. I do all of papa's plowing and like it. I can pick nearly two hundred pounds of cotton in a day. My brothers can beat me, they can pick over two hundred pounds. Come down in cotton picking time and we will run a race. Lucknow, S. C. Wesley B. Sinclair.

Wesley, your father could not well do without you. I know you could beat me picking cotton for I have never tried to do that.

Dear Aunt Bettie: I am thirteen years old. I work on the farm. I like to go to school very much. I am a member of the M. E. Church. Today is Sunday and we have a pretty little snow. Lucknow, S. C. Willie N. Sinclair.

Willie, go through school and maybe some day you will be a Methodist preacher. Who can tell?

Dear Aunt Bettie: My father is a preacher. He takes the Herald. I am seven years old and go to school, am in the second grade. I love to go to Sunday school. Creel Aycock. Carrollton, Ga.

Creel, who can tell but that some day you will be a preacher. I know your father would be glad to give you to the Lord to preach his word.

Dear Aunt Bettie: I am going to school and am in the third grade. Who has my birthday, August 4th? There was a fair at Ashboro and father took sister Sarah and me on educational tour, and there were 3,500 school children there. Hope you and the cousins had a fine time Christmas and a happy New Year. We live in a cement house. Anna Gregson. Spero, N. C.

Anna, you must have had a good time with all those children. A big crowd, wasn't it?

Dear Aunt Bettie: I am fourteen years old, have dark hair, blue eyes and fair complexion. I am a Christian and belong to the M. E. Church. Our pastor is Rev. W. P. Miller, and we love him fine. I like to go to Sunday school. I am a teacher in the card class. I want to thank Aunt Bettie for her kind answers. Cousins, how many times does the word "Daily" appear in the Bible? Annie May White. Thomaston, Ga., Route 3.

Annie May, I am glad to know that you enjoy the church work and that you are a Christian. Be true to your Christ and your church.

Dear Aunt Bettie: Will you admit another little Virginia girl into your happy band? I am thirteen years old. Who has my birthday, May 7th? I have one sister and four brothers living and one brother in heaven. Mother takes the Herald and I enjoy reading it. Lumberton, Va. Mattie Dickerson.

Mattie, we enjoy reading the letters from our little Virginia girls and boys, and assure you you are welcome. What a nice large family you have.

Dear Aunt Bettie: I am nine years old. My papa takes the Herald and I like to read it. My papa is a Christian and I go to Sunday school every Sunday I can. I have two sisters and three brothers. My little brother is so sweet. Who has my birthday, March 27? Mama is a Christian too. I have dark hair and blue eyes. Birdie May Rauth.

Birdie May, how nice it is that your parents are Christians, this should be a great help to you. I hope some day you will write me that you have given your life to your mother's and father's Savior.

Dear Aunt Bettie: Will you admit a little Virginia girl into this band? I am twelve years old, my birthday is May 17. I have four brothers and one sister. Mama takes the Herald and I enjoy reading the cousin's page so much. Lumberton, Va. Lizzie Dickerson.

Lizzie, you and Mattie must be sisters. I am glad you enjoy reading the Herald. It has many good things in it each week.

Dear Aunt Bettie: I am thirteen years old and go to school. I am in the seventh and eighth grades. I live with my grandma and she takes the Herald. I enjoy reading it. I would like to exchange post cards with the cousins. Gertrude Jenkins. Boxville, Ky.

Gertrude, you are doing fine in school. I am glad you read the Herald.

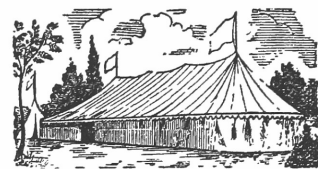
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OF ASBURY THEOLOGICAL SEMINARY

OUR DEAD.

THE GOD OF ALL COMFORT COMFORTETH US. 2 Cor. 1:3, 4.

How does he comfort us? First of all he comforts us in the dark sorrow or bereavement by helping us to look out of the window of love, (which) looks out upon the past. . . . And the gracious ministry of the window of love is this: that it only reveals to us the lovely. All that was beautiful in the loved one shines out in the light. . . . The second window to which the Holy Spirit leads us is the window of faith, and it looks out upon the present. We gaze through this window upon our broken, desolate, lonely life, and we see footprints on the road—may, we see the Lord Himself. There is given to us an intimate sense of providential nearness and guidance. We are endowed with the assurance that God is awake and tenderly at work. . . . And the third window . . . is the window of hope, and it looks out upon the morrow, and through that window we see our Father's house with the many mansions. We see the intimacy of its fellowship: "Where I am there ye shall be also." We see the gathering together of the scattered family to be "forever with the Lord." Through this window of hope we gaze "o'er moor and fen, o'er crag and torrent," and beyond all these we see the fair dawning in which the

"angel faces smile
Which (we) have loved long since, and
lost awhile." J. H. Jowett.

CLAUD.

As it has pleased Almighty God to visit the home of Rev. J. D. C. Claud and take away as its victim Homer, we bow in humble submission to his will. Homer was born in Yell County, Arkansas, August 23, 1891, and died February 28, 1912. He was reared in this county, and on the night of September 3, 1911, he gave his life to God under the preaching of Rev. J. H. Golson.

September 13, the awful disease of tuberculosis fastened its grip upon him and until death, he suffered untold agonies, but he had One who helped him to bear his pain.

Homer had many friends to sympathize with him and all who came in contact with him were touched to hear his groans. He often said he could not understand why the hand of the Lord was upon him so heavily, because he had always been a moral boy.

Although it was very hard to say good bye to Homer, we know from the words of Christ, he lives again. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Homer has a vacant chair in the home, an empty place in Sunday school, and as a song leader, he is missed much, but we know that he is singing in the choir of immortal saints who have gone on before.

He leaves a father, mother, four brothers and a multitude of friends to mourn his departure. Cheer up dear ones, our loss is his gain.

Heaven's beauties will unfold,
As we walk the streets of gold.
We shall meet our loved ones there,
When we reach our home so fair,
Some sweet day, by and by.

His brother,
Wing, Ark. Inis Claud.

TATE.

Mary A. Winn was born May 24, 1824, and was married to W. J. Tate, Sept. 22, 1841. To this union were born ten children, five of whom preceded her to the other world, while the remaining five with a host of relatives and friends are left to mourn her departure. Sister Tate departed this life April 3, 1912. She was 87 years, ten months and ten days old. She professed faith in Christ when she was only 13 years old and united with the M. E. Church, South, some few years later, at Tate's Chapel, of which she was a devoted member. She and her husband donated the land for the church and cemetery. She lived a faithful Christian life ever since her conversion. She was always true to her church. She was not only a mother to her children, but she was a mother to all who associated with her. She was loved by all who knew her. She said a few days before she died, that the Lord called her and she was ready to go home and meet him in the skies, and her dear companion who was waiting for her.

On April 4, the burial service was conducted by Rev. Will Inabuit, her pastor, and she was laid to rest in the Tate cemetery to await the resurrection morn.

Heaven's beauties will unfold,
As we walk the streets of gold.
We shall meet our loved ones there,

When we reach our home so fair,
Some sweet day, by and by.
Rev. J. T. Smith.

LOVE.

On April 12, 1912, Mr. J. R. Love was taken to be forever with the Lord. He leaves a wife, two girls, one boy, father and mother, one brother and four sisters besides a host of relatives and friends to mourn his departure. He was a true Christian and was esteemed by all who knew him. He has gone where there will be no sorrow nor sickness, and we know where to find him.

The Lord has been good to us in this hour of our affliction; he has been our helper when others failed. We trust the Lord will enable those who have charge of the children to train them in the nurture and admonition of the Lord that they may reach their father in the better land beyond. He gave his life for his children, and was training them up for lives of usefulness. He left them a goodly heritage in the life he lived.

We do not think him dead,
But in Jesus sweetly sleeping;
Beyond the tears of weeping,
We know where to find him;
We know the way to God,
And we shall meet him in the evening,
When we rest beneath the sod.
Laura and Fannie.

GARRISON.

The grim monster entered the home of Mr. and Mrs. J. S. Garrison, and very suddenly laid his cold, icy hand on little Ruth, and that which was once so full of life and sunshine, and made the home so happy, now lay cold in death. The physician with his medical power, and father and mother, loved ones and friends with breaking hearts, did all they could to keep their darling with them, but to no avail. They could do nothing but turn to him who said, "I will never leave thee nor forsake thee."

She was permitted to stay here on this earth one year, 11 months and 15 days, but we believe she filled her mission as truly as those of mature years. In our heart we are made to believe that the calling of this little life from earth so soon, was the wise providence of our heavenly Father, as some of her loved ones have been seeking the Lord since she went away. May they never cease seeking until they are prepared for the home where little Ruth has gone.

Though dear to our hearts we held her,
Until death came our arms to loose,
And take from our home circle,
Our own darling little Ruth.
But God who knoweth best,
And doeth all things well,
Has prepared a home in heaven,
So look for me, I'm coming,
I know that home is great,
Now be sure to meet me,
Inside the pearly gate.

T. P. Roberts.

STRAWN.

On the morning of January 7, 1912, the messenger of death summoned Mrs. Julia Strawn from her earthly home. She was born near Lagrange, Ky., June 12, 1880, was married to Ira W. Strawn, June 28, 1905. To this union one child was born, little Ellis, who survives both papa and mama.

The father was soon stricken with tuberculosis and died February 22, 1908. During his illness and death the wife was constantly with him. Then she contracted the germs of that dreaded disease. About a year after his death she began to wane in health and gradually grew worse unto the end. She was a devout Christian. At a very early age she united with the Christian Church; later in life she was gloriously sanctified and became a member of the Methodist Church during a revival held by Bro. A. G. Mullin in the writer's church, which blessing she gave witness to just a few days before her death by saying, "I have never doubted it for one moment." Not only did she testify in word, but in deed. During her illness, one year of which she was confined to her bed, she never murmured nor complained. Her faith was firm unto the end. During her illness her life was convincing to those about. At the last she fell into a state of unconsciousness, but rallied a few hours before death, bore testimony that it was well, and commending her little boy to God and to his grandparents, she again became unconscious. The end came as a peaceful sleep. She was laid to rest beside her husband to await the glorious coming of her Lord whom she loved and trusted so much.

O. H. Callis.

MARTIN.

Carl Martin, of Henry county, Ga., son of Mr. and Mrs. Willard Martin, was born February 17, 1900, died February 16, 1912, lacking only one day of being 12 years old. Being the youngest child of the home, his loss is keenly felt not only by both parents, but by his only sister and several brothers, as well as by his school-

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WILL J. HARNEY'S SLATE.

Carlisle, at home April 21-May 15
Ashland, Ky. May 16-19
Columbia, S. C. April 30-May 5
Wilmore, Ky. Commencement of Asbury College
Mt. Olivet, Ky. July 18-28
Ramsey, Ind. Aug. 3-13
Port Royal, Ky. Aug. 18-28
Miss. Camp Sept. 5-15
Blacks Cross Roads. Oct. 1-13
Indianapolis, Ind. Nov. 1-15

ANDREW JOHNSON'S SLATE.

Indianapolis, Ind. April 19-28
Columbus, O. May 2-5
Beattyville, Ky. May 20-31
Center, Tex. June 20-July 4
Lake Arthur (camp) La. July 5-14
Ebenezer, (camp) La. July 19-28
Scottsville, (camp) Tex. July 28-Aug. 4
Noonday (camp) Tex. Aug. 8-18
Ozark (camp) Ark. Aug. 22-Sept. 1

J. L. BRASHER'S SLATE.

Minneapolis, Minn. May 1-27
Tulapooosa, Ga. June 2-16
Chicago, Ill. (Riverside camp) P. O.
Riverside. June 28-July 7
Mentone, Ala. July 12-19
Eaton Rapids, Mich. (camp) July 25-30
Mt. Vernon, O. (camp Sychar) Aug. 2-11
Toronto, O. Rt. 2 (Hollow Rock camp) August 15-25

W. O. SELF'S SLATE.

Barnesville, Ga. April 27-May 12
Hosford, Fla. May 16-June 16
Geneva, Ga. June 21-July 14
Meansville, Ga. July 15-Aug. 4
Crossville, Ala. Aug. 28-Sept. 8
Geneva, Ga. Oct. 3-13
Gateswood, Ala. Oct. 18-27

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BOOKLET

W. E. CHARLES' SLATE.

Providence, Ky. April 21
Central City, Ky. May 12
Island, Ky. June 23
Dyer, Tenn. July 14
Bradford, Tenn. July 28
Runney, Ky. August 25
Joiner's Camp, Tenn. Sept. 8-16
Permanent Address, Fredonia, Ky.

C. A. IMHOFF'S SLATE.

Newell, W. Va. May 1-12
Lithopolis, O. May 15-26
East Liverpool, O. May 29-June 9
Tarentum, Pa. June 12-23
Uhrichsville, O. June 26-July 7
Dayton, O. July 10-21
Bentonville, O. July 23-Aug. 4
Permanent Address, Clarion, Pa.

J. J. SMITH'S SLATE.

Moblys camp, Water Valley, Ky. July 20
Hurricane camp, Tolu, Ky. Aug. 21-Sept. 2
Richwood, Mo. (Sikeston P. O.) Sept. 3-15
Permanent Address, Big Springs, Tex.

E. B. COLE'S SLATE.

Maramec, Okla. April 18-May 1
Blackwell, Okla. May 3-7
Jay, Okla. (Cherokee, Okla. P. O.) May 9-20

JOSEPH OWEN'S SLATE.

Ridgeway Park, Pa. (camp) July 12-21
Spring Lake, La. (camp) July 26-Aug. 5
Toronto, O. (Hollow Rock camp) August 15-25

OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

JESUS WITH THE TWELVE
MAKES A SECOND CIRCUIT
IN GALILEE.

Time—Autumn, A. D. 28. Luke 8: 1-3.

Verse 1. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.

The Prince of itinerant preachers scattering far and wide the seed of the kingdom. Hereby he set an example to his disciples; they must traverse the nations of the earth, as he did the cities of Israel. It was "glad tidings" to the world that there was

hope of its being reformed and reconciled. Happy were these his servants that heard his wisdom.

Verse 2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

Women on whom he had the double claim of having brought healing to their bodies and new life to their souls. Drawn to him by an attraction more than magnetic, they accompany him on his tour—ministering unto him of their substance. Thou hast sown unto them spiritual things, and they think it, as well they might, a small thing that thou shouldst reap their carnal things. (1 Cor. 9:11.) It is a great wrong to this honored woman to identify her with the once profligate woman of ch. 7:37. Mary Magdalene, by her behavior, and constant attendance on Jesus in his lifetime, at his crucifixion and at his grave, seems to have exceeded all the other women in duty and respect to his person. From the whole account

of Mary Magdalene, it is highly probable that she was a person of great respectability in that place; such a person as the wife of Chuza, Herod's stewards, could associate with; and a person on whose conduct or character the calumniating Jews could cast no aspersions. The greatest sinners must not despair of pardon.

Verse 3. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Healed either of "evil spirits" or some one of the "infirmities" here referred to—the ordinary diseases of humanity—she joins in the Savior's train of grateful, clinging followers. Of "Susanna" next mentioned, we know nothing but the name, and that here only. But her services on this memorable occasion have immortalized her name. "Whosoever this gospel shall be preached through the whole world, this also that she hath done," in ministering to the Lord of her substance on his Galilean tour,

"shall be spoken of as a memorial of her." "Many others"—i. e., many other healed women. What a train! and all ministering unto him of their substance, and he allowing them to do it and subsisting upon it! He who was the support of the spiritual life of his people disdained not to be supported by them in the body. He was not ashamed to penetrate so far into the depths of poverty as to live upon the alms of love. He only fed others miraculously; for himself, he lived upon the love of his people. He gave all things to men, his brethren, and received all things from them.

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