

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 Old-Time Methodist Preacher.

IS THERE A PLACE IN THE WORLD FOR HIM TODAY?

The founders of Methodism had a clear call from God, and definite, burning message for the people. The early Methodist preacher was sure of three things: His personal Christian experience, his definite call from God to the ministry, and the message he had to deliver to the people.

He had to suffer hardships, privations and many of the inconveniences of poverty of purse, but he was rich and restful in his soul, with reference to his relation to his God and his mission to his fellow-men. He fought, "not as one who beateth the air;" he knew the word of God and preached it with absolute confidence in its power to convince of judgment, convict for sin, regenerate the souls of men and lead them into a full salvation.

Wherever these men went, the power of God was constantly and powerfully manifested in the salvation of sinners. Under their fearless, earnest preaching against sin, the terrors of the law, the coming judgment, the awfulness of hell and the importance of repentance, men were cut to their hearts. To them they preached Jesus. The crucified and risen Christ was lifted up mightily to pardon and renew; to the children of God, Jesus was lifted up able to save and sanctify—a glorious Christ.

From these early Methodist preachers, there was no questioning of the authority of the Holy Scriptures, no excusing sin, or quibbling as to the necessity of the new birth or sneering at holiness. They were God-sent, Spirit-filled men with a message, and their word was in the demonstration and power of the Spirit.

There is a place for them in the world today. The church is languishing for the *gospel*; something from God; plain, so they can understand it; practical, so they can apply it and powerful, so they can feel it. There is a great longing for the old-time revival; the prayers and tears, and shouts of joy and praise, and soulful songs, with the love, fellowship and gladness of the old-time revival. Everywhere I go, I meet with the same cry; and letters from all parts of the country reveal the longings of the people for a great glorious revival of old-time religion. The one need is the fire-baptized preacher. Lord, send us an army of them.

OUR COUNTRY'S PERILS—ROMANISM.

AN UGLY RUMOR.

There is a report broadcast through the land that president-elect Wilson, will have a Catholic in his cabinet, and that a Catholic will be Postmaster General.

Those circulating the report point out the facts that a Catholic cardinal opened the democratic convention that nominated Mr. Wilson with prayer. That when Mr. Wilson recently visited his old home at Staunton, Va., a Catholic priest opened the reception ceremonies with prayer. That Mr. Wilson, as Governor of New Jersey, has had for his private secretary, a Catholic and a Jesuit, and that this same Catholic is to be his private secretary at the White House. That Mrs. Wilson, the wife of the coming president, has selected a young lady for her private secretary who is a Catholic.

If the president should appoint a Catholic Postmaster General, that official would fill the postoffice department at Washington with Catholics, Catholic postmasters would be appointed throughout the nation, Catholics would be placed on the rural routes

THEY TOO, WILL BE FORGOTTEN.

When John Wesley was mightily preaching the truths of God that produced the great revival which culminated in the organization of the Methodist Church, he had many bitter opposers who did all in their power to destroy his influence and hinder his work; but those men who opposed Wesley are not remembered today with gratitude and admiration because of their opposition to Wesley.

We have in the Methodist Church today, a number of men who are opposing the doctrines Wesley preached and are seeking to destroy his influence over the Methodists, who are contributing little or nothing to spiritual evangelism, the winning of the lost, or the consecration and sanctification of the church. They too, will be forgotten, while John Wesley will remain one of the greatest figures in the history of Christianity, and the truths he preached will go ringing through the ages bringing men from sin to holiness.

and the most important and vital branch of the public service would be in the hands of men who are under the domination of the Roman Pontiff.

The American people are not willing to entrust these vital interests to such hands. Those periodicals that are protesting against the rule of Romanism in this land, would be chucked into wastebaskets, riots would follow and the results might become more serious than we would like to suggest or think. If Mr. Wilson should appoint a Catholic Postmaster General he will commit an act that will grieve and disappoint the most enlightened and devout people of this nation. He now has the love and confidence of the people, and there are hopes for a strong and manly administration, seasoned with Christian wisdom, guided and dominated with the principles enunciated in the word of God.

The Roman Catholic Church, one of the most potent and selfish political organizations in this country, dominated by powerful and unscrupulous men in the city of Rome, is trying to dominate the political life of this republic. We object. If the Methodist, Presbyterian, Baptist or any other denomination of Christians undertook to control the administration of our civil affairs, we would object. The American politician who lends himself to the Pope of Rome, through his emissaries at Washington, or for the votes of the Pope's slaves in this country, is unfit for the presidency of this republic and ought to be impeached and put out of office.

The ignorance, bigotry and idolatry of Romanism have blighted every country it has ever dominated;

she now proposes to dominate this country and blight it, and the Protestant politician who lends himself to her in her nefarious work is a traitor of the deepest dye—a Judas Iscariot and Benedict Arnold united in one. Read the following clipping taken from the *New York Christian Advocate*:

"The following is taken from one of our prominent Roman Catholic exchanges: 'Some of our Catholic contemporaries, young ones, are singing out of tune. We do not want the Bible in the public schools. We do not want prayers in the public schools. They will please bear that in mind, and not betray the impregnable Catholic position. Catholicity is the only form of religion we can directly or indirectly promote.' The frankness of this editor is something startling."—*New York Christian Advocate*.

There is Romanism for you. The Pope in Italy does not want the public school of America opened with the reading of the word of God; he does not want our children to begin their days at school with heads bowed in prayer for the blessing of Almighty God, and his minions are busy in this country kicking the Bible out of the public schools, and the papers and periodicals of the country are beginning a mighty protest.

It would be a fine thing to put our mail service under the control of the Pope. The Romanists would chuckle to get their hands on the mailbags of the socialistic press. Fine thing for the great trusts, Jesuits and selfish politicians to frame up a combination to own and control the country, close up the Bible, silence the voice of prayer and abolish free speech.

We have no kind of sympathy with any sort of spirit of persecution of the Catholic. We know that there are many excellent people, good neighbors and true patriots in this country who are Roman Catholics, and we have for them the kindest feelings and wish them every blessing in this world and the next; but we are not willing that Rome shall undertake to put her hands on our governmental affairs. She has become insultingly officious, aggressive and boastful. It is time for every true American to be wide-awake, on the alert and ready to contend to the utmost limit for our religious liberties.

Mr. Wilson has a great opportunity and may God grant him grace to make the most of it for the country's weal. Taft's toadying to the Romanists was one of the millstones about his neck that dragged him to the bottom of the ocean of political oblivion. Get yourself ready for the most powerful protest in the history of our nation, if the worst should come.

GOVERNMENT CONTROL OF RAILROADS.

It seems almost impossible to control the great railroad interests of the country so as to compel their representatives to do justice by the people and the state. The railroad representatives will dodge on the matter of taxation; they will impose upon the people in the matter of freight rates, and in fact, run roughshod over the rights of the people in securing the lion's share for themselves.

It would be a most fortunate thing if the federal government could build and operate a great trunk line of railroads from Boston to Tampa, Florida, and from New York to Los Angeles. If the Congress of these United States should make an appropriation for double-track railroads as above suggested it would largely regulate the matter of cheap and reasonable transportation, both for traffic and passengers throughout these United States.

Cheap transportation is one of the greatest needs of our time; nothing can be done by the statesmen of (Continued on page Eight.)

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OF ASBURY THEOLOGICAL SEMINARY

Dr. W. F. Tillett's Book, Personal Salvation.

J. W. HARRIS.

CHAPTER XVI.

ARE ALL BABES IN CHRIST CARNAL?

Page 362, Dr. Tillett commenting on 1 Corinthians 3:1-3, says: "Even if it could be shown that these Christians are recognized as truly regenerate believers, and yet still carnal, it could not prove that all 'babes in Christ' are also carnal. It could only prove that some may be carnal." "When Paul thus writes to the Church at Corinth and calls them *carnal*, does he not point out something chargeable against them and not against other Christians? Certainly not against *all Christians*. Surely this is the case." . . . "In view of this state of affairs it is not easy to see how this Epistle can be appealed to as furnishing any proof of the doctrine under consideration—viz., that the carnal nature remains in the regenerate, and that people who are guilty of envy, strife, and other sins of disposition and temper may yet be regarded as truly justified and regenerate believers."

It is apparent from the above quotations that what the Doctor so seriously objects to is the *carnality* of these believers. If, they were carnal, and Paul affirms that they were, then according to the Doctor's theory they could not be *regenerate* believers because all carnality was cast out at regeneration. Hence notice the Doctor's language: "If it could be shown that these Christians are recognized as truly regenerate believers, and yet still carnal," etc.—"When Paul thus writes to the Church at Corinth and calls them *carnal* does he not point out something chargeable against them and not against other Christians?" "This doctrine under consideration—viz.: that the *carnal nature remains in the regenerate*," etc. He unwittingly admits that they were "Christians," hence regenerates. He also admits they were "carnal." If regenerate and carnal both, then the Doctor's Zinzendorf theory is false.

But he contends that they were exceptions. They were "carnal" and regenerates, but no others were. But the Apostle's language: "All *hos sarkakoios hos napiois en Christo*," indicates that being "carnal," and being "babes in Christ" was one and the same thing; showing that all babes in Christ are carnal. To use Mr. Wesley's words: "And (what is most remarkable of all) he speaks of being carnal and babes in Christ as one and the same thing; plainly showing that every believer is (in a degree) carnal, while he is only a babe in Christ. Indeed, this grand point, that there are two contrary principles in believers,—nature and grace, the flesh and the Spirit, runs through all the Epistles of St. Paul, yea, through all the holy Scriptures, almost all the directions and exhortations therein are founded on this supposition pointing at wrong tempers in those who are, notwithstanding acknowledged by the inspired writers to be believers. And they are continually exhorted to fight with an conquer these, by the power of the faith which was in them."

In the same sermon: "Sin in Believers," Mr. Wesley says: "But was not he," (the regenerate), "then freed from all sin so that there is no sin in his heart? I cannot say this: I cannot believe it; because St. Paul says the contrary. He is speaking to believers, and describing the *state of believers in general*, when he says: 'The flesh lusteth against the Spirit, and the Spirit against the flesh, these are contrary the one to the other.' (Gal. 5:17). Nothing can be more express. The Apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate there are two principles contrary the one to the other."

This last quotation from Galatians is undoubtedly expressed in general terms and is of general application. Then the Scripture teaches that the carnal nature remains after regeneration in all babes in Christ. The Doctor in discussing this passage, page 363, admits as much. He says:

"Even if we allow that there are two contrary principles in the regenerate man—and we see no serious objection to allowing this," etc.

If there are two contrary principles in the regen-

erate, the "flesh" and the "Spirit" as the Doctor admits, these "two contrary principles" to be, then his Zinzendorf theory is erroneous and his book fails by giving a false exegesis of Scripture. His whole book falls upon this one fact, viz.: That there are two contrary principles, the flesh and the Spirit in the regenerate.

Although the Doctor's eighth reason for believing that 1 Corinthians 3:1-3, "Does not apply to regenerate Christians," is but a repetition of his fifth and seventh, yet because expressed in different form I review it. He says: "Can it be conceived that Paul might have stated explicitly, and in full, the truths which some theologians represent him as teaching implicitly and inferentially in this passage? If so, he would have expressed himself somewhat thus: 'And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ, and indeed my brethren this is true not of you simply, but of *all* merely regenerate believers. For whereas there is among you envying and strife and division, are ye not carnal and walk as men?—And alas, my brethren, such sins in some form or other are characteristic of all merely regenerate believers.' Can we conceive of Paul as writing thus? Surely we cannot. But this is exactly what those who advocate the theory of 'sins in believers,' under review say is implied and taught here."

I must repeat, no one advocates a theory of "sins in believers" except the Doctor. It is "sin" (carnality) in believers.

Since the Doctor supposes what Paul would have said under Mr. Wesley's theory, he will allow me to suppose what Paul must have said under his theory.

Can it be conceived that Paul might have stated explicitly and in full the theory of no carnality in believers, which Count Zinzendorf and the Doctor represent him as teaching implicitly and inferentially in this passage? If so, he would have expressed himself somewhat thus: "And I, sinner friends, (for the Doctor says the language is not applicable to regenerates,) could not speak unto you as unto spiritual, but as unto carnal, because being yet carnal ye cannot be babes in Christ, I have not fed you on milk—that is for God's babes—you are only the Devil's goats, and it is useless to waste 'milk' or 'meat' on those that are still dead. And indeed, my sinner friends, this is true not of you only but of all sinners. I, in fact, in speaking to sinners cannot use the words 'babes in Christ,' 'milk,' 'meat,' and 'fed' for these are applicable to regenerates only. The proof that you are dead is that there are divisions and strife among you which could never be among Christians; but only among you men of the world." Can we conceive of Paul as writing thus? Surely we know he did not. But this is exactly what those who advocate the Zinzendorf theory of no carnality left after regeneration, say is implied and taught here.

(Continued.)

IN THE BEGINNING. Gen. 1:1.

REV. J. A. LEE.

Part I.

Now let us pause here on the threshold. "In the beginning God created the heaven and the earth." How vast! How stupendous! How sublime the columns of truth rise from this statement to uphold the superstructure and dome of Christian faith! And if the portico be so awe-inspiring, what must we expect as we explore the hidden aisles of the universe, traverse the vastitudes of the Infinite, and approach the "holy of holies"—the abode of the glorious three in one.

"In the beginning"—Back yonder, when God spoke. In the beginning—When there was no sun, no moon, no star, no angel—all was void. It, space, limitless space, was empty and God spoke and across the vastitudes of the infinite gulf of silence God said, "and there was." And as that voice uttered forth his commands, the thirty thousand known suns and the hundred and ten million known stars,

flashed forth in their wondrous beauty. God did not simply re-arrange the floating Nebulae in new forms, as some would have us believe. Nay, he created—made all things. If there was a primordial, fire mist, then back of that was the Spirit of God. He spoke, and from his finger tips there flashed into space the worlds on high. He willed and it stood fast.

"In the beginning" God made all things—made them from nothing—made them by his omnipotent power.

Some five years since the papers were full of accounts about a great crack in the sun. I read the accounts, and they said the crack was eighty thousand miles long; three times around this old world of ours, and then five thousand miles to spare, and then they said the crack was seventy-five thousand miles wide, and they could not say how deep, because of the intense heat. If one could conceive of a pair of tongs large enough to grasp this old world of ours—eight thousand miles in diameter—and drop it into that mighty chasm in yonder sun, and then see the little curl of blue smoke that would have curled up, they would have compared it to the dropping of a black-eyed pea down Sloss furnace. Yet the scientist said we might catch an idea how important the scratch on the sun was by taking a large orange and scratching with a pin a place an inch long on the skin. Now when we consider that of the thirty thousand known suns, ours is the least of them all, we begin to grasp the faintest idea of the magnitude of the Creation.

Just another thought. In the orbit that God has provided for it, note the sublime precision that leads the earth over a circuit of five hundred million miles back to the solstice at the appointed moment without the loss of one second—no, not the millionth part of a second—for ages and ages of which it traveled that imperial road. This is true of all the worlds, and suns that hang out yonder. Is this the result of blind force? Is this due to chance? Nay, this shows determination, thought. There is a thought in the universe that is not your thought, that is not my thought. Now a thought must have a thinker, and a thinker is a person. This personality we cannot behold. He, the immortal, invisible, eternal, spoke "in the beginning," and we call him God.

Now behold this worm of the dust—this wriggling magot, proud of its own filthiness; strutting forth from the depths of its blind egotism with yardstick, and scales to measure the universe, and weigh God in the balances. O man how foolish to postulate the possibility of a perfect knowledge of the universe, or that theology can be laid bare to the centre, infinity be reduced to a science!

The Bible encourages no such assumptions, makes no attempt to lift the veil of the eternal, but makes the simple statement, "In the beginning God created the heaven and the earth." And then at once man begins to try to apply his little measuring stick, and crowd God into the balances. At once man attempts to scale the battlements of the supernatural, and annex the throne of God to the domain of science. While they are trying to do this we hear Job as he says, "Canst thou by searching find out God?" "Canst thou find out the Almighty unto perfection?" And another of our own time asks, "Why is it that the explorer, the man of science, the astute discoverer, has brought back no tidings of God?" "While science, and philosophy have advanced triumphantly to the drumbeat of progress, these have forced to confess their defeat in the very name they have given the divine personality—"The Unknown." We believe they have searched honestly. We believe they have been sincere seekers after truth. With lacerated hands and bleeding feet they have groped in the darkness of human counsel; if by any chance they might catch the day-spring of eternal hope they have torn open the bosom of the earth, they searched the pages of by-gone ages, they swept the sky with their telescopes and found new worlds, but all alike have failed to storm the abode of the Eternal Three in One.

The boldest conceit of man cannot discover the home of the Infinite. In vain their presumption. No aspiring Columbus of thought can track the homeland of the soul. No adventurous Franklin can play with the lightning of his throne.

How then shall we know God? Listen! Our

Lord Jesus says, "I thank thee, Father, that thou has hidden these things from the wise and prudent, and hast revealed them unto babes." In other words, spiritual truth, must be spiritually discerned.

"The brain is not the organ with which to lay hold on God, any more than you can see a picture with your ears, or hear music with your eyes." "You cannot weigh truth with scales, nor measure love with a yardstick, nor demonstrate God with logic." "You cannot discover God like a new star, with a telescope; you cannot demonstrate him as you would a new principle in mathematics." Supernatural things must be supernaturally discerned. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him: But God has revealed them unto us by his Spirit." "In the beginning God created the heaven and the earth." I believe it. Don't you?

CHRIST AND THE EVANGELIST.

THOMAS C. HENDERSON.

Familiarity breeds, not only contempt, but may beget criminal carelessness. One may handle wounded bodies until they no longer excite sympathy and awe. Many one time tender surgeons have become thoughtless butchers.

The evangel of the "good news" may become so familiar with the sublime and awful truth of God's word that it loses its moving hold on him. One of our leading evangelists said not long since in a camp meeting, that there was a time in his ministry that he was better acquainted with John Wesley and others of literature and history than he was with Jesus Christ. He had lost his hold on Jesus. Preaching him without companionship with him. Christ must be the center of our ministry; the object of our pleasure, the master of our service and the inspirer of our grandest efforts.

CHRIST OUR EXAMPLE.

The evangelist should find in Jesus Christ his example of life and ministry. There are no men so great as to merit our imitating, only as they are like Jesus. Fundamentally, the methods Jesus used are the best today. He fitted his program to his day without any taint of seeking popularity, and at once rode ruthlessly over traditions and common practices in winning lost men to God. What consuming passions he displayed! No affectation, but genuine interest in souls. What authority over men's conscience and heart! But with no popish or pedantic effort to sway men's reason from plain truth.

What holiness of life he always maintained, but with no strut of superiority over any class. All men found a welcome in his presence. What holy independence he showed of men's patronage and financial support, but with no showing of pride, no selfishness, no bid for sympathy or pity; no itching for money; no cry for "my rights," no excusing sin, no refusal to serve any one, no grieving over slights. O my soul, find thy example as a messenger of God in the despised, little known, much hated, humble "Son of man."

CHRIST OUR FRIEND.

The Evangelist should find in Jesus Christ his dearest friend. Few people lead such a lonely life as the true prophet of God. Few need such wisdom as the wandering field worker called the "evangelist." So little sympathy is aroused in his behalf if he stands for the unpopular truths of God's word, and so much antagonism comes his way. So many problems to solve for others that involve the interests of Christ's kingdom. O how he needs a friend, a counselor. One to whom he can go in his loneliness and find comfort. One who can direct his weary mind and heart in the way of true wisdom. All that a true friend could be and more, the man of God will find in Jesus. How well he understands our honest efforts and faithful standing for truth—when others question and oppose.

Friend, let him be thy bosom companion and thou wilt find he will open the door of his great heart wide and let thee there get strength and comfort, and consolation when the billows of loneliness and discouragement sweep over the soul.

CHRIST OUR CRITIC.

The Evangelist should let Jesus be his critic. Hold your best as well as your weakest words and actions up against his words and deeds. If you will let him be your critic, thus the unkind criticisms of men will not hurt. Let him search your heart deep. Ask

him if you represent him as he wishes you to. "Do I pray as he did?" "Am I free from desire for praise, for reward, and place as he was?" He will be a faithful but divinely kind critic and will gently help you to conform more and more to the image and work of the Lord of the harvest field.

CHRIST OUR HUSBANDMAN.

Christ would become the evangelist's husbandman, if he may. Like the Queen of England who said to her prime minister, "Sir, if you will devote your time to my interests alone, I'll see that you and your family are properly cared for." Jesus will become the one who will care for the family of the evangelist and all his proper interests, if he will see that he cares only and wholly for the work of Christ's kingdom. Few, if any, of the Lord's servants are cared for by others as they should be, much less get what they deserve. But the Christ who once labored in this unappreciative world knows thy cares and thy needs and will raise up friends and arrange providences for thy good. Trust him and look alone to him to protect and prosper the labor of thy hands.

INDEPENDENCE AND LAWLESSNESS.

BY EVANGELIST J. B. KENDALL.

The air is filled and the hearts of many are possessed with the spirit of independence, lawlessness and insubordination. The spirit of "I'll submit to nobody," and "I'll do as I please," is rampant in these days. This is the menace of the future of our country, the home and the church. This is not the spirit of Christ and God, but the spirit of him who is against Christ and God, namely, Antichrist. We are told in the scriptures to "Be clothed upon with humility," and to "Submit one to another, in the fear of the Lord." This is the real adornment for beauty, the spirit of meekness, patience, forbearing and humility.

The spirit of independence and lawlessness largely is to blame for the many unhappy homes, and evidently also for the numerous divorces. Our courts of justice are crowded with cases bearing on family disputes and family ruptures. Many a woman is the cause of her husband spending his time at the saloon, in the gambling den, or with other women somewhere. If she would make the home more cheerful and pleasant, with love and reverence for him, and would be cheerful herself instead of sour and surly, and if she had on the garments of a meek and quiet spirit instead of silks and satins, she might possibly attract him to his home and keep him there with his family.

Then what shall we say about the laxness of family discipline, the effects of which are only too plainly seen in the headstrong spirit of many of our young people. Anarchists are most certainly born and raised. It is in family life the foundation of all government is laid, and it is here where anarchy and socialism find soil to grow in, are nurtured and cultured. It is here to a large extent, where the spirit of liberalism that so rapidly spreads throughout the churches emanates from. It is here where the principle is implanted that the human mind is sufficient authority on all matters of belief and conduct, and thus the truth of God's word is rejected.

Surely the church and the state are facing a crisis of great momentum. The drift of the state is away with the law, away with authority; we must take things into our own hands, we must stand out for our own rights which must terminate in the utter wreck of society and government. The drift in the church is away with the Bible, away with divine revelation; we must think for ourselves; our own reason is enough to guide us in matters of faith and conduct.

That the word of God is rejected in many places where they still profess to be Christians, and even make professions of holiness and sanctity, is but too plainly seen in their lives. Where the life does not correspond with the word of God it must of necessity follow that the word of God is not truly believed, and where it is not believed it is rejected. Where the fashions of the world are followed, and where they are united with all kinds of worldly alliances, and go to all sorts of places of worldly amusements, there indeed the word of God is set aside and the creeds of fallible men are believed.

The word holds forth a high standard of separation from the world for the believer; it is only a step farther from this to the Antichrist.

SOME THINGS TO BE DREADED.

E. E. SIELHAMER.

A CRITICAL SPIRIT.

How sad to see one who in the past was humble and mightily used of God, now become self-centered and manifest a know-it-all spirit! No difference what subject is discussed, what preacher, bishop, or layman is mentioned, (unless it be a favorite,) this critical soul is at once ready to pass opinion and say something, or wag the head that bespeaks depreciation. The tendency is to look with suspicion or contempt upon others, especially those who have had more or less success in life. It must be an awful condition of soul to be possessed of such a turn of mind. May the Lord keep us free from this hateful spirit which has caused so many valuable souls to become unkind, unlovable and unsuccessful.

A CONTRARY SPIRIT.

This is akin to a critical spirit and yet in some respects it differs. It differs in that, one may be given to criticism or faultfinding and yet keep his disagreeable feelings to himself, but a contrary or self-willed soul renders life unpleasant and unbearable to others as well as himself. It is certainly a benediction to mingle with one who is easily and constantly pleased. One who never holds out for his own notion or way of doing things. One who never becomes over-anxious or over-exacting. One who never takes offence at anything done to him or his.

It is a fearful thing to contemplate, that after one has helped advise and pray other souls through to a good experience, that he himself may become so touchy and self-important as to hurt his own past usefulness and in the end actually miss heaven. A good prayer might be: "Lord, let me ripen and mellow as the years go by, until I come down to the grave a sweet-spirited, victorious old saint. And shouldst thou see that I might become childish, over-bearing and hard to please, and thus in my old days counteract what I had labored hard to build for thee, O Lord, rather than this, cut my life short and take me to heaven at the highest point of righteousness and effectiveness. Amen."

BEING DRAWN ASIDE FROM THE WORK OF THE MINISTRY.

One of the saddest times in Paul's life, must have been when he wrote, "Demas hath forsaken me having loved this present world." The apostle does not tell us why, but perhaps we are safe in concluding that Demas had some children to educate, or he wanted to get out of debt, or had preacher's sore throat, or joined some other church where his "field of usefulness was enlarged," or as a "side line," did a little real estate business or lectured occasionally to pay expenses. Whatever it was, he dropped out of the "active work" for a year or so, and never got into full swing again. O how treacherous and evasive is the love for "just a little more." There are but few men able to survive prosperity or popularity. The spirit of speculation and burden for souls cannot live together in the same breast.

The exchanging or turning over of a little property and thereby making some profit has swept more than one good man over the rapids. After speaking of the love of money and a desire for riches, we are told, "O man of God flee these things; and follow after righteousness, goodness, faith, love, patience, meekness."

UNDUE FAMILIARITY.

Of all sins, the devil seems to take more delight in getting a preacher to break the seventh commandment than any other. Not only so, but doubtless our arch enemy withholds enticement and temptation along this line until a man has become more or less efficient and influential, for Satan well knows that the higher his victim climbs, the more fearful the consequences, when he falls.

We are aware that some of us are looked upon as being extremists along lines of purity, nevertheless it gives solid comfort to know that God has kept our hands and life clean during the past twenty years of evangelizing and conducting Rescue and Training Homes, where temptations were plentiful and powerful. When we look around and see the mental and moral giants who have been laid low by unbridled passions we are ready to ask, "Who is sufficient for these things?" The answer comes back, he who gets cured at the core, lives a life of prayer and keeps at the utmost distance in thought, word and deed from everything that ever caused angels to fall, or ever ruined a human soul.

IN THE OFFICE

Mrs. Bettie Whitehead.

A WILD WASTE.

By BISHOP W. A. CANDLER.

Considered only as an economic question the use of intoxicants raises an issue of stupendous importance. The drink bill of the United States amounts to a little more than \$2,500,000,000 a year. When the Federal Congress appropriated for the first time the sum of \$1,000,000,000, the fact provoked much adverse comment, and the Congress was censured as "the billion dollar Congress." But the bar-keepers of the United States gather annually more than twice as much from the people, and it is considered a very light matter!

Our national drink bill would pay our national debt in less than one year. But what is actually consumed in drink does not measure the entire loss. We must reckon also the loss of industry and the products of industry which the use of intoxicating liquors entail. We must take into account also the fearful consequences of intemperance in the production of pauperism, insanity, and crime—all of which lay heavy burdens upon the nation.

The reports of the Department of Agriculture for last year show that 60 per cent of the corn produced in this country during the year was used in producing fermented liquors which left only 40 per cent. Is there any wonder in the high cost of living, when such a showing is made? Cheap beer makes high beef.

The International Hygiene Congress, which held last week in Washington, D. C., its sixtieth annual session—the first ever held in America—is not a body of fanatics; it is a body of cool-headed scientists. Yet at its session there were brought forth some startling facts about the use of alcoholics and their relation to health and economics. Among other things a carefully prepared chart was exhibited showing the expenditure for drink in New York City in comparison with the incomes of the wage-earners there. It showed that families with an income of \$351 a year, spend on an average annually \$8.82 for intoxicants; those with an income of \$546 spend \$16.44; and those with an income of \$638 spend for drink \$21.08. After giving these and other striking figures, the chart says: "As a whole, the families studied could add at least one room to their over-crowded houses if the money spent for intoxicants were devoted to rent." It is liquor then that has much to do with huddling helpless women and children into unsanitary and comfortless quarters. Rum makes the slum.

It was also shown that 66 1-2 per cent of the crimes in New York are committed in saloons and that more than 50 per cent of the remainder are committed under the influence of drink or can be traced or less directly to the use of intoxicants.

Another chart showed that a majority of all the cases of insanity in the United States can be traced to alcoholics, and that the cost to the nation for caring for the insane is \$5,332,307. Of some thirty thousand prisoners committed to jails in New York last year, 95 per cent were drinkers.

On another chart it was set out that 25 per cent of the pauperism and 46 per cent of the cases of child neglect in the United States were traceable to intemperance. Over 40 per cent of all accidents were attributable to intoxicants.

No observing man is surprised, or doubts for a moment the correctness of these statements; they are just what we would expect as the result of liquor drinking. But when they are massed in one horrible aggregate, the sum of evil is so great, men are so slow to believe that it is possible for the nation to carry such a burden. Nevertheless these are the cold facts of the case.

What will we do about it? Many remedies have been proposed, but only two have been shown very substantial or enduring results in the way of abating this awful evil.

One is the moral power of Christianity to redeem from sin and deliver them from the bondage of evil habits. This needs to be magnified more and more.

Then there is the legal prohibition of the liquor

traffic—a cause which must be promoted by all means. Much is said to the effect that "prohibition does not prohibit," etc.; but the fact remains that a prohibition law is the form of statute which has done most to suppress the evils of intemperance. A prohibition law, like the statutes against stealing and murder, is often violated; but after all it is more effective than any form of the license system, high or low. And the longer a prohibition law stays on the statute-book the more effective it becomes, whereas the longer the license system is conducted the more rapid and widespread runs the stream of intemperance.

Here is the case of Kansas, for example. In a statement recently published the Attorney-General of that State, Hon. John S. Dawson, says that in thirty years the prohibition law in Kansas has reduced drinking in Kansas so greatly that now the per capita consumption of intoxicants in the Commonwealth is only \$1.48 annually, as compared with \$24 per capita in the adjoining State of Missouri. In the prohibition State of Maine the per capita consumption of liquors annually is \$1.49, a considerable part of which is consumed by summer tourists, not citizens of Maine.

The Attorney-General of Kansas says further:

"The test value of prohibition is the net result for Kansas in thirty years. Almost one-third of the population is enrolled in the schools of the State. Illiteracy has been reduced from 49 per cent to less than 2 per cent, and that trifling amount is almost entirely among the foreign element. With 105 counties in the State, eighty-seven of them have no insane; ninety-six have no inebriates and the few we do have come from the cities which defied the law to the very last. Thirty-eight county poor farms have no inmates. There is only one pauper to every 3,000 population. In July, 1911, fifty-three county jails were empty, and sixty-five counties had no prisoners serving sentences. Some counties have not called a jury to try a criminal case in ten years, and a grand jury is so uncommon that half our people would not know what it is. In my home county in Western Kansas, there has been one grand jury, and that was twenty-five years ago."

The facts in Maine are equally striking and quite similar. The real explanation of why the democrats lost Maine in the recent election was that they showed a disposition to undo the prohibition law. No party can win in Maine which proposes to bring back to the State the licensed saloon.

Now, with such facts known and read of all men, it is worse than idle to continue the silly cry, "Prohibition does not prohibit." The moral and religious people know the statement is false; the immoral elements do not believe it; and the liquor dealers themselves are perfectly aware of the falseness of the cry which they thus raise. Prohibition is as easy of enforcement as any other criminal statute, and the appalling facts of intemperance in the United States demand that prohibition shall be adopted and enforced in all the States of the Union. It will be sooner or later—and much sooner than some suppose. Mark the prediction.—*Raleigh Christian Advocate*.

LOVE'S LESSONS.

ABBIE C. MORROW BROWN.

Chapter III.

THE DEACONESS' HOME.

About the time that the Methodist ministers of Minneapolis organized the Praying Band they contemplated the opening of a Deaconess' Home and asked me to superintend it. We went to look at a shabby little cottage on the outskirts of the city, with no improvements, that rented for \$15.00 a month. Thomas was willing to leave our commodious dwelling that was \$50.00 a month, but God led them to hire a large, pleasant cottage, on a sunny corner, with some improvements that rented for \$25.00 a month.

The first answer to prayer in the Home that I recall was for Edith Brooks, who had given all her property to the Alliance and was afterward one of their most faithful missionaries to India. She had never been able to sing a note and was greatly grieved over it. God gave her an ear for music, and a sweet voice.

A successful Christian worker asked us to get a yes or a no from the Lord for him. He had an opportunity to buy a large printing plant and was fascinated by it, but knew nothing about that business. My

answer for him from the Lord was, "No, do not touch it." Afterward I was amazed to learn that he had bought it. He soon sank all his capital, then sold his wife's property and lost all her money, then failed miserably and as long as I knew him had no success in Christian work and no Christian experience. He need not have come to us for the mind of the Lord, but having come he was bound to receive it and abide by it.

One day Mary was stricken with fever but God healed her before a physician could have been summoned. There was such unity in the Home that to exercise faith was easy. I have never known anything like it. They called us "Little Father" and "Little Mother," and they certainly did "honor" us.

There were no rules so there could be no rebellion. There was divine order so there could be no confusion. There was a definite faith that God was in control so there could be no discontent. Love was so supreme that even in the housework there was no jar and no disputing.

I have such pleasant memories of our ironing days. One sat and read aloud for fifteen minutes while two others ironed. None of us were strong and no one of us had to stand on our feet over half an hour. One book we read was Hannah Whitall Smith's, "Christian's Secret of a Happy Life." How well it was calculated to help us to "keep the unity of the Spirit in the bond of peace."

One day Edith and Mary felt impressed to take a long walk to make a call. My clear word from the Lord for them was "Go." They found the house closed and it certainly looked as though Little Mother had made a big mistake. They could not rest until the Lord should speak to them about it and after definite prayer for some word straight from him Mary opened her Bible and read, "A man's heart deviseth his way, but the Lord directeth his steps."

They walked toward home watching to see what service the Lord had for them. Soon they saw in a doorway a woman dressed in mourning with the saddest face. They spoke to her and she burst into tears and said, "I have buried my baby." She invited them in and was sweetly comforted and beautifully saved. She opened her home for cottage meetings.

The precious unity in the Home to which I have alluded I believe was largely due to the fact that every day, after every meal, we all gathered for prayer. We all prayed. We really prayed. It was no mere form hurried over and forgotten.

I remember Mary came for the first time, while we were on our knees. She slipped into the circle quietly. When we had all finished I said, "Marry, pray." And such a prayer of thanksgiving as the Spirit poured through her one rarely hears. She was so happy; that her introduction to us should be through prayer.

(To be continued.)

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Question Bureau

Rev. John Paul.

LANDS OF DARKNESS.

What parts of the earth are still in darkness?—Mrs. J. W. F., Colorado.

Every part of the earth where the essentials of the gospel are unknown and not available. This practically excludes from the list of lands in darkness every part of our nation and a few other civilized nations; for either by the direct proximity of a preacher or through the circulation of gospel literature it is the privilege of all communities of these nations, a few exceptions conceded, to know the essentials of the gospel. It is true that under these conditions we will find individuals who know little more than heathen upon the subject, yet their land is a land of light. We have the densest heathenism in some of our great cities only a few blocks from live Christian churches, but the darkness and sin in which these people are involved is usually chosen by them. Mission work among them might induce them to give up their darkness, but still it would be mission work in a land of light, if we hold to the definition with which our remarks began. What are the essentials of the gospel may bring in some difference of opinion. Difference of opinion in answering this question caused the Episcopalians in the Edinburgh conference to contend that Roman Catholic lands should not be treated as mission fields, while the rest of the protestants present seemed to hold an opposite view. The idea was that Roman Catholic lands, such as Spain, and parts of Italy and the South American republics were "land of light." Our definition of the essentials of the gospel would exclude most of the Roman and Greek Catholic provinces and some of the fields in Christendom known to be the sphere of influence of high church and bigoted protestants. A gospel, to contain the essentials, must declare:

- (1.) That the atonement in Jesus Christ is efficient and necessary to reconcile man to God.
- (2.) That repentance, including faith, is a necessary condition to salvation.
- (3.) That morality, including a new heart and a new life, is required by the Lord, of all who would be saved.

Any amount of error might be present with these truths, so long as it did not cancel or set them aside, and we should say that the people had the essentials of the gospel. It is therefore possible for a Catholic to comprehend the essentials of the gospel and still hold superstitious theories about purgatory, transubstantiation, etc. But as a rule the second and third points in our list of three essentials are explained away by the Catholic Church after being accepted.

In giving these three items as "the essentials of the gospel" we mean that they are the bare essentials, after every element has been stripped away that can be stripped without the destruction of the gospel. We mean the essentials *per se*, in the abstract, universally. They are not *to me*, and *for me*, the essentials, they may lack much more being so to you; nevertheless, the Scriptures compel me to admit that the people who have these three lines of truth brought home to them have the gospel, whether they be brought by Calvinist or Arminian, whether by Protestant or Catholic.

In harmony with the above principles, we must say that all Asia is in darkness, with the exception of certain communities, numbered in all by at most a few hundred thousand souls; that all Africa is in darkness excepting a few favored districts; that in Europe, the major parts of Italy, Portugal, Spain, Austro-Hungary, and practically all Turkey, are in darkness, with certain considerable provinces of the other European nations, including Russia in Europe; that in the western world, practically all the Latin American states are without the gospel excepting in spots. I should make a general guess that half the territory of the islands of the sea may be listed as lands of darkness, under our definition.

Don't delay if you need a Bible. Read our offers on page 16 this issue. Buy some to sell again.

EVANGELISTIC AND PERSONAL.

Rev. Emil N. Nelson, an evangelistic singer of Scandia, Kansas, would like to correspond with evangelists for future work. He has open dates for February and March.

Rev. G. C. Flannery, who is stationed at Red Oak, Iowa, is in a meeting with Bro. B. D. Sutton as assistant, he being in charge of the music. The prayers of THE HERALD readers are requested.

Rev. D. O. Gantt: "I have some open dates for July and August of this year, which I can give to some camp as singer or organist. Address me at Verbena, Ala., Route 1, care W. W. Bishop."

Rev. Will Hill: "Dan Ward Milan, of Atlanta, Ga., and I will begin a meeting at Myrtle Point, Ore., Feb. 2, D. V. I never felt better in my life nor a greater passion for souls. Pray for us."

Rev. E. R. Houck: "The revival is on at El Reno, Okla. Evangelist Joseph Harkness, of St. Paul, Minn., is with us and gave us two splendid sermons yesterday rich in blessing to all. Dr. Harkness is a most interesting and forceful speaker."

Rev. J. B. Kendall: "We are closing one of the best meetings at Everest, Kan., that we have had for years. All the churches have united and the crowds are immense. Conviction is deep and the people are seeking the Lord."

Rev. B. T. Flanery. "I am in a good meeting in the Pentecostal Church of the Nazarene at Botna, Ia. Souls are getting victory at almost every service. We go from here to Sioux City, Ia., then to Marshalltown, Ia. Pray for us in these battles."

Rev. George Bennard: "My meeting at Sawyer, Wis., closed in a blaze of glory. Not less than 140 sought, and most of them found the Lord. Leading men and women came out bright and clear. Bro. E. E. Mieras, of Grand Rapids, Mich., assisted me in the work there. We give God all the glory."

Rev. F. P. McCall: "I closed a powerful meeting at Rochelle, Fla., Jan. 25. One night while I was preaching a man from cross the town sent for me to go pray for him and the man and his wife came to the church and were saved. The battle is great, but I enjoy the fight."

Rev. J. W. Dibbens: "The meeting at Rossville, Kan., was real good. Twenty-five found pardon and four claimed to be sanctified, besides many were renewed and helped. I baptized six Sunday morning and received eight into the M. E. Church, while some went to the Presbyterian Church. We are now at Plainville, Kan., and the meeting is in good shape, having been started before we came."

Rev. C. M. Dunaway: "Our meeting at Springfield, Tenn., closed January 12. I was sick through the entire meeting and the last three days was hardly able to be up. The doctor put me to bed and am still very sick. Will say to my friends through THE HERALD, if you do not get a reply to your letters at once you may know why. The doctor hopes to get me up soon. Pray that I may be able to return to my work soon."

S. J. Bond: "I have just closed a sweeping meeting near Gainesville, Texas. We preached a few times at Midway, Texas, where we had a live work at one time but we plan to move it to Hasse. We are preaching and believing for good to come. We have a number of friends at Hasse who are away from God and we want them saved."

Rev. T. J. Adams: "A great revival is going on at East Liverpool, Ohio, there being nearly 150 saved. We took a fine class into the church. Bro. Fred Kennedy, our assistant, is a great song leader and should be kept busy in the church; he is Spirit-filled and knows how the work is done. He is a second Yates."

Rev. J. C. Crippen: "We are still at Wilton, Ark., in one of the greatest, if not the greatest meetings of our life. There were about fifteen men saved last night and a number of women and children.

We dismissed with the altar crowded with penitents, mostly men. As the people urged us to remain longer we have to put off our Florida trip for awhile and continue here while the Lord is convicting and saving the people."

Rev. A. R. Quinton: "We are at Dunavant, Kan., in a good meeting with the Methodist people, Bro. Arthur W. Houts, pastor. God is blessing and we are looking for an outpouring of the Spirit. We are just from Alabama and the change from sunshine and roses to the land where the winds howl and icicles clutch is rather severe, but we have recovered from the shock and are battling every day and night against sin and Satan."

Rev. C. C. Davis: "We are at West Frankfort, Ill., and it looks like we are going to have a great meeting. It has been a long time since they had a revival in this place, and especially the M. E. Church. Pastor Dewees is a true holiness man and we are living on our knees and we can hear the going in the mulberry trees. I am just out after being shut in two months with lagrippe, and feel weak in body, but what strength I have belongs to the Lord."

C. C. Beatty: "Our meeting at Davenport, Fla., continues in progress, although there are not the visible results we had hoped for. Rev. James Grimes, of Pennsylvania, is assisting now and Miss Trueblood and Rev. G. J. Printer and wife are still helping. We have just organized a missionary prayer band among the children which promises to be a great help in our missionary department. The Sunday school has been re-organized with Dr. F. H. Sinning as superintendent."

Rev. Howard Sweeten: "After the meeting at Blaine, Ky., in which the Lord gave victory, we came to Cannon's Chapel, where the Lord poured out his Spirit. From three to twelve were at the altar every night, and deep conviction settled upon the people, and some prayed through. Besides those who were saved in the meeting some who were deeply convicted came to the home where we were staying and prayed through. Thank God, for the testimonies of these newly converted and sanctified souls. In spite of a downpour of rain, bad roads and many other obstacles, God crowned our labors with success."

Rev. W. W. McCord: "We closed at Bostwick, Fla., and came to Tigerbay, which is about thirty miles from Sebring, where the big camp will be held February 22-March 2. It is our purpose to attend. Our slate is filling for 1913, and so far our calls have come from Alabama, Georgia, Florida, and I care for no better field in which to labor. Our last meeting was in the Baptist Church. We did not open the doors but preached mostly to the membership. We have helped Southern Methodists, Holiness, Nazarene, Protestant Methodists, Congregational, Missionary Baptist and United Brethren and Presbyterian. We are going to hold one for the Hardshell Baptists just as soon as they call us."

Evangelist Charles B. Allen, of Denver, will be East during July and August filling camp meeting engagements. He will come directly from Moscow, Idaho, to Mt. Lake Park, Maryland camp meeting where the dates are July 4-14. His next date will be with Pleasant Ridge Camp Michigan. He was at each of these points last year. His dates at the latter place will be July 31-August 7. He will fill his fourth engagement at Camp Sychar, August 7-17. He goes then to Sharon Springs, Ohio, for the first time. The dates are August 21-31. From this last point he will go immediately to Seattle, and sail for Alaska where he filled engagements last autumn. Mrs. Allen will accompany him.

READ THIS.

Rev. E. A. Ross, Evangelist of Los Angeles, Cal., writes: "I wish I was financially able to buy and circulate one million copies of Brother Wimberly's book, 'The Cry In The Night,' by so doing, I might wake up enough sleeping consciences to save this nation from an avalanche of blood and fire."

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EVANGELISTIC

EVERTON, INDIANA.

We just closed a very successful and interesting revival at the Everton, Ind., M. E. Church, Connersville District, Indiana Conference, Rev. C. E. Hester, pastor. Bro. Hester indorses everything that goes with full salvation preaching and does not try to put the evangelist in bondage by placing him under certain restrictions.

The Lord wonderfully blessed our labors there and thirty-four precious souls found the Christ in the pardon of their sins, twenty-four uniting with the church. Fourteen of God's children tarried at Jerusalem and received their pentecost. The entire community was stirred. The Everton Church seats about 350 persons and it was filled every night the weather would permit, and on the last night standing room was at a premium; over three hundred testified that they had been definitely blessed during the meeting. Bless God, the gospel of the Son of God is still powerful enough to save and cleanse the lost. Asking for the prayers of THE HERALD family, I am yours in the Master's work.

JOHN E. HEWSON.

GRAFTON, ILLINOIS.

It has been almost a year since I wrote you of my work. A year of battles and victories, of sadness, death in the home, and death among my closest friends; but God still lives and is good, the cross has not lost its power, and the Holy Spirit still leads on.

I am stationed at Grafton, Ill., at the junction of the Illinois & Mississippi rivers, a beautiful place and fine people. They gave us a most hearty welcome and donation. Have had the pleasure of receiving fifty-two into the church, and the work is only begun.

I would like to get a good singer for a meeting or two in February and March. I want the help of a consecrated young man, who can sing, pray and help at the altar; one who believes in the church and is not fanatical; also one who is discreet, as the people have had one unpleasant experience with an evangelist who failed in his department.

This is my 14th year to read THE HERALD; it gets better, and I love the work more. I desire your prayers for myself and work. Any singer open for meetings can address me at Grafton, Ill. I cannot promise a large sum, but the people are liberal and the right man will get plenty. Success to THE HERALD.

J. A. LEE.

NORTH LIBERTY, INDIANA.

I am in my sixth meeting since the 15th of September. I am glad to say we are having a very precious time here. The pastor, Rev. A. S. Brandenburg, and I have been friends for years and he had the hearts of the people ready to receive me when I came, so there was no standing off, to see what the evangelist was going to do and say. The people are responding nicely to the altar calls, and other requests; a number have decided for God and the church, and many are entering into a deeper and richer experience.

There are five church organizations in the town, but the M. E. Church is the only one that believes in the Holy Ghost and his power to save from all sin. The people that have been attending have not only heard the preaching along that line, but have seen and heard those who have the genuine old-fashioned joy of the Holy Ghost.

Just before we came the town had seven weeks of meetings, mostly abuse of our church, the altar conversion, Holy Ghost religion, etc. We are rejoicing in an experience that enables us to preach and work under all such circumstances. I am glad the church is come out on higher grounds and the young people are saying they believe every word I am preaching. I go from here to Bethel, Ohio.

Home address, Muncie, Ind.

E. B. WESTHAFFER.

LITTLE YORK, INDIANA.

The series of meetings held at Little York, Ind., New Albany District, was a very successful one.

On the very first night of the meeting after the pastor had returned home from the church; there was a knock on the front door, and when he opened it he was greatly surprised to find the entire church membership, and many who were not church members. After being invited in, they came into the house with all kinds of good things to eat. As the pastor had been recently married (Christmas) to Miss Luella Yager, of Graysville, Ind., this donation and reception given by the church was a most delightful one.

The series of meetings was one of power and victory. There were thirteen definite conversions, and seven accessions to the church. The meetings closed Sunday night, Jan. 19, with a packed house and a powerful service, with seekers at the altar and all got through. There is a strong church, and there are several in this church who testify straight to full salvation. Our Sunday school is one of the largest rural schools in the country. There were one hundred and three present on the last Sunday of the meeting, regardless of uncertain weather. On nice days there are sometimes as many as one hundred and fifteen in this school.

JOSEPH GRIMES.

Pastor in Charge.

BLOOMFIELD, IOWA.

It has been some time since I have reported through your columns. I want to say I am well saved and the dear Lord is giving victory. He gave us some old-time revivals in Kansas. We helped Rev. F. J. Johnson in some meetings on his work. He is a fine man to work with. He did his own preaching and wife and I were the singers. Bro. Johnson hit sin of all character; he also preached holiness.

We closed our meeting with Bro. Johnson and went to Morehead, Kansas, to help the pastor there. We opened fire against sin and it was a hard place, but God broke things through and souls were saved and sanctified. The pastor did not stand so true for full salvation but we sang and shouted it just the same, and told the people it was for all who would pay the price.

We closed there and went to Chariton, Iowa, where we met our co-laborer, Bro. B. T. Flanery. He seemed to be at his best, and the Lord gave victory. Wife and I had charge of the singing there.

We then came to Bloomfield, Iowa. The Lord is giving us an old-time revival. Between fifty and sixty have been saved, reclaimed or sanctified and the end is not yet. Praise the Lord! I am asking the Lord to make this year the best of my life.

Yours for lost souls.

B. D. SUTTON AND WIFE, Singers.

LAWTON, MICHIGAN.

We are closing here with great victory. The word has returned with its fruit in a great harvest of hardened sinners of all ages, drunkards of long standing being powerfully saved. Old men past their seventies brought to God, while saints rejoiced. How fine to see a man and his wife come down to the altar and pray through to victory.

This is a Methodist congregation that stands for salvation, and have declared war on sin by a determination for its extermination, and the saloon's annihilation. God bless them. Bro. Thos. Raber, a Canton, Ohio, boy, is pastor and stands for Bible holiness, amens loud and is a true man of God. It is a prosperous community; grape vineyards not a few, good homes with all the modern conveniences of a city. We stayed at Bro. Clarks, a merchant, and Guy Burlington, as big a man as I ever met; weighs 255. He is the only fellow I ever saw that I could wear his shoes, cap, overcoat, shirt and collar. Suffice to say I kept warm up here. Bro. Mahony is another home where I stayed; a blessed family where God lives. They sing and pray. Sister Mahony is a musician of no little ability. What a choir for a country church! It is a fine brick, well lighted, and seated, carpeted, and looks like a city church. They put more money in the church than they do the lodge. Amen! We will never forget them. Bro. James Burlington was another good home where we enjoyed ourselves; also Clarence Robinson and others too numerous to mention. Some open dates for summer. T. J. ADAMS.

PHILLIPSBURG, OHIO.

I wish to say to THE HERALD readers that we are still in the holy war. The Lord gave us a splendid time at Phillipsburg, Ohio, many friends and the approbation of God. The church was greatly revived and a number got sanctified. Brother Geist, the pastor, is truly "one of them" who stood by the battle. We are now in a glorious campaign with the Evangelical people at Rochester, Ind. Although the siege has been against sin, worldliness, and much formality, we feel sure that God is marching on and victory is ours. God's truth has taken hold, and the Holy Ghost is uncovering sin. Church-members are getting right with God, believers are most blessedly sanctified, and the blood cleanses. Some have never seen things "on this fashion;" some stay away; others come, get blest, and the old-time religion satisfies. Glory to God!

Rev. C. A. Wright, the pastor, is our sweet-spirited song leader, who is holding up our hands. We will spend a day at Urbana, Indiana, a holiness center of the Evangelical Church in Indiana, and after a few days of rest, D. V., we open a campaign with the holiness people at Olive Hill, Ky. We are looking for a great meeting there. The pastor, Rev. Zimmerman, informs me that hundreds are praying for the meeting. We would be glad to assist any church or people who will let us help push the battle for souls. Remember us as one who is "going through." Yours in his love.

W. A. VANDERSALL.

KINGSWOOD, KENTUCKY.

The last day of the year I began one of the best meetings at Kingswood College I ever held. It was a little hard for a few services to get the sinners to move as they had sinned against so much light by rejecting, but on the second night there were signs of yielding to God's call which soon resulted in the altar being filled with seekers for pardon. Penitents prayed through in the old-fashioned way and the interest increased until Sunday and on that day I don't think I ever saw such a day as we had.

We had Sunday school and three preaching services. At the 11 o'clock service the whole house was an altar and penitents and workers were praying with such power as you could not have heard a storm without, and this continued through every service of the day. The evening service lasted till about midnight. We had planned to close at that service but Prof. Hughes, president of the college, asked me to stay for a few more services and I consented and on till Wednesday night the interest increased. The revival effort was mainly for the students of the college but of course any one else was included.

One of the beauties of Prof. Hughes' students is they believe in getting down on their knees and going to the bottom and cleaning up and praying through to God and get a sky-blue case of salvation so they can tell it before a world of wickedness. The whole secret is that Prof. Hughes won't have a single teacher who does not believe that way and teach it to the pupils and urge them to put it into effect. The last three or four nights teachers and pupils remained until after midnight with some of their unsaved pupils trying to help them to God.

Thank God, for such true school workers as these. This school stands for full salvation. I believe Prof. J. W. Hughes is one of the best and safest college men I ever saw. He is safe and sane on the Bible doctrine of holiness as taught by our grand old Methodist Church. He is as true to the church as any man I ever worked with. He stays in the middle of the road and steers a straight course, and a man like this will not run into fanaticism.

I was delighted to find such a fine army of young ladies and young men preparing for the home and foreign mission fields. I never met a more promising company of young people than those of Kingswood College, and the whole faculty of teachers are so consecrated, spiritual, and kind that they so won

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my heart I wished I was a school boy and under their training. This is a splendid school for parents to send their boys and girls to. They are in safe hands when under Prof. Hughes. May the Lord bless him and his good wife in their work. We are so sorry her health is bad. Bro. Hughes went with her to Florida. Hope she will soon recover. He will return soon.

Rev. D. F. Walton, pastor of Kingswood circuit, was present rendering efficient service. He is a true, good man. He received several into the Methodist Church during the meeting. I have some open dates for the summer and fall; any one desiring my help address me at Glasgow, Ky.

F. V. HARWOOD.

THE GREAT CONTROVERSY IN METHODISM.

The writer was delighted to learn in his travels during the fall, especially while in the East, as well as elsewhere, that Bro. Harris' articles and Bro. Morrison's editorials are being widely read and are creating a great deal of interest and causing much comment, not only among the laity but among the preachers.

We found that some of the Methodist ministers of note and prominence are confiding in Dr. Tillett's un-Methodistic theories to the extent that they not only boast of him as a man of considerable parts, but consider him as being almost infallible. The writer cannot understand why it is that intelligent men that profess to having been called of God to proclaim his inspired word will condescend to follow the false and erroneous theories of men rather than the inspired word of God. These ministers are not to be abused, but we should talk with them, pray with and for them, if it be possible, yet at the same time stand by the truth.

Let us hope and pray that the Spirit-filled Methodist preachers, as well as others, will so keep the fires burning upon the altars of their hearts that people will begin to see all over this country as well as others, that there is something in full salvation from all sin.

It is difficult to see how any intelligent mind could call Bro. Morrison's editorials abusive. We have but to look about us to see that every word that he has said is true. Churches that were once as spiritual as a regenerated church could be, when the doctrine of sanctification was introduced, rejected it and today are groping in spiritual darkness. As the three-fold curse was sent upon the Jewish nation because of their rejection of the Christ; one third of them being destroyed by war; one-third by pestilence, and the last third scattered to all parts of the world; so I believe the reason that there are thousands of churches that are dead spiritually in this the twentieth century, is because they have rejected the Holy Ghost. How sad! How true!

There comes a time in the lives of some men, when the surgeon's dissecting knife is the only remedy. It is that or death. It would be just as consistent to abuse and ridicule the surgeon who amputates the limb, or removes the sarcoma in order to save or prolong the life of the patient, as to criticize one whose heart is aflame with the blessed Holy Ghost, and who feels that it would be a sin not to stir up the pure minds of the people to the fact that Methodism is rapidly losing its old-time power.

If the Methodist Church would quit fighting its own fundamental doctrine, it would not be necessary to have so many meetings in which to devise plans (human plans) in order to bring about a great revival of religion in this country. If the church would return to her first love, and would no longer reject the blessed third Person of the Trinity in sanctifying power during the year 1913, but would accept and honor him, the question of how to get the lukewarm church members revived, and have results in the great chain of revival efforts would already be solved.

Just recently in one of the largest northern cities there were held four hundred meetings in which the Christian workers discussed how to promote revivals of religion in the various churches. Those who are familiar with religious history remember that when Charles Finney began to preach entire sanctification or the baptism of the Holy Ghost, as a definite second work of grace, in some of the northern states,

in one week from the time he began to preach, there were five thousand people saved and sanctified, and during the entire year there were fifty thousand who were freed from sin, and made new creatures in Christ Jesus. How alarming that men of intelligence will fight such a blessed truth that is so plainly taught in the word of God. The greatest revival that is recorded in Holy Writ was after the day of Pentecost. How can men fight this blessed doctrine, when the Holy Ghost is the sanctifier: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8, 9. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 15:16.

It is God's will that we have it. "For this is the will of God, even your sanctification, that ye should abstain from fornication." 1 Thess. 4:3. Jesus suffered that we might receive it. "Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." Heb. 13:12.

The Apostolic Church practiced and preached it. "Let us therefore, as many as be perfect, be thus minded." Phil. 3:15. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Faithful is he that calleth you, who also will do it." 2 Thess. 5:23, 24.

Jesus in the gospel prayed for and endorsed it. "Sanctify them through thy truth, thy word is truth." "And for their sakes I sanctify myself that they also might be sanctified through the truth." John 17:17, 19.

"Blessed are the pure in heart for they shall see God." Matt. 5:8. "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

God in his law demanded it. "The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. "For I am the Lord your God; Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. 11:44. Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy." Lev. 19:2.

The old patriarchs possessed it. "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9. "There was a man in the land of Uz, whose name was Job; that man was perfect and upright, one that feared God, and eschewed evil." Job 1:1. "Mark the perfect man and behold the upright; for the end of that man is peace." Psa. 37:37. "I beseech thee, O, Lord remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." 2 Kings 20:1.

We see that in the plan of human redemption that God is desirous that our hearts be made pure in this life. Thanks to him, that some of us have awakened to the fact that we must not follow any church or preacher any further than she or he follows God. I am glad that many are beginning to see things as they really are.

As a young man the writer is glad to be able to enlist in this glorious army and to go forth in the battle, with the sword of the Spirit, which is the word of God.

You can depend that the writer of these lines is a man who, by the help of the Lord, will no more compromise on the doctrine of entire sanctification than he would on regeneration. We close wishing THE HERALD family a happy new year. Yours in perfect love.

KENTON H. BIRD.

Evangelist, Wilmore, Ky.

Revivals of Religion, by Evangelist J. L. Glascock, is going like hot cakes. A new edition will soon be published, as the first one will soon be exhausted. Dr. Sawyer, of the Kentucky Conference, formerly Professor of Theology in Asbury College, says that if the people of a community will band themselves together, and follow the directions given in this book, they can have a revival of religion without a preacher.

BEAVER DAM, KY.

We began a revival meeting at Beaver Dam on the 6th inst., with Bro. A. L. Mell, the pastor. The first week the rain fell in torrents. The pastor said he never saw the outlook for a meeting more discouraging so far as weather conditions were concerned, but God's chosen ones held on in prayer, confident of ultimate victory. Well, victory came. Showers of blessings fell the second and third week. Sinners were converted at the altar and at home, backsliders were reclaimed, and the saints shouted the praises of God.

Bro. and Sister Mell are splendid co-laborers. They both have a passion for souls. They stand by the preacher and back up what he does. They sing, work in the congregation, or at the altar. They stand ready to do anything to get people saved. Thank God for such consecrated workers. We need more of them. The time is when we must lay aside dignity, deadness and the devil and leap out into the conflict with the whole armor of God and fight for the salvation of souls as if our very lives depended on it (and eternal life does depend on it). The church that does not back up a pastor in his efforts to save souls with any sane method that succeeds, has lost her commission and forfeited her right to exist and to the name which she bears.

We were aided, also, by an efficient choir led by Sister Mell and Bro. Harry Monroe with Sister Shultz, and others at the organ. Bro. Hunt of the M. E. Church joined hands heartily with us when he was in town. I had a delightful home with Bro. and Sister H. B. Taylor. They know how to entertain a preacher in a revival. They give him a good light room, a comfortable bed, something good to eat when he wants it, and then let him alone. May their number increase. We have many pleasant memories of visits in the homes of the dear good people of Beaver Dam. I shall always thank God for making it possible for me to be with them in that meeting.

J. W. WELDON.

2115 West Broadway, Louisville.

THE BAPTISM OF THE HOLY GHOST.

This excellent pamphlet, "The Baptism of the Holy Ghost," written by the Editor-in-Chief of THE PENTECOSTAL HERALD, is having a wide circulation. It's a very clear statement of the Bible doctrine on the subject and has been pronounced very helpful to those who have read it. It has been translated into one or two other languages and has a considerable foreign circulation. Send 10 cents to The Pentecostal Publishing Company, Louisville, Ky., for a copy, read it and pass it on.

The earnestness of life is the only passport to the satisfaction of life.—Theodore Parker.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page One.)

this nation that would so help and bless the great masses of the people as would cheap transportation. There are cereals, fruits and vegetables in abundance in the country, but the expense of hauling them to market and placing them in reach of the consumer, is the difficult problem, and under our present system of transportation places the necessities of life almost beyond the reach of the masses of the people. If our food and fuel, building and wearing material could be hauled to us at a small percent above actual cost, it would remarkably reduce the problems and difficulties that confront hard workers and poor lives. With such lines of railroad as we have suggested, owned and operated by the federal government, people in poor health in the northern regions for a comparatively small sum of money, could enjoy the warm sunshine of the south during the winter, and people of the extreme southern regions could exchange the glare and heat of the southern sun for the cool mountainsides with their refreshing and invigorating atmosphere in the North during the summer.

There is little doubt but the government could reduce the present cost of transportation both for commerce and for the people from one-half to two-thirds less than is paid today. We believe in government ownership of telegraph, telephone, express companies and sufficient railroads of the country to greatly reduce the cost and increase safety and rapidity of travel.

One of the great advantages of government control of these public utilities is, that it would save us from some of the vast aggregations of wealth that manipulate legislation and corrupt politics. We are well aware that there are some difficulties in government ownership of these public utilities; it would not be an entirely new experiment however, because there is government ownership of the telegraph system in India which seems to work most satisfactorily and is certainly a means of great convenience and economy to the public; also in some countries there is government ownership of railroads which seems to be worked with great advantage to the people. In many of the public utilities and great resources of the country, government ownership and the control by the state of the great resources and carrying interests of the country for the general welfare of the

whole people is a practical proposition, and we believe sooner or later, is bound to claim the favorable attention of a majority of our citizens.

ATTENTION SCHOOL TEACHERS!

There are few higher callings than school teaching; few greater opportunities for doing good, good of the highest and best character. The school teacher has a golden opportunity to lay the foundation and build character that will abide and bless humanity. Let no school teacher despise their high calling, but be constantly seeking to improve themselves, enlarge their capacity and prepare for a higher and better grade of work for the Master.

We have been greatly pleased at Asbury College to have with us from time to time, a large number of young people who have been engaged in teaching and have come to us for the enlargement of their mental equipment; we believe they have gone out well repaid for the time and money spent at Asbury College. We have quite an army of old Asbury students engaged all the way from college presidents to the little schoolhouse in the backwoods. They are doing a great work, not only in teaching "young ideas how to shoot," but in the inculcation of moral principles and Bible truth.

WILL YOU HELP?

Powerful influences are uniting to destroy the faith and hush the testimony of the sanctifying power of Christ's blood. You claim the experience; will you sit idly by and see the truth trampled to the earth, or will you give a helping hand to spread the news of full redemption? Send to us for sample copies of HERALDS, hand them out and help to spread the holy fire. Send in a new subscriber and help to push the work of saving immortal souls.

What greater blessing can come to any community and the childhood of the homes of the people, than to have them from month to month under the direct influence of an intelligent and devout teacher who, outside and over and above the text-book, devotes much time in the inculcation of moral principles and good habits. We are greatly gratified at the reports that come in from those who were once with us as students who are now engaged in teaching and who are seeking to stir up the religious life of the communities in which they labor.

The third term of the school year at Asbury College begins March 10. We would be very glad indeed, if school teachers all over the country who wish to improve and enlarge their capacities, whose schools will be out by that time, would spend the last three months of the college year with us; we are sure they can do so to great advantage.

Our professor in mathematics is a graduate of Ohio Wesleyan University, one of the best in the country. The head of our English department is a college graduate with considerable university advantages. We are well equipped with teachers in Latin and Greek. Our professor in pedagogy and philosophy is a college graduate, also a university graduate with large experience and excellent equipment. It would not hurt public school teachers to give some special study and to take a few months before a strong man in theology. Our professor in the theological department is a college graduate, a man of wide experience, a close student and excellent teacher. We believe that teachers during the spring course at Asbury College, can get help for which they will be grateful all their lives. Let those who desire to avail themselves of this excellent opportunity, correspond with Rev. H. C. Morrison, Wilmore, Ky.

HOW TO PROMOTE HOLINESS.

To promote holiness is to promote every good thing. A community where sanctification is preached is a prohibition community. Let the preacher mightily preach holiness and he will create an atmosphere of wholesome fear of God and love of men that would sweep the liquor traffic off the face of the earth.

Holy men are industrious, economical, thrifty and

liberal. Holy men form healthful habits, read good books, improve their mind, become good neighbors, useful citizens and get on in the world.

To promote holiness is to encourage every good thing and to hinder all evil. How shall those who are sanctified promote holiness?

First, keep the holy Comforter in the heart and he will keep the heart, and out of the heart are the issues of life. From a pure heart flows a pure life. Fill the mind with the Bible, the hours with prayer and the opportunities with good works.

Second, do not permit yourself to be cranky, magnifying trifles and stirring up contention and strife about nothing. Condemn and rebuke sin, but do it in the love of souls. Be a good neighbor; help your fellows along with the load of life. Be at your post of duty and do your full part in church, school and in bearing the burdens of society. Have the courage to keep free and clean from anything of a questionable character. Give the Holy Spirit an opportunity to guide you and follow him.

Third, do something for the cause of full salvation; arrange for a tent or schoolhouse meeting in a neglected neighborhood. Scatter Wesley's "Plain Account of Christian Perfection," keep some good full salvation books on hand, sell some of them, give some of them away, plant the seed about, keep busy in a sunshiny way scattering the holy truth. If some people will not receive it go to those who will and feed their hungry hearts. If you want to do something for the spread of holiness and do not know how to do it, drop a line to The Pentecostal Publishing Company, Louisville, Ky., and we will give you a good suggestion.

LETTER FROM JOSEPH H. SMITH.

Days and nights are so busy with meetings and interviews and travel that letter writing must be irregular and I fear often unsatisfactory. For three reasons I am omitting much effort at description of countries, and scenes and conditions. (1) They overwhelm me and are beyond my power of description. (2) I feel THE HERALD readers will look into its crowded columns more eagerly to find matter concerning the great truth and work for which they have asked us to travel out here, and (3) Brother Morrison's book "World Tour of Evangelism," gives it all so vividly and so truly that I would much rather aid in furthering the circulation of that book than attempt anything in the line of duplicating its interesting accounts.

It is Christmas day and I am writing from Seoul which is the capital city of this territory. (As predicted in Brother Morrison's book referred to Japan has annexed Korea to her own possessions since he was here). It is a beautiful and touching sight to look upon the great stream of Korean women and children flooding the streets towards the Christian Mission and churches, for their Christmas exercises and presents today.

Before the missionary came these knew nothing at all of any such festivities or of any public gatherings, no, nor of any social life in their own homes. Men and their wives do not eat together nor have any social fellowship here until the child who was born at Bethlehem today, leads them to love and liberty. The churches are decorated without and within. The exercises (arranged by the Korean Christians themselves) would do credit to American Sunday schools or to Meridian Colleges. Every child, no every scholar, and these run up to 80 years of age, is being remembered with a present. Not toys; these do not take in Korea. A little to eat, something useful to wear, and to those who can read (none of the older women can read a word) maybe something to read.

This doubtless may seem small and trite to some of us; but really it magnifies when you see it from their angles of vision here, as the thousands upon thousands of heathen witness this ado about the birthday of Jesus, and see that connected with the giving of gifts for body and mind it serves as a great object lesson of the history and character of Christianity, and it plainly has its effect. Moreover, many heathen join the crowds and follow the Christian Koreans to these Christmas exercises, just like children do at home.

The native preacher makes it a point to preach short pithy sermons between times, and some to distribute tracts, etc. So that it really becomes a gospel propagating season.

It is surely a strange Christmas to us, and one which makes us feel like crying both to God and to his people to hasten the day when the star which on Bethlehem shone, shall dispel the darkness of all lands and the joybells be ringing in all nations to welcome the coming of our King.

We are now concluding our work in Korea. That is all we can do (there are many more open doors) by reason of time limitations if we are yet to succeed in reaching the Philippines as well as China and return to Japan as they wish; and then go for meetings to the Hawaiian Islands.

Korea is a wonderful field. We have reached its great central points, Seoul, Syon Chen, Pyng Yang, and Songdo, and though these are great mission centers of three different denominations we have held meetings in them all with most cordial welcome to the biggest and most appreciative congregations of the land. Often there are 1,000 at the service, and the readiness and patience with which they receive the word of a full salvation through the interpreter, is most wonderful and very touching. Though we labor under great limitations and difficulties to ourselves (and we can imagine with great awkwardness to them) in preaching so we feel impelled to try and do our very best; and the blessed Holy Spirit does surely help us to simplicity and adaptation and we are truly amazed at the results which follow. Often an altar would be altogether out of the question; for none could be found or made that would be big enough for the seekers. So we turn the whole place into an altar. Many are plainly ripe for holiness and are getting it. Many more seem back on the witness of the Spirit and the new birth, and we are carefully pushing both works. No minister or missionary of any church seems in the least disposed to try to hinder our preaching a clear, straight, full doctrine of entire sanctification receivable now by faith in the blood of Christ; but indeed, all up to their power are helping us to do so.

We can give no exact number for two reasons. First, we do not count accurately and approximately; second, we may easily err on either side, as many are blest, especially among the women and the students from whom we may not get definite reports, and again many whom we do hear from may be a little uncertain as between cases of justification or of sanctification.

But I judge it may be reasonably safe to estimate that in Japan and Korea (now before we start to China) something near 1000 souls have been definitely blest. The meetings at every place with the "foreigners," that is the missionaries and their families and the rest of us who speak English, are special times of refreshing from the presence of the Lord. Here we may speak and be heard in our native tongue without an interpreter. Here too, we have, as a rule, deeply spiritual ground to work on, and it is such a delight to minister the deeper things of the spiritual life to these faithful servants and handmaidens of the Lord who are ever giving out and need so much to be replenished, as they say. Numbers of these are recovering lost experience in Canaan. Some are entering in, and many are drawing to Pisgah's top where they behold more plainly the land they would possess.

It is a patent and painful fact that much of this arduous missionary work is being attempted by some who are but infants spiritually, though otherwise well equipped. It must be that some of our training schools as well as our mission boards are neglecting holiness as a requisite for this work. Indeed, it is quite obvious that the effect of one school at least upon some of as noble and sincere spirits as ever entered the work, is to leave with them a scared feeling at the mention of "holiness," and it is plainer than ever that a person may be really dedicated to the work of the Lord even such as deprives them of home and many comforts and yet not know the blessed rest that comes from being wholly consecrated to the Lord himself and from trusting in the cleansing power of the blood. Let us press mission work more in our holiness schools, and let us press holiness more in our missionary training schools.

We must leave many details of the work as well as of the itinerary for camp meeting and college sermons and lectures and talks after we get to the homeland, for we would certainly weary you all here if we attempted a tenth part of it in letters.

When this is read we will perhaps be almost

through our work in China; for we do not see how at most we can spend more than a month in that country. We are at present booked to begin there at the Peking University, January 5th. Conflicting news as to date of the Methodist Conference in Manila which we hope to reach, makes it uncertain when or for how long, if at all, we may be able to go to the Philippines. Calls that are urgent for a return itinerary of a month or more in Japan to be at the conference of the Japanese Church to which I have been invited as well as to conduct three other chief conventions appeal to us very much. We will ask all the readers to pray earnestly for guidance in these matters. So far we are sure we have been at the right place at the right time, and we want that to continue to the end. So far, our strength has held out, though we are doing perhaps the most strenuous work of all our lives. We will be glad for a fortnight's rest if the Lord opens the way somewhere; but in any event we will trust for his upholdings. So far we have not had to stop for lack of carefare, though at the present moment we will say (privately) it is a little close. But we will trust the Lord and his people to see us through it and we will all rejoice together over the harvest.

Written at Seoul, Korea, Christmas, 1912.

BUD ROBINSON'S CORNER.

TOTAL DEPRAVITY.

We read in 1 Samuel, 9:9, that the man that is now called a prophet was aforetime called a seer; that meant that he could see things that the rest of men could not see and that he could not only see what was going on in the country, but he could see what was to go on in years to come. The seer could see the disease of sin as no other man could see it, and would tell men of their fearful condition which often made the people very angry. The prophets were hunted like wild beasts and sometimes they were captured and cast into prison.

We read in the book that God called a young man to see or to prophesy and his name was Jeremiah, and if you will turn to Jer. 17:9, you will see what this man saw. God so opened his eyes to see the human heart that it gives us one of the darkest pictures in sacred writ. Listen to him as he describes the unregenerated human heart: "The heart is deceitful above all things, and desperately wicked: who can know it?" Because God allowed this man to see the condition of man and then have the courage to get right up in meeting and tell them of their fearful condition, he got a trip to one of their old muddy, dark, stagnated dungeons; nevertheless he had seen the picture and told us about it, and it was so true to life, we who live three thousand years this side of the weeping prophet recognize the same condition.

This picture would indeed be dark if the prophet had said that the human heart was deceitful; well he says all that, and then adds that the heart is not only deceitful, but that it is deceitful and wicked and then goes so far as to say the heart is desperately wicked. I am not scholar enough to tell the reader just what the word desperately means, but to my mind it means deceit and wickedness with their working clothes on and down and at their job with a determination to damn the souls of men. Deceit and wickedness are only two of the manifestations of the depravity of the human heart, but when we think of the heart of man as this prophet describes it, it is enough to scare us to death.

If this prophet had told the folks that there was nothing much the matter with them, he never would have gone to the dungeon, but thank God, he told them their real condition and started to the dungeon. He is not in the dungeon today, and if the devil was to just wink one of his eyes at me I would tell the world just where this faithful prophet is. I believe he is at rest from his labors, and thank God, his works do follow him.

The man with inbred sin in him has a pull in him that is hellward, and a man with all sin taken out of his heart has a heavenward pull. I know some men

who are so full of sin, and so much like the devil that I never expect them to get to God. While that is true, I know some other men that are so full of grace and so much like Jesus that I never expect them to be lost. It is but little trouble to tell where a man is going when you see the road that he is on. When you see an old fellow with his mule and cart driving toward the city with a dozen frying chickens, a bucket of eggs and a sack of potatoes, you know he is going to market. He looks town, and looks market and is driving toward town and pretty soon he will be in town. When you see a man that has put on a clean shirt and is loaded up with the fruits of the Canaan life, he is talking about the city and is going in that direction, you are expecting him to make the landing. When you see a man that hates God, and Christ, the Holy Ghost, and the church, and the preachers, and righteousness and loves drink, profanity, Sunday ball games, tobacco, the race course, the dance parlor, and gambling, he is going toward the pit of eternal despair, and you are expecting him to make the landing.

Depravity loves that which is depraved, and therefore the man with the carnal mind is on dangerous ground. I don't care how long he has been converted, he has so far made the mistake of his life; he ought to have gone down before God years ago and consecrated himself and had the old man crucified that the body of sin might be destroyed.

It is a fact that men who are deeply spiritual are no good to send out to catch thieves, robbers and murderers; when you want a detective to catch rascals, get a sinner and pay him his price and he will bring in the rascals every time. It takes a rascal to catch another rascal. Set a holiness man down in a large city and if there is a holiness man in town he will find him; set a drunkard down in the city and he will get liquor; put a gambler down in the city and he will find the gamblers. It has been said that it takes a devil to catch a devil and it takes a saint to find a saint. Christ said that men love darkness rather than light, because their deeds were evil. That is a clincher on the idea of depravity; "men love darkness rather than light."

Miss Rebecca K. Krikoran, of Turkey, told me of the massacre, of the Armenians, and it was the most awful thing that I ever heard. This was a true story of her own loved ones that suffered such things for Christ. Her own brother was shot through the body and still he lived and praised God for salvation; then they stuck sharp knives through his body and he still lived and shouted; they split him open and took out his bowels and he was still praising God. Then they brought a can of oil and poured it into his body and set fire to it and burnt him to ashes, and his blood-washed spirit went up to live with Jesus. I say that those blood-loving Turks were in a state of total depravity, and that they are Adam's race and without the grace of God they are just a sample of the rest of the world. We look back to the Garden of Eden and we hear Mother Eve say, "the serpent deceived me and I did eat;" and we hear Father Adam say, "the woman whom thou gavest to be with me, she gave me of the fruit and I did eat." From this pair come the Turks and all the rest of us and the good that is in us was imparted by the new birth and the baptism with the Holy Ghost.

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The Missionary World

Three Hundred Miles in the Saddle. James M. Taylor, Missionary Evangelist.

One month has passed since we finished our work on and near the Atlantic Coast. During this time we have completed what we call one section of the campaign. This has carried us through the northern part of Guatemala and we have traveled more than three hundred miles in the saddle. We have visited twenty or more towns and cities where God has seen fit to bless our efforts, and have witnessed some conversions as bright as we ever saw anywhere. Last night we saw a man baptized and join the church, who was converted in our meeting about one month ago, a hundred miles from here. He was in the saloon business, but disposed of it at once and sold the building also.

We have just reached Zacapa, which is on the little narrow-gauge railroad. We leave here tomorrow morning about 3:30 for a camp meeting of the Friends Church in Chiquimula. Several people passed through here before day this morning on their way to the camp; five or six of them were women, and all were walking. The distance to the camp is twenty miles, but one who left here this morning had already walked more than one hundred miles when he reached this point. Two of our party have spent several days in bed with fever. We need the prayers of the reader. In all of the towns and cities we have visited this is the second where we have found a missionary.

807 Deery St., Knoxville, Tenn.

45,000 Japanese Deprived of the Gospel.

Shortly before leaving Japan I was forced to close up three mission stations in the Kawachii valley on account of the necessary funds not coming in. From these three stations we were reaching 54 villages once a month regular with the gospel, a population of about 45,000 people. The expenses of each station was twenty dollars per month, that included the native worker's support, the mission hall rent and the mission hall expenses, sixty dollars per month for the three stations, a very small sum to reach so many people with, yet for the lack of this sum, small as it was, 45,000 people were deprived of the gospel of Jesus Christ. At whose door lieth the blame?

In a letter recently received from our native pastor he relates the following: "The following incident took place some time ago but the family did not like to make it public so that I did not say anything about it. But having received permission to tell it, I will write and report it to you. Mr. Miyakawa the head of Miyaki branch police station died on the 29th of June, 1912. He was a Christian and often attended church and at last was baptized at Jonan church Uehonmachi, but after he was transferred to Kawachii he backslid and forgot about Christ. When we began our work at Kawachii in Miyaki village we visited him, but for two or three months he never came to the meetings. One

day, led of God, I visited him and he came to the meeting. It was the last Sunday night of Dec., 1911. He came out for conversion and professed to believe God fully. Since then he and his wife often attended our meetings. At last we had to close Bethel Mission there and come back to Osaka, but God watered the seeds of grace sown in his heart. Of course Miyaki is a small village and there being no other Christian there, they were very much persecuted. He afterwards became very sick but not only did he cling to God but he also testified of God's salvation, to the visitors, and when he was near the end he called the policemen to come to his bedside and nine of them came from 7 police stations and he told them about his salvation and joy of heart and said, "God saved a sinful man like me, so he will save you, therefore repent of your sins and have your heart changed." He said to his wife and children: "I will be praying and waiting with God for your coming to heaven." Then God called him home. This is much talked of at the police stations. I am thanking God that the little work done by the Bethel Mission was not in vain.

This Miyaki is one of the stations that had to be closed for the sake of \$20.00 per month, it was at this station where this policeman was reclaimed and it was from Miyaki that he went sweeping through the pearly gates. Others were redeemed during the time we were permitted to have those stations opened and if they are opened up again with many others and kept open year in and year out, it is safe to say that thousands will get saved. Now is the time, now is the day of opportunities in Japan, why not buy them up and lay up treasures in heaven.

"We have no apology for being in earnest about this thing of foreign missions and will make none until Jesus Christ tells us he made a mistake in coming to the world as a missionary." "Let us fail in trying to do something rather than sit still and do nothing." "Behold I come quickly." This means we must act quickly. Some one prayed and worked for your salvation, now it's your turn. Address us at 6313 Meridian St., Los Angeles, Cal. Yours for the lost.

Robert Atchison.

JAPAN

"Shall Be Filled With the Knowledge Of The Lord As The Waters Cover The Sea."

C. E. Cowman.

The great seas are full; they expand from "Greenland's icy Mountains, to India's coral strand"; their depth in many places is unknown; their waters encircle the globe.

Using this tremendous figure, the prophet declares it to be God's thought that, "the Earth shall be filled with the knowledge of the Lord, as (or, in like degree) the waters cover the sea"; That "out of every kindred, and tongue, and people, and Nation," should be redeemed, a people, who should "sing a new song," and "cry with a loud voice, saying salva-

tion to our God which sitteth upon the throne, and unto the Lamb."

The Savior commissioned us to "Go into all the world and preach the gospel to every creature." He declared that, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

The great Apostle Paul said, "There is one God, and one mediator between God and men, the man Christ Jesus, who will have (or, willeth to have) all men to be saved, and to come to the knowledge of the truth."

The great seas ebb and flow to and from the coasts of every land; their tides rise and fall "where'er the sun, doth his successive journeys run."

This is God's plan, and always has been, for this "great salvation," and yet, after almost two millenniums of time have passed and gone, we are confronted with the terrible fact that there are still more than a billion of precious souls, for whom Jesus died, who have never once heard the story of his love.

The earth "might have been" "filled with the knowledge of the Lord" long ere this, but we have failed God: By our carelessness and neglect, we have thwarted his plan, until tonight as we sit in our ease, more than one-third of the human race are "without Christ . . . having no hope, and without God in the world." O, what a terrible condition! Can you imagine yourself at this Christmas time, instead of hearing again, the blessed story, your sad heart is seeking peace before some huge idol in a far-away heathen land! Put yourself in the place of a poor unfortunate being like that. O, beloved, take this thought to your heart and then fall on your face before your Father God with devout thanksgiving that "you are, what you are, by the grace of God."

How my heart burns and thrills with adoration to "Him that loved me, and wash me from my sins in his own blood"! Praise him forever.

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

Our first "neighbor" off the Pacific Coast way, is Japan. The Hawaiian Islands are possessions of Uncle Sam and are situated in the extreme Western hemisphere. Japan is rightly termed, "The Far East," because her fair Isles lie out in the great seas, the farthest eastward of any country of earth. The 180th meridian, or, the mark between the East and the West, stretches her line across the Pacific, midway between Honolulu and Yokohama. Therefore, Japan is our "neighbor." Do we love her "as ourself"? Have we considered her welfare "as our own"? Yea, we have divided with Japan of our secular civilizing forces, but have we contemplated, sufficiently, her spiritual needs?

A friend of mine, the other day, said, "When we lay out a plat for a new town in the West, one of the very first considerations, is a church." Why, he added, one of the first questions of a settler is, "Have you a church?"

Japan has been open to Western civilization for more than half a century. She has welcomed the "foreigner" and extended to him every possible courtesy while within her do-

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mains. The requirement of "Pass-

ports" has been done away more than forty years so that any country's-man may sojourn in peace and security throughout her most remote districts. The village peoples, the majority of whom having never before seen a "white man," will extend to him the right hand of fellowship and provide the very best entertainment to be had within her walls. In short, the "foreigner" is made to feel he is welcome in all the land.

The Japanese people are keen in adopting, as far as in their economy, is possible, our Western habits and ways. In the large cities and more especially, seaport towns, many of her public men are seen in European dress. European styled restaurants and hotels are likewise common in these places, until the "Tourist" often remarks, "They live very much the same as we." Of course, in the rural districts, this is not so.

Bicycles, motorcycles and automobiles may be seen racing the streets of Tokyo, (the Capital), as in our own land; The "birdman" (aeroplane) are flitting through the air; railways, electric street cars, telephones and the telegraph are netting the land. Wireless telegraph stations are studying her coasts, the latter having one of the most powerful and far-reaching apparatus that hover o'er the seas. In brief, Japan has about "everything that's going," except the gospel of our Lord Jesus Christ.

The American people have helped her get these things, until from the public platform, it is no uncommon thing to hear her best men say, "We owe almost all we have to America."

Have we labored in vain? No, not altogether, for the civic, social and political life of Japan today, has merged from heathendom up to where she is by her contact with western worlds. Notwithstanding, are not the words of the Master very appropriate just here. "Ye pay tithe of mint, anise and cummin, (things of the world), and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, (i.e., we should have shown them the way of faith) and also not to leave the other undone." (Matt. 23:23). I fear our churches also have made this sad mistake: They have substituted secular education in the majority of places in heathen lands and largely "omitted the weightier matters of the law, judgment, mercy and faith."

Japan is dotted with schools of learning which are supported entirely by our homeland funds, but, beloved, is it news to you that there are still more than forty million of the Japanese people, four-fifths of the entire population, who have never once heard the blessed gospel of Jesus?

Does this statement comfort our hearts that we "love our neighbor, as ourself"? Nay, it should fill us with shame. We should cover us with sackcloth and humble ourselves in the dust. Have we not omitted the "weightier matters"? Yes, we have. Let us, then with all humility, acknowledge our neglect, for, although we have given them of our temporal things, such are only for this life. "What is a man profited, if he shall gain the whole world (of temporal, mental and physical powers) and lose his own soul? Or, what shall a man give in exchange for his soul?" Matt. 16:26.

Rev. C. E. Cowman.

P. O. Box 55, Long Beach, Cal.

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

FOR FEBRUARY 9, 1913.

God's Covenant With Noah.

Genesis 8:1-9:17.

Golden Text.—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9:13.

The Statement.

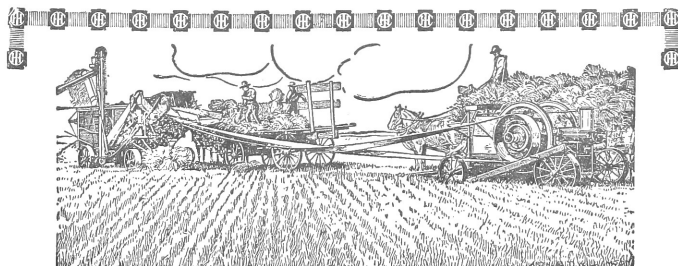
The doctrine is followed by the constructive, wherever we see the hand of God in history. Once for all with a mighty sweep he brought judgment and renovated the earth; the great tragedy was calculated to produce in man's heart a feeling that things in general were unstable. Consequently, as Noah worshiped God the Lord gave him a pledge guaranteeing the stability of nature. No more floods were to bring universal destruction. There might be famines in provinces, but somewhere on the earth seed time and harvest should obtain. The order to replenish the earth was repeated, and a measure of dominion was again given to man, in a covenant similar to that which God made with Adam. Flesh was not stipulated among the diets of Adam, but it is given among the diets of Noah. It is not prohibited in any part of God's Covenant with Adam, and we may safely presume that the need of flesh as a diet was early realized among men, and that it was used about as early as the beginning of animal sacrifices, the first of which is mentioned in the worship of righteous Abel.

The Doctrine of Depravity.

God gave as his reason for showing leniency and never more administering a universal curse upon the ground, that "the imagination of man's heart is evil from his youth." Scientifically, mental images are the result of experience, exclusively; and a man can only imagine in harmony with what he has seen; but the carnal mind defies the findings of psychology, as well in an attempt to define it as in their attempt to remove it. God owes man less leniency today on account of his native depravity, because specific provisions have been made to cleanse the human heart, and the way into the holiest has been made plain to all who cared to give attention to the subject.

The Sweet Savor That Removes The Curse.

What if Noah had not worshiped? What if he had turned himself industriously to the legitimate pursuits of life, without prayer? It was while he offered burnt offerings upon the altar which he had builded, the first structure in the denuded earth, that God smelled a sweet savor and said in his heart, "I will not again curse the ground any more for man's sake." So one true worshiper stays the execution of judgment upon the community around him and the world at large. And this is the rule today. Ten righteous persons may save a city. A praying parent causes clouds of mercy to gather, that they may break over the heads of their children in future generations. Happy is the business or social life that puts God first.



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CONTRIBUTED

I Sought And Found Jesus.

I came to Jesus, all undone
And full of sin and woe,
I had no friends; I had no cash,
I had nowhere to go.
Prostrate upon the ground I fell,
For mercy did I plead,
The Christ of God came to my help
And furnished all my need.

Chorus.

Oh praise the Lord, he saves my soul
He fills me with his love,
I'll work for him while life doth last
Then, dwell with him above.

Dear fellow traveler on life's sea,
Without a chart or guide,
Just come to Jesus, he will save,
For us the Savior died.
He'll fill your heart with joy and peace,

Your every need supply,
And he will guide you to your home
With him beyond the sky.

All ye who fail to seek God's love,
And do not count the cost
Will find yourselves cast into hell,
With all the wicked, lost,
Beyond all hope, beyond all help,
Because you spurned God's love,
And would not let him save your souls
And dwell with him above.

Mrs. W. P. Fenlason.

Robbinsdale, Minn.

"That They All May Be One."

J. H. Hieronymus.

As *The Herald* is a holiness paper and Christian union, one of the prominent fruits of holiness, I think its pages a good place to discuss the expediency of the union of the two great Methodist churches. We were once united but separated over slavery and the states became separated over the same thing but war decided as to the union or division of the government, so the slaves were freed and we were one again by force of arms. Soon both North and South saw that it was of God, and best that the slaves were freed and animosity began to die and soon we were again a united people to fight, when necessary, any common foe and to build up a better government for both the North and South. With the church, how different, though the slaves have been freed long since, it is still apart and why?

First, was it wrong to separate? You agree that there was wrong somewhere. Then it is right to be united again. Was the position taken by the M. E. Church on slavery right? If so the prodigal left his home and should come back, and the father should receive him with rejoicing. If the position taken by the M. E. Church was wrong or the South was really being lorded over and sorely oppressed, "the father provoked his children to wrath" until they were discouraged; then he should send out the message, "Come home, my child, come home," and the child should come.

But from a true Bible standpoint even under oppression the son should not flee but endure, and we can now look back and see if they had re-

mained together until the close of the war they never would have separated. I believe we may come nearer the truth when we say there was some spirit of oppression on the North and some of rebellion on the South, so it is not right or expedient for the advancement of God's kingdom to remain divided. As it now is, charges lap though there is a lack of preachers in both churches. Then we find in many towns both an M. E. and M. E. South, church when one would fully suffice, which thing is a waste of money, time and preachers. Then these things tend to create friction. A preacher wants to build up the church wherever he is placed and to broaden God's kingdom whether he is in the North or South, so the first thing he knows he is in his Northern or Southern brother's territory. We all know of these difficulties. Let us lay down old divisions and work and pray until we are one again. The M. E. Church may say, we have much the most property. Well the father had much the most when the prodigal son came home, but he gladly shared it with him though the elder son grumbled. I really believe that the trouble today is stubbornness, politics and fat and high places (love of distinction and money). Concerning these, God says: "Stubbornness is as iniquity and idolatry." "Love not the world, neither the things of the world." It is all right to have our views of methods of running the government concerning which God says: "Render unto Caesar the things that are Caesar's, but unto God the things that are God's." So we owe to God our united efforts for the advancement of his kingdom, let us strive for the answer of Christ's prayer: "That they all may be one—that the world may believe that thou hast sent me." Why don't we hear of some of the fiery evangelists going through both North and South pointing admiringly to this beautiful cluster of holiness fruit, which is Union, or on the other hand with the finger of disdain at divisions?

Paul said: "Mark them that cause divisions among you." Some will say, "We believe in union of heart but not of the M. E. Churches." That would be like a separated husband and wife, saying, we believe in the principle of family union and love but not in living together. How blessed when they get the real principle of love and union and both with a forgiving spirit fall into each other's arms with tenderness, to henceforth live united, blessing the world with children like olive plants round about their table. May the two churches that have long been separate, be thus united and may many happy children be the result of this glorious union.

Stand By The Church.

I am sorry to know and hear of so many people who claim to be sanctified, taking out if things don't suit them. A man or woman who really has the blessing will stick through thick or thin. I have heard them say that they were so persecuted that they could not stay in the church. I don't believe a man who has the experience will be touched with every little thing that comes up, neither does it look like a man with the experience will refuse to support his pastor because he does not preach to suit him.

Brother or sister, had it ever occurred to you that you might be wrong? I have found that people as well as preachers, make mistakes.

I was talking to a preacher the other day who said the people where he was pastor would not stand by their pastor this year because he did not preach as he had when he was pastor, and it really seemed to tickle him, so he seemed to rejoice over the fact that the people did not stand by the pastor that the conference sent them. My dear friend and brother, a man or woman who has the experience will not do that way.

I am sorry that so many people get "preachers' religion." I have been in several places where, if the pastor did not get a certain preacher the people would sit down; and some of the people claim to be sanctified. I believe in standing by the cause for Christ's sake, and not stand as long as things run to suit us, and quit when it doesn't suit us. So many people, when the pastor comes on the work, if he doesn't preach like the other preacher before, or preach the same theory, they quit and criticize the pastor and say that he doesn't preach this or that and they will not pay him. That kind of a man or woman in the Methodist Church is not honest, because they agreed to support the church when they joined it. My dear friend, if you have been doing that way, you go over and pay your pastor, and pay the back debts you owe to the pastors that have left your charge, if there be any. If God lets anything come in my hands, I am going to pay my pastor for he is the one that has the hardships to bear and buries the dead and looks after the welfare of the church.

A. A. Myrick.

A Commendation.

We the undersigned ministers and camp meeting committees, wish to say that we employed Rev. Sam S. Holcomb, D.D., formerly of Pine Bluff, Ark., but now of Chelsea, Okla., for our meetings in the fall of 1911 and year 1912. Will say we cheerfully recommend him to any one who needs reliable, efficient, effective help. He is careful, sane, sensible, logical, forceful, having had twenty-five years experience as a pastor and evangelist; a thorough Bible scholar. His Bible readings are unsurpassed. If you have had revival efforts and have failed, write Brother Holcomb, Chelsea, Oklahoma.

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M. A. Weever,
Geo. M. Garrison,
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Wm. Glenn,
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Addie Woodard.

This will introduce to you Rev. Will Hill, Fayetteville, Ga. He is a former student of mine, a man of good gifts and graces and bids fair to be one of our most useful evangelists. He is being used greatly of the Lord in different parts of the country. It is a real pleasure to me to commend him to any pastor who wants good evangelistic work done.

Respectfully, J. W. Hughes.



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If You Want To Help Us

Renew your subscription today, if your time has expired. This will not be much for you to do, but will save us time and expense, so please to act promptly.

Terre Haute, Indiana.

I write you asking that the readers of **The Herald** may pray for our revival meeting which begins Feb. 2, with Presiding Elder J. E. Garrett in charge. I wish to state that there is one Methodist Church in this sin-cursed city that believes in a full salvation and freedom from sin. We owe much of this to the start in the right direction given us by that fearless man of God, Rev. L. B. Simpson, evangelist of Owensboro, Ky., who held a tent meeting here last summer and stayed with us until the First M. E. Church, South, was organized, August 8, 1912, by P. E., J. E. Garrett. This little church holds no supporters or entertainments of any kind and yet we find the church filled with young and old and seekers at the altar for pardon or purity at nearly every service. We give God the glory. Pray for us. Sincerely yours for full sanctification.

Rev. O. H. Sweitzer, P. C.

Important!

The National Temperance Bureau, Washington, D. C., through its superintendent, Edwin C. Dinwiddie, says in regard to the passage of the Sheppard-Kenyon Bill: "We have planned for a day of prayer February 10, the day on which the vote is to be taken for the passage of the interstate shipment bill. We also request that Christian people everywhere observe Sunday, February 9, a day of prayer in behalf of this bill."

Let every **Herald** reader who sees this and can prevail with God in prayer, remember these dates and plead mightily for the passage of this bill which will mean so much to the unfortunate of earth, and the upbuilding of Christ's kingdom in the world.

Bro. and Sister Cowman's Slate.

Brother and Sister Cowman from Japan are planning to be in attendance at the Louisville Convention of the Holiness Union, April 29 to May 4. They will have a few weeks to spare in the South preceding and after these dates and would like to visit missions or conventions and tell you of the Great Missionary Movement now on in Japan. Write them at the address below as early as possible so plans can be arranged as economically as possible. Address C. E. Cowman, P. O. Box 455, Long Beach, Cal.

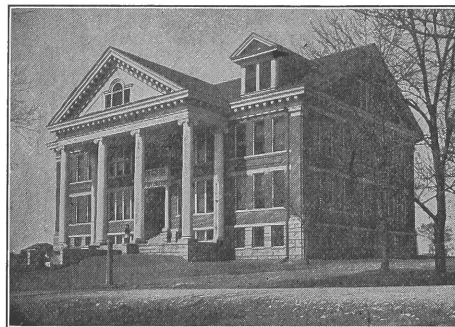
W. S. Forsythe: "Please to keep the people informed of the status at Washington of the Sheppard-Kenyon and Kenyon Bills in Congress. The Kenyon Injunction Bill has passed the Senate, but hangs fire in the House. The Sheppard-Kenyon Bill is still pending. Please urge all Christians to keep on praying and working for the passage of these bills. They mean so much. Write or send night letters, petitions and bring all the influence possible to upon the situation. Keep up the agitation until the Bill is passed."

Wanted.

Pastor for a two-point charge, on Railway town of 1200 inhabitants; \$500 salary for a good man; must be a Holy Ghost man; at least a common school education; a hustler and a leader. A single man preferred. Address W. C. Mann, Dist. Supt., North Louisiana District, Gulf Conf. M. E. Church, DeRidder, La.

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I earnestly desire your prayers in behalf of my youngest son; his case is desperate; all that believe in prayer fall on your faces before God and pray for his salvation.

A Mother in distress.

Request.

I ask you all to pray that I may have more of the love of God in my heart; that I may be able to overcome the trials of this world. I want to find God in all of his fullness; nothing but a complete surrender of my heart, mind and strength, will satisfy my longing. O pray that I may have complete rest in the arms of Jesus. Lillie Donovan.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I am six feet, two inches tall, weigh 165 pounds, have dark hair and brown eyes. I will give a description of my country. I live ten miles from a railroad station, near the Satillo River, which is a fine fishing place. I live on a farm. Our chief products are cotton, corn, potatoes, sugar cane, rice, peanuts, peas, beans and others. Our principal fruits are peaches, pears, plums, grapes and oranges. Our place is noted for its healthful climate, being free from typhoid fever and many other contagious diseases. The chief occupations of the people of this country are agriculture, and lumbering. As we are near the coast the climate is most delightful. Guess my age. I am between 25 and 40 years. I am not a Christian but would like to be. Will answer post cards from the cousins.

Camden Co., Midriver, Ga. H. R. Day.

H. R., you have given us a fine description of your country and I know you enjoy living there. I hope it will not be many days until you give your heart to Jesus and become a true Christian.

Dear Aunt Bettie: I live in the country ten miles from any railroad station. I go to Sunday school every Sunday I can; have not missed a Sunday in about six months and go to church twice a month. We have a fine pastor, Rev. C. C. Boland. I live near the Satillo River. My sister takes the Herald and we all enjoy reading it. My mother is a Baptist and my father is a Methodist and I am also a member of the Methodist Church. There are seven in our family, four boys and three girls. I weigh 105 pounds, am 5 feet, 1 inches tall and am fourteen years old. My birthday is April 24th. I have dark hair, black eyes, fair complexion. Venoy Rice, the word "mail" is in 2 Samuel 11:3. Velma Garwin, they were first called Christians at Antioch. Acts 11:26. Elmer Pickett, Noah was 950 years old when he died, Gen. 9:29. Willie Glenn, Elijah was the only man who went to heaven alive. Eva Herndon, Sarah's age was 127 years. Gen. 23:1. Hettie Breeden, the strongest man in the Bible was Samson. In whose person had Elijah come preparing the way for the Messiah? Why did Jesus call Peter Satan? Is there any compensation for the loss of souls? I am not a Christian but would like you to pray for me. Would like a shower of cards and will answer all I receive.

Midriver, Ga. Betty Beatrice Brown.

Betty Beatrice, I hope you may soon be a Christian and work for your Master in the country where you live.

Dear Aunt Bettie: I am fourteen years old and am 5 feet, 4 inches tall, have brown eyes and light hair and dark complexion. I go to school. I am glad to see that so many of the cousins are Christians and my prayer for you all is that your lives may be filled with blessing to the Lord. Clair Harris, Methusalem was the oldest man. Leslie Bassett, Moses was 120 years old. Deut. 34:7. Eula Rainbolt, there are 27 books in the New Testament. Hula J. Henderson, that verse you asked for is found in Psalms 51:7. Sophia Raber, the Lord buried Moses. Deut. 34:6. Willie May Glenn, Noah was next to the oldest man in the Bible. Leona Pruitt, Ezra 7:21 is the verse that contains all the letters of the alphabet except "J." Irene Green, you have the same birthday as my brother, which is August 31st. Who has my birthday, March 7th? What is the longest word in the Bible and where is it found? I would like to correspond with some of the cousins. Lexie Lee Johnson. Route 2, Box 3, Shreveport, La.

Lexie Lee, I am always glad to know the cousins are Christians, and I wish that each one knew what it is to be a true follower of His.

Dear Aunt Bettie: I live in the country and go to school every day. I am in the fifth grade. My birthday is Jan. 15th. I am eleven years old. I would like to have a card shower. I have two sisters and one brother. Mama takes The Herald and I enjoy reading the Children's Page. We have over a hundred chickens. I am at school, so I guess I had better close for this time. Chorene Bryan.

Chorene, I don't know whether I have your name right or not for it was written so far down on the paper that it was hard to read. Let us know if it is right. You certainly have a lot of chickens. Do you take care of them?

Dear Aunt Bettie: Grandma takes The Herald and I like it fine. We live in the country. I go to school; was 12 years old Nov. 21st. "Jesus wept" is the shortest verse in the Bible. I have two brothers. One of my brothers is working away from home and the other is at home with me. Virgie Pate.

Moss Bluff, La. Virgie, can't you get a few new subscribers for our paper this year and in this way help the cause along?

Dear Aunt Bettie: I am 12 years old. Who has my birthday, March 18th? I am in the fourth grade. I go to school every day and go to Sunday school every Sunday I can. My school teacher's name is Mr. Fletcher. Mama and papa belong to the M. E. Church. Papa takes The Herald and I like to read the Children's Page. Aunt Bettie, please send me one of your pictures. Myrtle Pul.

Pear Valley, Tex. Myrtle, I expect you have my picture since you wrote for it was in the paper a few weeks ago. Do you belong to the church with your parents?

Dear Aunt Bettie: I am 14 years old and in the 8th grade and also 9th. Have black hair, blue eyes and fair complexion and am five feet, nine inches and weigh 136 pounds. Hazel Brown, "blessed" is mentioned three times in the Bible. What is the shortest chapter and what is the shortest verse? Where are they found and what is it? Done Dutton.

Mascotte, Fla. Done, you have asked some good questions and I know some of the cousins will answer them. Come again soon.

Dear Aunt Bettie: Papa has been sick but is better now. I belong to the M. P. Church. I read my Bible every night and hope to be a Christian some day. I received a card from one of the cousins since I wrote my last letter to The Herald. Benton, Miss. Mattie Golden.

Mattie, I will be glad to know you are a Christian. Hope your father is entirely well by this time.

Dear Aunt Bettie: I am 5 years old and live in a town. I do not go to school but expect to go next year. I have a little brother 2 months old. I go to Sunday school nearly every Sunday. Mama takes The Herald and I like to hear her read the children's letters. Why is the city of Jerusalem called the city of the great King? Mabel Rabon.

Russell Springs, Ky. Mabel, did you write this letter yourself or did mother write it for you?

Dear Aunt Bettie: Sister and I kept house for papa last year. I received a card from Jessie M. Williams the other day. I do not belong to the church. My father belongs to the Baptist Church. I would like to exchange cards with some of the cousins. Lizzie McDonald.

Benton, Miss. Lizzie, you must be a real industrious girl to keep house for your father, and I know he appreciated it. I hope you and your sister are both Christians.

Dear Aunt Bettie: I live in the country and stay with my grandmother all the time. My brother, sister and I all stay with her. We did not farm any this year but we did last year. I go to school and am in the 5th grade. I was 14 Dec. 15. I would like a card shower. Jesse Pate.

Moss Bluff, La. Jesse, I know you like to live with your grandmother, for grandmothers are always so kind and good to the children. Be kind to your grandmother and love her.

Dear Aunt Bettie: I am 16 years old, have blue eyes, light hair, fair complexion, am 5 feet and one inch tall, weigh 110 pounds. Who has my birthday, January 24th? We take The Herald and think it a grand paper. Will answer some of the questions. Eva Herndon, the walnut man of Jabesh-Gilead buried Saul's bones. The waters prevailed upon the earth 150 days. Sarah was 127 years old when she died. Viola B. Kachel, the disciples were first called Christians at Antioch. Hettie Breeden, Samson was the strongest man in the Bible. I am a Christian and belong to the M. E. Church, South. How old was Joseph when he died? What great King was Ruth's great-grandson? What man mentioned in the Bible was received into heaven by a whirlwind? I would like to exchange cards with some of the cousins. Doyleville, Ky. Bertha Abney.

Bertha, I hope you will receive many cards from the cousins. Write again soon.

Dear Aunt Bettie: Who has my birthday, June 15th I am 15 years old. I take The Herald myself and think it is a fine paper. My grandma is sending it to me now. I go to school and like my teacher fine. We had a pie supper at our schoolhouse and made \$6.20. I went to the school fair at Dixon and there was a large crowd there; some say there were 1,000 scholars there. I guess you had a fine time Thanksgiving. I certainly did for one of my friends came and stayed all day with me. My favorite flower is the rose and my favorite books are "The Bashful Man" and "Trixy." Your Thanksgiving story was fine and you must give us another soon. I don't see many Kentucky letters now. What is the matter with the Kentucky cousins? You all must wake up and write more. Girthie Johnson. Dixon, Ky., Rt.

Girthie, no doubt but what you had a good time with the school children at the fair. It must have been a great sight. I shall give you other stories from time to time.

Dear Aunt Bettie: I like to read the Children's Page. I think it is nice for the President to set aside a day in the year to return thanks to the Lord for his goodness. I am ten years old. I live in Knox county at Bearden, Tenn. Am in the fourth grade. Earl Williams.

Bearden, Tenn. Earl, I too, am glad we have a day set aside for Thanksgiving.

Jakin, Ga. Feb. 2-16.
REV. C. A. STRAIT.
Yale, Mich., Jan. 18-Feb. 20.
REV. J. C. McPHEETERS.
Alton, Mo., Jan. 26-Feb. 16.
REV. W. R. QUINTON.
Marlow, Okla. Feb. and part of March.
REV. J. W. DIBBENS.
Woodward, Okla., Feb. 6-16.
REV. D. E. REED.
Kalkoska, Mich., Feb. 9-24.
REV. C. C. RINEBARGER.
Fremont, Ohio, Jan. 31-Feb. 24.
MRS. D. A. BREWER.
EVANGELISTS' APPOINTMENTS.
REV. J. B. KENDALL.
Kirwin, Kan., Jan. 22-Feb. 9.
REV. W. J. HYDE.
Shell Lake, Wis., Jan. 30-Feb. 17.
REV. E. P. MANKOFFSKY.
Suring, Wis., Jan. 19-Feb. 16.
REV. C. B. ALLEN.
Alhambra, Cal., Jan. 26-Feb. 16.
REV. B. H. MORSE.
Crawfordsville, Ind., Feb. 2-16.
REV. E. B. WESTHAFFER.
Bethel, Ohio, Jan. 25-Feb. 10.
REV. I. F. HODGE.
Carleton, Mich., Jan. 31-Feb. 9.
REV. A. A. MYRICK.
Coldwater, Mo., Jan. 26-Feb. 9.
REV. JOSEPH HARKNESS.
Oklahoma City, Okla., Jan. 28-Feb. 10.
REV. A. J. MOORE.
Taylorsville, Ind., Feb. 9-24.
REV. T. C. HENDERSON.
Windfall, Ind., Feb. 3-16.
REV. GEORGE BENARD.
Cattaraugus, N. Y., Feb. 8-28.
REV. BUD ROBINSON.
Caldwell, Idaho, till Feb. 9.
REV. J. E. HEWSON.
Paragon, Ind., Feb. 9-23.
REV. C. P. AND EDNA ELLIS.
Dunning, Neb., Feb. 2-16.
REV. WILL HILL.
Myrtle Point, Ore., Feb. 2-16.
REV. B. T. FLANERY.
Grinnell, Ia., Feb. 7-23.
REV. J. C. CRIPPEN.
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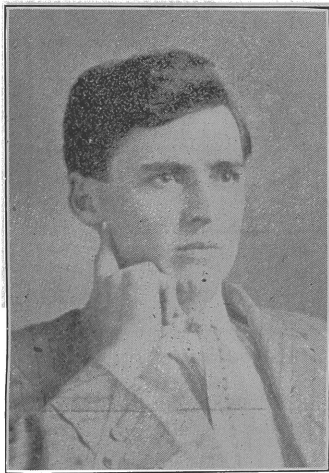
She now wishes everyone who has drunkenness in their homes to try this simple remedy for she feels sure that it will do as much for others as it has for her. It can be given secretly if desired, and without cost she will gladly and willingly tell you what it is. All you have to do is write her a letter asking her how she cured her husband of drinking and she will reply by return mail in a sealed envelope. As she has nothing to sell do not send her money. Simply send a letter with all confidence to Mrs. Margaret Anderson at the address given above, taking care to write your name and full address plainly. (We earnestly advise every one of our readers who wishes to cure a dear one of drunkenness to write to this lady today. Her offer is a sincere one.)



OUR DEAD

SMITH.

In heaven the holy angels are rejoicing in the presence of God over the treasure that entered their fold on Saturday evening, December 14, 1912. The gates of heaven were opened wide and the angels came and hovered over the body of my dying brother and bore his spirit safely away. Ray was 22 years old and a boy that was greatly loved. He was considered the best boy in the community. He in his past life was not a Christian, but what we call a good moral boy, but God saved him and spoke wonders through him to sinful men and women. He prayed some of the grandest prayers I ever heard go up from human lips. He made several long talks. He said: "I'm dying; I am going to heaven and mama it won't be long until you will come, and I believe God will send me to open the pearly gates for you, and won't that be grand? When mama gets to heaven too; if there is no one there but



RAY SMITH.

me and Jesus, it will be all right. We will sing and shout on and on through eternity. Won't that be grand?" He called his brothers and asked them if they were living right, if not to start now and meet him in heaven. He put his arms around my neck and said, "Mama, this is the sweetest sister on earth. I don't love her better than I do the rest, but I have lived with her so long and she has been so good to me. Effie, will you promise to meet me in heaven? It is hard to give up life but I can't hardly wait now. I want to see heaven so bad. Come, Ned, and tell me good bye. Ned, I'm dying; I'm going to heaven. Won't you promise me that you will live better and meet me in heaven? Oh Ned, I love you so dearly that if you were a Christian I'd take you on to heaven with me. Be a good boy and meet me at the pearly gates. It is so sweet to trust in a God that will say to weak and sinful men, come unto me all ye that are weak and heavy laden and I will give you rest. He spoke a number of sweet, thrilling words to friends and relatives that of course I can't mention and sang the songs, "There is room at the fountain for me," "Where he leads me I will follow," "There is music in heaven," "His yoke is easy to bear," "Jesus, lover of my soul," and more that I can't call to mind just now. Ray was a precious, good boy and it seems so hard to us to give him up in the prime of youth; just as he was budding to bloom for life, he was cut down like the grass blade, and his body withered and died and has passed away and left our homes so sad and lonely." It makes us rejoice to think what a treasure we have in heaven; we can see him as he hovers over the choice flowers in the beautiful garden and sits under the palm trees and enjoys that sweet rest he spoke of so much in his suffering, when he would look up to God in so much faith and say, "Come unto me all ye that are weak and heavy laden, and I will give you rest."

Dear Herald, we ask an interest in all your prayers to help us bear our sorrow and to meet Ray in heaven and that each one of us will let the Holy Spirit fill the vacant place in our hearts.

God has plucked a lovely flower,
Too pure for earth to hold,
He said, Ray, I have a home for you
That's made of gold."

His Sister,

Effie.

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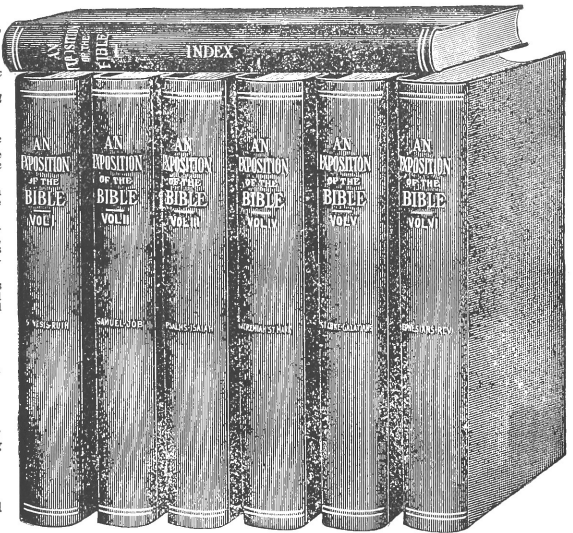
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WALLACE.

Mrs. Nannie Wallace, a daughter of our Ex-governor Clark, was found dead in her room at the home of Mrs. Corbett in Marshall, Texas, on the morning of Jan. 8th, 1913. Heart trouble is thought to be the cause of her death. On the night of the 7th, about 9 o'clock or later, she went to her room and locked the door as she always did. On the morning of the 8th her son Eugene, who resides in Marshall, went to the room and opened the door and found her lying with the left side of her face and left hand to the stove; she had been dead several hours, face and hand badly burned. An unfinished letter to her oldest son, Evans, who lives in Alexandria, La., was found on a table near where she lay. Mrs. Wallace was 58 years of age. She was one of Marshall's best women, and had many friends here, having been raised in the town. She was a bright Christian worker and proved a

blessing to all who fell under her influence. The funeral service was held in the First M. E. Church of Marshall, of which she was a member, conducted by her pastor, Rev. R. L. Weldon, assisted by Rev. L. B. Elrod, pastor of Methodist Church, South. Her remains were buried in the Marshall cemetery, where her husband was buried about eight years ago. She leaves two sons, one brother and a host of friends to mourn her loss. Her death was a sad one taking place as it did, but thank God, she was ready to meet him. She is now enjoying what we hope to enjoy some day. We can meet dear Mrs. Wallace again if we live for Jesus. The good seed that she has sown will multiply and her influence will never die. We should all be prepared to meet God for we know not the hour or moment he will call us to death. God bless the Christian workers. A friend,

B. M. M.

FOREMAN.

R. G. Foreman was born in Clark county, Ky., June 9, 1876, and departed this life in March 16, 1907. R. G. Foreman had moved to St. Angelo, Texas, where he owned property and died within or about a year, from lung trouble, from which he suffered greatly with this dreadful disease. He often said he was not afraid to die and he was going home. He was a good citizen, a good husband and a good father. He leaves a wife and two little boys who now live in Lexington. May God bless them and may they become to be as good men as their dear father. Our sympathy goes out for them that God may keep them in a sacred nearness to himself.

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, February 12, 1913.

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Editorial—Rev. H. C. Morrison

SCOFFERS.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3, 4.

We have noticed that those persons who are not in harmony with the pre-millennial view of Christ's coming, are given to scoffing. In preaching, writing and conversation they seem to have no love, but little respect and no little contempt for those who are happy in the hope that the coming of the Lord draweth nigh. I am forcibly reminded of this fact in reading a book today that holds up to scorn and ridicule the view of all those who cherish the hope of the pre-millennarian. They seem to lose sight of the fact that they are fulfilling the prophecy of Peter contained at the head of this article.

If one should go to the brewers' convention and get an opportunity to speak before that body, and should take advantage of that opportunity to warn them that the coming of the Lord draweth nigh, how they would scoff and laugh to scorn such a warning. The same would be true of the whiskey trust and at the great race-tracks, and places of pleasure and vice.

The unbelieving, skeptical, covetous, lewd, Christless world is ready to mock and scoff at the thought or suggestion of the coming of the Lord. And they will do so, but I shall not join them. I prefer other company, with different views, who have their lamps trimmed and burning and will be ready to go out to meet the Bridegroom.

Up to the last day of the gospel dispensation there will be scoffers: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of man be." Matt. 24:37, 38, 39.

The scoffers take great delight in telling of those earnest, longing, but misguided souls who have set dates and watched in vain for the Christ coming in glory. These occurrences have been quite frequent and unfortunate, but I would rather be one of these than to be a "Scoffer." Those who are watching for the coming of the Master are quite likely to keep themselves unspotted from the world; while the scoffer is not likely to be full of holy love for Christ at the suggestion of whose coming he breaks out in sarcastic ridicule.

Let those who "love his appearing," keep themselves always ready for his coming, then you will be ready for service from the highest motives, and if death should come before your Lord, you will triumph over it and go to Him.

The setting of dates for the Lord's return has been quite improper; that is God's secret. Christ does give hints however, that indicate the nearness of the time of his advent. The signs of the times justify the belief that we are rapidly approaching the end of this age and the opening of a new

and far better dispensation on this earth. "Keep your lamps trimmed and burning."

DOES CARNALITY REMAIN IN THOSE WHO HAVE BEEN BORN AGAIN?

This is a straightforward question and for it we have but one answer, and that most emphatic, *carnality does remain in the regenerated until removed by the sanctifying grace of God.* This answer is in harmony with the creed of Christendom. Mr. Wesley says, that no teaching contrary to this appeared in the church for 1500 years after its organization under the apostles. In modern times there has been much disputing and disagreement on the subject, but it has always occurred to us that it must be a strange sort of Christian who has not discovered within himself many uprisings, strong emotions and tendencies quite out of harmony with holiness.

One of the Christian's greatest battles is within his own breast; happy the man who wins the victory there. He certainly will have good grounds for hope to win it elsewhere. Outside victories with inside defeats do not give one an encouraging outlook, but with inside victories, there is peace and rest of soul even if there are outside defeats.

The Apostle Paul in 1 Cor. 3:1, 2, 3 verses makes a very clear statement on the subject of carnality remaining in the regenerated. "And I, Brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." The reader will observe that Paul is writing to babes in Christ; it is quite impossible that they should be babes without having been regenerated, i. e., born again. Notwithstanding this fact however, the Apostle says emphatically, that they are carnal. It would be difficult to account for the lethargy in the church, the bickerings and disputings, the ambitions and disagreements, the struggling after promotion and office, the ecclesiastical politics, the lack of holy zeal for souls, but for this Bible teaching of the remains of sin—carnality in the regenerated.

There is a provision made for the removing of carnality, but that provision involves an entire consecration, the cleansing away of sin by the sanctifying power of Jesus' blood, and the gracious baptism and abiding of the Holy Ghost. Many people are not willing to pay this price and, sad to say, the preaching on this important subject has been sadly neglected. Many people are conscious of the inward war, but have come to suppose it is the normal state of the children of God, and have submitted themselves to a life far beneath their gospel privileges; there is in the atonement provisions for full deliverance. Under the influence of the holiness movement, multitudes have received instruction on the subject, and many have experienced a full deliverance from sin.

May God grant that there may come into the movement new life and power, and that we may see this land of ours aflame with revivals of religion,

and great multitudes of people coming into the gracious experience of a complete crucifixion of the "old man," the carnal mind, the remains of sin.

A GOOD WITNESS.

A good witness on the stand guards carefully against excitement, does not undertake to make a speech, is careful not to exaggerate, but seeks to state facts clearly.

Just so it should be in testimony meeting; but many people in testimony meeting try to work up excitement in themselves; they undertake to make a speech, to exhort and whoop things up, and unwittingly in a state of excitement, exaggerate facts and provoke criticism and ridicule among the people where they would like to produce conviction.

Christian people ought to learn to testify well, without excitement, exaggeration or speech-making; this ought to especially characterize the holiness people. If you have a testimony to the sanctifying grace of God, give it, but be careful not to speak too fast, or too loud. Don't speak in the tone or manner of debate or contention, but speak in the spirit of love and the tones of humility.

Perhaps it would be just as well to make no allusion to the controversy on the subject, but speak as if you supposed you were in the midst of friends. Guard against the too frequent use of the personal pronoun. Do not say "I" this, "I" that, "I" the other. Say Jesus Christ says; his precious blood cleanses me from sin. His divine mercy in the blessed Spirit keeps me clean. He is my Redeemer and sufficiency. Lift up Jesus Christ and give him all the glory.

HOLINESS.

By J. C. W. COXE, D.D., L.H.D.

"Holiness is wholeness, completeness, perfectness of purpose, intent, will endeavor to please God; to walk in his law; to do his commandments, lovingly, loyally, cheerfully, instantly and constantly. It is not an emotion, an ecstasy, an 'experience' even, but an attitude—the steady pointing of the needle to the pole of duty and devotion in serving one's generation according to the will of God."—*Central Christian Advocate*.

The above reads well and has much truth in it, but it is misleading. It fails to call attention to the atonement of Christ and the cleansing power of his blood.

The "wholeness," "completeness" of which Dr. Coxe speaks, can be found only in Christ. It must be sought earnestly and found by faith in the atonement of Christ. His cleansing of the heart from sin is a divine act—it is an *experience*. It produces joyful emotion and holy ecstasy. Out of such an experience come "wholeness" "completeness," loyalty and cheerful obedience.

FIRST THINGS FIRST.

"Make the tree good and the fruit will also be good." We have a class of Methodist preachers who like to talk and write on a high key about holiness, but they are not willing to get down in humility and tears at an altar of prayer or elsewhere, and cry out to God for the cleansing power of Christ's blood. Come on to the mourners' bench, brethren; get an *experience* that makes your heart glow with holy emotion and then you will begin to count for something in winning souls to Christ. There is no holiness outside of Christ and his cleansing blood. Big talk and high-sounding words will not take the place of the cleansing power and a gracious experience of grace in the heart.

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Dr. W. F. Tillett's Book, Personal Salvation.

J. W. HARRIS.

Chapter XVII.

EXEGESIS OF GALATIANS 5:17.

Page 367 Dr. Tillett says: "The other passage relied upon to prove the doctrine of 'Sin in believers' is Galatians 5:17. 'For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.' It is contended here—to use the words of one who holds this view—(Mr. Wesley) "That St. Paul is speaking to believers, and describing the state of believers in general when he uses these words, nothing can be more express. The apostle here directly affirms that the flesh (evil nature) opposes the Spirit, even in believers; that even in the regenerate there are two principles, contrary the one to the other."

"Now," the Doctor continues, "We do not believe that the apostle is describing the state of believers in general when he uses these words; but on the contrary the state of the unregenerate. It is the unconverted man alone that is so dominated by the carnal nature that he cannot do the things which the Spirit of God convices him he ought to do, and which he would do. Even if we allow that there are two contrary principles in the regenerate man—and we see no serious objection to this, we must at least insist that the spiritual nature dominates the fleshly nature, and that the regenerate man, under the guidance and help of the Holy Spirit, can and does do the things he would; that he does not bring forth fruits of the flesh, but he does bring forth the fruits of the Spirit. The entire context both before and after the verse here quoted furnished all the scripture proof that could be desired to confirm this statement; and we consider it absolutely impossible to reconcile the various sins above enumerated with the child of God whose character is described in this context as one who 'walks in the Spirit.'"

It is the error commingled with truth that hurts. In the above long quotation there is some truth mingled with more error.

What is the issue here? It is that Mr. Wesley quotes this passage, "To prove the doctrine of 'sin' in believers." Not the "sins enumerated in the context" as the Doctor implies; but "sin," the "flesh," "carnal mind." The Doctor does not deny that the "flesh" is in these persons because the apostle says the "flesh" was there striving "against the Spirit." To say it was not there would be to flatly contradict the apostle. So, as he did in his exegesis of 1 Cor. 3:1-3, he denies that these persons were regenerates. If the "flesh" was in them striving "against the Spirit," the apostle just as positively states that the Spirit was in them striving "against the flesh." But if the Spirit was in them they were regenerates, because the world or unregenerates "cannot receive Him." Hence in saying they were unregenerates he just as flatly contradicts the apostle as if he had said the flesh was not in them, because the apostle says that both were there at the same time, striving against each other. Hence the Doctor's theory of all carnality cast out at regeneration, is contrary to St. Paul's plain statement that the "flesh lusteth against the Spirit," and "the Spirit lusteth against the flesh," in these Galatians. Paul's declaration that the "flesh" still remains is the Doctor's *real reason* for saying "We do not believe that the apostle is describing the state of believers in general when he uses these words, but on the contrary the state of the unregenerate."

The reason he assigns is: "It is the unconverted man alone that is so dominated by the carnal nature that he cannot do the things which the Spirit of God convices him he ought to do, and which he would do."

Here false doctrine springs from erroneous exegesis. If the above be true, salvation would be absolutely impossible to any man, however deeply convicted, and however much he *willed* to be saved. Will the Spirit of God tantalize a sinner by "convicting him that he ought to do" that which he cannot

do; this too when he "would do it," if he could? Such teaching is worse than Calvinism, which applies language somewhat like this only to the reprobate, but makes salvation possible to the elect. We have always understood that Arminian theology taught that each man's *will* was the arbiter of his own eternal destiny. "Whosoever *will* let him take the water of life freely." But the above doctrine condemns all, elect and reprobate, alike to perdition, hence should be rejected.

This false doctrine is based upon the false translation of the original text. Why does the Doctor use this false translation of the Authorized Version? "So that ye cannot do the things that ye would," instead of the correct translation of the Revised Version: "So that ye MAY NOT do the things that ye would." Here is Mr. Wesley's correction, (from his Sermon, First Fruits of the Spirit.) "Now whosoever abideth in him sinneth not, 'walketh not after the flesh.'" The "flesh" in the usual language of St. Paul signifies corrupt nature. In this sense he uses the word, writing to the Galatians. "The works of the flesh are manifest," (Gal. 5:19) and a little before, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh," (for these are contrary to each other) that "ye MAY NOT do the things which ye would," so the words are literally translated, (*hina me ha an thelete, tauta poiete*) not, "So that ye cannot do the things that ye would," as if the flesh overcame the Spirit; a translation which hath not only nothing to do with the original text of the apostle, but likewise makes his whole argument nothing worth; yea, asserts just the reverse of what he is proving."

I do not like to say that Dr. Tillett was ignorant of these corrections of so important a passage. I worse hate to say that he presumed upon the ignorance of his readers, and knowingly uses this mistranslation to sustain his theory, when by the correct translation his theory would be overthrown. So I leave each reader to draw his own conclusion.

The Doctor says: "Even if we allow that there are two contrary principles in the regenerate man and we see no serious objection to this," etc.

So hard is the Doctor pressed by the apostle, that he makes this admission of "two contrary principles in the regenerate man," if one of these principles is the "flesh," and it cannot be anything else, then this admission overthrows his whole Zinzendorf book, which endeavors to prove that regeneration does not leave carnality in the believer. In proof of which I refer the reader to his book, or quotations therefrom in my previous articles, especially the sixth, seventh and eighth.

The Doctor says: "If we allow these two contrary principles in the regenerate, we must, at least insist that the spiritual nature dominates the fleshly nature, and that the regenerate man under the guidance and help of the Holy Spirit can and does do the things that he would; that he does not bring forth the fruits of the flesh," etc.

The intimation is that Mr. Wesley does not teach this. But the Doctor has forgotten that he and all other Methodists, learned this from Mr. Wesley. The other theology of his book he learned from Dr. Fairchild, et al.

(Continued.)

THE SOCIAL FAD DENOUNCED.

REV. G. W. RIDOUT.

It is refreshing when we hear of some "Master in Israel" getting upon his feet and courageously and righteously taking a stand against the "religious fads" which are blocking the wheels of the gospel chariot in these days.

The papers tell us that at the "Federal Council of the Churches of Christ in America," recently held in Chicago, Rev. Levi T. Gilbert, editor of *Western Christian Advocate* of Cincinnati, Ohio, said some strong, teachant, telling truthful things on the social fad activities of the church and ministry of today. The papers tell us some of what Dr. Gilbert

said in the following words: "Doctor Gilbert's denunciation of the modern aggressive minister's absorption in 'social service fads' instead of gospel preaching follows closely on the authorized advance publication of a comprehensive social service 'creed' for all churches, which is to be submitted to the council as a supplement to the humanitarian creed now in effect. Most social service work is the fad of the hour with ministers, said Dr. Gilbert. They take part in ineffective efforts at social reform, forgetting that their mission is to lay emphasis on the gospels and the life of Jesus Christ. Ministers are overdoing social service work. Some sociologists attempt to explain everything in a materialistic way. I have heard one say that the conversion of St. Paul on the road to Damascus was a fit of epilepsy."

Now we do not think Dr. Gilbert put this a bit too strong. Recently I was in attendance at Princeton Theological Seminary where they held a series of spiritual meetings for young ministers and I heard Dr. Davies say, "I am sick of this constant talk about social service; just as if the church never did social service before our time; why the church ever since the apostles' days has done this kind of work." The Doctor meant that doing good to the poor, etc., was always on the church's program. Christ did it, the disciples did it, Wesley did, the Methodist Church has always done it but it was secondary and only a handmaid to the gospel, and all this hue and cry about social service today is nine-tenths a delusion and a snare and a pure case of putting "the cart before the horse."

Awhile ago I read "Christianity and the Social Crisis," by Professor Rauschenbusch. This book of some 400 pages had not one word about the "Holy Spirit" in regenerating or converting power in it. It was purely a matter of work, service, effort, enterprise, activity along social regenerating lines; and so it goes and our ministers today are spending their time and strength on programs without the Holy Ghost and we have all kinds of organizations, federations, etc., in which there is much noise, splurge, advertising, human activity, etc., and after all is said and done the tone and standard of life is no higher, but if anything a little bit more enervated and low.

Why do we not learn a lesson from history? The great Dr. Chalmers, of Scotland, for some years preached morality only and human righteousness until he said there was hardly a moral person to be found in his town. He saw his own condition and got converted, then he preached Christ and the cross, sin and holiness, and thundered out the law of God on the one hand and the gospel on the other with the result that sinners became converted, God's Spirit wonderfully worked and marvelous things came to pass by the grace of God.

Oh, preachers, stop a while and take to praying and seeking to know God's will, and ask, "Lord, what wilt thou have me to do?" Get your souls melted before God, close up your books on sociology and psychology and philosophy and live for a while with your Bible and Hymn Book. Read John Wesley, the greatest regenerator, under God religiously and socially in twenty centuries and see him in the market place singing,

"Behold the servant of the Lord,
I wait thy guiding eye to feel,
To hear and keep thy every word,
To prove and do thy perfect will,
Joyful from my own works to cease,
Glad to fulfil all righteousness."

Hear him as he gives out his text, "Behold the Lamb of God which taketh away the sin of the world;" and look on whilst he preaches Jesus, the sinners' friend, whilst poor sinners weep and cry and call for mercy. See Charles Wesley do the same and George Whitefield the same. This was the thing which brought about the social regeneration of England.

Let us drop a whole lot of things and take up the consecrated cross. Let us get at our main business which John Wesley said was to "save souls," and in doing this we will be doing a thousand times greater work in blessing this old world than in spending our strength in following man-made programs and chasing up human schemes of redemption.

What our nation needs now is a bunch of holy, fire-baptized, humble, courageous, level-headed and gospel-filled preachers who in every city and vil-

lage and county and state will preach the old gospel in all its fulness with the Holy Ghost sent down from heaven.

ONE WORD MORE.

This social business is having a disastrously bad effect on the piety and spirituality of our ministers. I know one minister who has grown really irreverent and profane. The papers tell us of Dr. Lunn, the preacher Mayor, of Schenectady, N. Y., who in a public lecture on Sunday, actually swore during his declamation, and thus it goes. No time or taste for prayer; no fellowship with the Lord; no time for the Bible; no time for communion, only hurry and rush, keeping up with committees and reports and conferences and newspapers. Oh, the effect of it is awful on the minister! Lord, save us! Amen!

"IN THE BEGINNING."

REV. J. A. LEE.

PART II.

"In the beginning" "the earth was without form, and void; and darkness was upon the face of the deep." And God said, let there be light; and there was light." Yea, verily! There was no order, anarchy ruled the universe; nothing had form, all was chaos. Then God said, "Let there be light," and throughout the darkened cosmogony there swept the Spirit of the invincible Three in One. Darkness fled away, order came, and chaos disappeared, death sprang into life at his command. "In the beginning." He—God spoke—and the thirty thousand and known suns, and the worlds that swing out in their solar systems, took their orbit, and through these millions of years they have obeyed his command—the command God gave to them, "In the beginning." Then he spoke and the earth brought forth its verdure, flowers, trees, fruits. The birds of many colors, and varied songs sang his praise, and to this day remain true to his law given in "The beginning." Fishes flashed in the waters, animals roamed the glades, all nature rejoiced and the morning stars sang together, and God rejoiced in his work, and said, "that it was good—" "In the beginning."

Then once again God spoke, and said: "Let us make man in our image." Yea! God made man—God-like made he him "in the beginning." Man the masterpiece; man the crowning achievement of the creation. Man—to be the companion of the Eternal, subject to law, as all things are. Orion, the Pleiades, the moon, the sun; all keep their faith with God, and their orbits. The whole universe keeps step with God. The symphony of the ages is attuned to the heartbeat of the Dayspring from on high. All law is a unit, and universal. Man alone, of all the handiwork of Jehovah, has departed from his appointed way. His orbit was to walk, and talk, to commune with God, but he departed from this holy communion, broke faith with God, chose darkness, rather than light, death, rather than life, the association of the devil, rather than God.

As the earth may drop out of its orbit by the reversal of law, and so lose the light of the sun, and thereby in its fall endanger every other planet in the universe; so darkness would take the place of its life-giving rays, and so death come to all life when separated from the sun; even so, man being God-like for he was created like God—reversed the law that bound him to daily bask in the sunlight of his presence, darkness took the place of light, life was slain by the absence of God, and man died to his Creator because no longer in the orbit he was placed in by God "in the beginning."

The fallen world would be a terrestrial outlaw, and the fallen man become, and is today a heavenly outlaw. Thank God that the great loving heart of God still yearns for his children; for the work of his hands—his masterpiece of "the beginning." Justice puts a price on our head, and God says "Heaven will pay the price." The angels in heaven were so astonished "they desired to look into the matter." Now as I ponder over this, I see why they were not permitted. God alone could love man, as he ought to be loved. God alone understood man, and the needs of his soul. God alone knew the value of man, his masterpiece of "the beginning." So then man was an outlaw away from God—no light, no life, empty, void, darkness over the deep of his soul—"Dead in trespasses and sin," but God has come down from heaven into the orbit of fallen man.

The word he who spoke "in the beginning" speaks yet again, and the Word is made flesh, and God says "let there be light" and across the darkened cosmogony of human souls sweeps the light of Jesus Christ the Son of God, the Son of man, and God joined to man, lifts man by that same power exercised in "the beginning." Yea! the glorious God, the triune God! He who created all things, has laid his crown aside, and stepped over the battlements of glory; came down by the sun, the moon, and stars; down by the king's palace; down past the rich man's home, and became the poorest of the poor; that he might lift the very off-scouring of the earth up to the presence of God. O man, lost down in the bonds of eternal death, will you let him save you? Will you let him lift you back to your last estate—the place you held "in the beginning?" Listen, "To as many as believed he gave them the power to become the Sons of God," the same power that created all things; the same power that created you, the same power is yours to command by faith. Will you let him redeem you now—back to where you were in the beginning? God who spoke in the beginning, speaks to you now: "Look unto me all ye ends of the earth, and be ye saved; for I am God, and there is none else." Yea, verily! He is God. There is no one else to go to. In vain they search for help in any other direction. "Look unto me." Back to Eden, back to the source of all things, back to life from the dead. Come, my soul, out of the dead past into the living present—into the presence of God.

OUR BLESSED REDEEMER.

REV. B. F. DURLING.

That Jesus was divine there is abundant evidence. Consider the record of his wonderful life, effects of a power more than human, burst into view at every step, miracle joins its evidence to that of fulfilled prophecy, to attest his divinity. At his word, the eyes of the blind thrill with the beauty revealed by the new-found light: the ears of the deaf are ravished by the music of his voice; tempests are hushed; evil spirits withdraw from their abode in human hearts; the chains with which death had bound his victims, crumble, and there is a coming forth into life. The sweet bells which had grown silent, and the pulse which had ceased to beat, at the sound of his voice, began to peal and beat as again the march of life began. Who, beholding, could doubt his divinity?

Yet, if possible, even stronger evidence is given every saved one, who in some transfigured hour, for the first time, beholds Jesus. In that moment, a glory, never known before, comes into that soul; he lives in a new world; how bright appears the sunshine; the trees seem fairly dancing in the glorified light; the birds sing a new and sweeter song, and the sky, arching above him, seems filled with holy influence. It is the coming of God to the soul by which it is lifted into a new and holy relation to him and to higher worlds and into fellowship with all blessedness. Would you ask this one, if he believes Jesus to be divine? For answer, behold the illuminated countenance and the eye which gleams with new-found light.

After this one has been walking closely with Jesus for a time, again ask him what he thinks of the divine One, and it would not be strange should he reply, as did the poet Tennyson, "Do you see that flower? What the great sun is to that flower, Jesus Christ is to my soul." Nor unlike this, was the statement of Mr. Gladstone; "All I write and all I think and all I hope, is based upon the divinity of our Lord, the one central hope of our poor wayward race. The divinity of Jesus is shown pre-eminently by his power to love penitent, believing hearts out of sin into holiness; to key the heart's chords, which were all jangled and out of tune, setting them to heavenly harmonies.

Oh, the love of Jesus! How it can transform a soul; changing a satanic embryo to a rudimentary angel; yea, to a child of God, destined to an eternal unfolding Godward. A love so great, should move every heart to tenderest gratitude. Thus only, have been secured to us the joys of salvation and the hope of heaven. Had it not been for this love and this sacrifice, there had been no "throne of grace;" rather had it been an unrelenting "throne of brass." From the blackened heavens, there could have been

no showers of grace upon our pathway, no dews of salvation.

This brings us to notice next, that this love and sacrifice were propitiatory in character: they made possible, reconciliation with God; not that wrath was to be appeased; the dignity of divine law was to be sustained. This law had been violated. The attached penalty which was death, could not be set aside, without dishonoring that law. The extremity was appalling; all had been lost to the human race, had not the infinite Son of God, laid aside the eternal glory, descended to the lowest depth of humiliation and self-abnegation; took upon himself, not only physical death, but also descending the way of infinite sacrificial love, he drank the inconceivable anguish of him who dies the death for sin. Spotless, he became the offering for sin, the only begotten Son of the infinite love; still he cried out, "My God, my God, why hast thou forsaken me?" How fathomless the depth of such love and such humiliation! How thrilling the lesson here given, of the awful nature of sin. Had the entire human race been consigned to eternal death, this in all its ghastly horrors, could not have revealed its real character, as did the sacrifice of the Son of God.

While, upon the one hand, this is suggested, upon the other, we may be led to think of the wonders of grace and blessing which are made possible by the atonement. "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things." To become heirs of so great benefits, one needs to be fully yielded up unto God; to be penitent, consecrated and believing. Then, how near he will come to us, and how marvelously he will enrich our life.

While the individual may be thus benefited, how the world itself has been elevated by his life and power. Every line of honest work has been thus ennobled. He has touched its literature, and "Paradise Lost," Dante's "Inferno" and "Paradise," "In Memoriam," and "The Ode to Immortality," have become its masterpieces. He breathed upon the realm of art, and "The Transfiguration," the Madonnas and other sacred works, have become the wonder of the ages. His breath swept the chords of music, and "The Messiah," sublimest of oratorios took form, and others, which appear deathless. Every enterprise, which has for its object the development of man's body, soul or spirit, along the line of highest excellence, had either its birth or its impulse to higher achievement, from the Spirit of Jesus.

Equally true is it that every individual who receives Jesus into his heart in abiding fellowship, will enter thereby, upon a new life of marvelous sweetness and power. At one time, in a great city, a poor blind man was playing an instrument of music. A man said to him, "My friend, you are too feeble to play. Lend me your instrument." Taking it, he brought forth from it the sweetest strains. The poor man's hat was filled with the offerings of the people; again it was filled. Still more tenderly he played. Listening, the people wept. When he was gone they exclaimed "Who is he?" and one replied, "He is Bucher, the greatest living performer."

Infinitely better than this, Jesus enters our life, touches our hands and hearts, and breathing his own Spirit into our souls, brings forth therein the divine music of his own life. Are you not eager for such life, beloved one? Or do you say, "Ah, my soul is stained by sin until I fear there is no hope for me." Fear not: he who redeemed you is infinite in love, skill and power. Commit yourself to his hand; to his power. Become the workmanship of his hand; fear not, he will not fail thee.

It was supposed at one time that a block of marble had been rendered worthless under the hand of an unskillful workman. Committed afterward to the chisel of Angelo, it became that masterpiece, "David."

So, beloved one, soiled by sin, trust the divine Sculptor. He can bring forth from the marred material, something heavenly in its graces. Yea, he can prepare you for loving ministries in either earth or heaven. If upon that mountain a spark of transfiguring glory could transform the place into a temple filled with the glory of God, how wonderfully can the abiding presence of Jesus change the heart. How softly should that one walk, bearing about within him so sacred a presence.

Westerville, Ohio.

IN THE OFFICE

Mrs. Bettie Whitehead.

SUGGESTIONS WORTH HEEDING.

Bishop George F. Pierce gave a series of letters through the *Wesleyan Christian Advocate* some years ago on the need of a revival. As this same question is being agitated and the need of a general revival is felt, it will not be amiss to give our readers the thought of this great man on the subject.

In reading them it would seem that they were written for the present time so perfectly adapted are they to our needs today, although they were written about twenty years ago. In speaking of three indispensable things to a revival Bishop Pierce gives as the first,

A MORE THOROUGH, ACTIVE, EARNEST CONSECRATION OF THE MINISTRY.

He says:

"I write freely to my brethren because I know them and I love them. I know their virtues and their faults, and am fully persuaded that comparatively few of them realize their responsibilities and functions. They mean right, behave well and would be unspeakably happy if the pleasure of the Lord prospered in their hands, but the shortcoming is, they are not unspeakably miserable when the church is stagnant and there is no aggression upon the world. They are not indifferent. By no means. They see and regret their inefficiency. But their hearts do not break with grief; their heads are not a fountain of water; their eyes are not red with weeping. A year's labor has been barren of results. It is very, very sad, but they manage to bear it. There is no special humiliation. They have failed to cast the devil out, but there is no more fasting and prayer in preparation for another encounter. Nay, they undertake to explain the failure away so as to exculpate themselves. They offset utter defeat in the main enterprise by magnifying some little incidental success. Nobody was converted, but they bought an organ. There was no increase, but they left the church in peace. There was no revival, but they brought up the collections. Oh, brethren, brethren, this will never do. These things are no proof of your apostleship. You were called to convert sinners. This, first—last—paramount. All other things are mere accompaniments. Good, proper, well enough in their place and order, but to a right-minded minister, a very inadequate substitute for the conversion of sinners.

"I have seen a preacher, conscious of failure, and deeply deploring it, casting about for some alleviation of the painful fact. Like the woman who lost the piece of silver, he would sweep the house and sift the pile to find some crumb of comfort. The tendency of such a mood of mind is in self-defense to magnify subordinate things, and of course, to put the main thing comparatively in the background. False standards are set up, and the reasoning and conclusions of the man are unsafe and misleading. I fear that the whole trend of the church is in the wrong direction. Well satisfied as we all are that we are lacking in spirituality and power, yet to gratify denominational pride and parade our progress and resources, we are laying great stress on statistics. Our glorying is not good. The church was not intended to represent coin, but souls. What though our wealth increase—the very knowledge of it may prove a snare. What though we outstrip all competitors in architecture, taste, money, position, power, if we have not religion enough to rid us of vanity and self-conceit and to crucify us unto the world. Now and then I meet with a preacher who seems lubricated with delight, his face glows, he rubs his hands with satisfaction, his tongue is as the pen of a ready writer, as he tells of the new house of worship, or the reconstructed old one, or the best parsonage in the Conference. 'My people are generous, liberal—oh! we are having a good time.' Well brother, have you had a revival among your people? The inspiration is all one, and a reluctant 'no' draws from his unwilling lips. Any conversions? No—but the Sunday school is full. Do your people pray in their

families? Do they attend your social meetings? Can the grace of God be seen in their lives? Well, no, but they are clever and kind, and our Sunday congregations are fine, especially, in the morning. So it goes—like priest, like people—like people, like priest—deceiving and being deceived. All working on the human line rather than the divine. Now, mind; I do not say these works of which you brag, on which you lean, are wrong. Not at all. They may be—that depends on motive. I hope for the best, but much fear that many enterprises are projected—much money lavished, not to glorify God, not to promote religion, but in the spirit of rivalry to outstrip others, to indulge social pride, or to dignify our towns. Let that pass. We will not judge. Of this I am sure, they are, or ought to be very insufficient sources of comfort to a consecrated minister or a spiritual member. The plain truth is, your church is not in good condition, not doing well; is not realizing her privilege, fulfilling her mission, unless it can be said of her, frequently, commonly, this and that man was born in her.

"Now, brother preacher; I am dealing with you. I have great faith in you, great hopes of you. Your heart is right, but you are often under trial, through stress of weather, liable to go off on a tangent. Those catch words, 'new departure,' may well make us pause. There is no magic in them, and where they fetch up neither you nor I can tell.

Let us stick to the landmarks. Inquire 'for the old paths and walk therein.' You are called of God to preach, to enlighten, convince, persuade men to be reconciled to God. To seek and save the lost, to turn people from the error of their ways to the wisdom of the just, to edify the church, and to add unto her 'such as shall be saved.' Look steadily to this end and work for it. Get your mind and heart saturated with the idea, the conviction that your sole business is to save men. Let this be your aim, rule and goal. There must be a definite object in order to intense zeal. Vague ideas, loose plans, will evaporate all your enthusiasm. Your earnestness will be a fitful, transient paroxysm, unless you keep in view the grandeur and glory of your calling.

"Think often of standing in the presence of the Master, surrounded by a multitude of the redeemed whom you persuaded to go with you to heaven and let the vision inspire you, give tenacity to your purpose and wings to your zeal. Go forth weeping—tears become you and grief is just—bearing precious seed—sow in the morning and hold not thy hand in the evening, sow on the highway, where thorns and thistles grow, on the barren rock, in season, out of season—the germ of life is in every grain—the harvest will come and you will return, bringing your sheaves with you. Travail in sympathy with Christ and cry for souls. You never got religion while you felt that you could live without it, and you will never have a great revival till your heart breaks with longing. 'Give me Scotland or I die' said Knox to God. 'Lord save my people, or I perish,' must be your prayer, morning, noon and night. Oh! ye servants of the Most High, agonize! agonize!"

The Bishop writes as if he were living and preaching in this century, so accurately do his words portray the situation as we find it today. Dear readers, let us make daily prayer that our Father may send the burden of prayer upon his church and Zion shall travail until sons and daughters are born unto her. While the ministry needs to get down in humility and faith before the Father, the Church needs to go down with him and there agonize for lost souls until there is a mighty shaking of the dry bones. As has been truly said, "Our zeal instead of lying in our hearts, like embers burned to ashes, must become a consuming fire. We must pile on the fuel, by thought and faith and our prayers till the zeal of God's house shall eat us up." The Lord is mighty to save and strong to deliver, but we must invite him, not to be denied, if we want his arm of power made bare in the salvation of the lost. Shall we do our part?

TO GENERALIZE UPON A FALSE BASIS.

Mrs. GEORGIA D. SHELLEY.

Do we very often generalize upon a false basis like Job's would-be comforters? We remember that God said Job was a perfect man, and we remember the sifting, testing process Job went through.

All study of the Bible should mold the heart and shape the life. In Job, as well as in many other books of the Bible, especially the Old Testament, it is the large or total conception that is to be received. The problem of suffering is the elemental problem of humanity. The question is, why should there be pain, calamity, disease, death. We are apt to think prosperity is reward, calamity is punishment. While this is gloriously true in the large and general sense, yet to say it is a definite law is carrying it too far.

To say wickedness is often followed by suffering, is quite a different thing to say unrighteousness is always the cause of suffering.

When Job's friends(?) came to him in his suffering and perplexity, they remained silent—a heart-chilling silence, for some time, then when they did begin they generalized upon a false basis.

In the first set of speeches they spoke of the justice of God, in the second set, of the punishment of the wicked. Eliphaz, the oldest of the friends, was very prophetic, methodical, mystical. Bildad was a representative of the traditional; and Zophar was practical, arrogant, wordy and superficial. All the time they were trying to persuade Job his suffering was because of his wickedness, and God was dealing with him in a way better than he deserved.

Ah, how shortsighted men are unless they look through the divine telescope! All the time Job pleads his innocence, and when darkness was around him and he wished he had never been born, yet again and again his heart would leap from point of despair with the thought or hope of the hereafter when he would dwell in peace in the presence of God.

Some have thought Job's speech in the 12th, 13th and 14th chapters of Job, the most striking in many respects of all his statements. Time and again Job said he would have it out with God; he would ascertain why all this suffering. But ah, that beautiful climax in his thought! When he sees God in the midst of it all! He does not know why he has suffered, does not see the wisdom, but he knows the divine Ruler governs in the affairs of men, and trusts in God and is at peace.

And that great utterance, "Though he slay me, yet will I trust in him!" Could any one make such an utterance unless he was a perfect man? Be ye perfect, not absolutely as God is perfect, but relatively. Trust him in the darkness, when we walk not by sight but by faith. But was his patience rewarded in this present life? Yea, verily! Some things we cannot understand, but we can trust and be at peace, knowing God is our Father.

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Rev. John Paul.

THE SABBATH AS A NATURAL AND MORAL LAW.

Does God require us to keep the Sabbath day holy in this day as he did in Moses' time? Some say it was a law then, but not now.—A Subscriber, Maryland.

"Do we then make void the law through faith? God forbid."—Paul. "The Sabbath was made for man."—Jesus. To deny that the Sabbath is a part of the law is to deny that there is any law; for it is the fourth commandment, sandwiched between the law against profane swearing and the law against the mistreatment of parents. God holds that it invades his rights in the life of man to violate the Sabbath, and that places this sin upon a plane with idolatry and profanity. Not much is said in the New Testament against taking God's name in vain; yet little would be thought of the intelligence of the man who would try to teach that the law against profane swearing had been cancelled in the New Testament. Where Sabbath days are mentioned as optional, along with new moons and other ritualistic observances, in Colossians 2:16, the writer means sacred days, and not the Sabbath day. The Sabbath day, which we are to remember and keep holy, and "Sabbath days" are different things in the Scriptures.

The position can be defended, that all the law of the Old Testament which was based upon natural law and in harmony with the welfare of the individual and society universally, may be known as the moral law, one jot or one tittle of which shall not pass away. It is more permanent than the heavens and the earth. All of the ten commandments come safely under that head. Those who have studied the question scientifically have found that men and animals need about one-seventh of their time for rest if they are to last long and do their best work. Dr. Justin Edwards in his "Sabbath Manual" says: "The experiment was tried on a hundred and twenty horses. They were employed for seven days in a week. But they became unhealthy, and finally died so fast that the owner thought it too expensive, and put them on six days' arrangement. After this he was not obliged to replenish them one-fourth as often as before. Instead of sinking continually, his horses came up again, and lived years longer than they could have done on the other plan." Mark Hopkins gives this information from a friend of his: "When the extensive stable of the 3rd Avenue Railroad, in New York, was completed, he was invited to inspect it; and noticing that the stables were arranged in groups of seven, he found on inquiry that the object was to have a gang or team of horses together; that each car required three pair of horses per day, each pair going about twenty-four miles; but that this was not enough, for that a horse, no matter how well fed and cared for, required rest, and that the only way to give it to him and still keep the car running was to have an odd horse which should come in and take his turn at the work." "It has been tried," the superintendent said, "with less and with more, but that it took just about seven horses to run the car all the time." Hopkins says: "I have no doubt but that the superintendent and directors were entirely unconscious of the divine precept." Edwards further says: "Men who labor six days in the week and rest one can do more work in all kinds of business, in all parts of the world, and do it in a better manner than those who labor seven." But there is a natural need for the Sabbath in the moral and social life of man, and also in the life of the family. Of course no one claims that the observation of *Saturday* is demanded by the laws of nature, and no one who knows claims that it is commanded by the word of God. Such details as this pass out with the old dispensation, along with those positive and peculiar Sabbath restrictions which were maintained in the Mosaic dispensation for disciplinary and tuitionary purposes.

The institution of a civil Sabbath, "A day made non-legal, in which public business shall be suspended, and in which all labor and recreation shall be so restrained that the ends of a religious Sabbath may be secured by those who wish," is based upon natural law, and grows out of democratic principles. It is not to be regarded as an effort to promote religion by law, but rather as a measure to promote the best interests of society. Each Sabbath day should be held sacred by the Christian, and no works excepting those of necessity and mercy should be done; it should be made the occasion of especial spiritual improvement. Each citizen should see to it that reasonable and adequate Sabbath laws should be enacted and enforced in his state. A certain philosopher has said that our attitude toward the Sabbath is a "test of our regard for the authority of God;" and, after giving some prison statistics bearing upon the way the prisoners had been reared to regard the Sabbath he decides that "desecration of the Sabbath is often the beginning of a course of vice and crime."

EVANGELISTIC AND PERSONAL.

Rev. J. B. Kendall: "Our meeting at Kirwin, Kan., begins with great prospects. The second night the house was packed to utmost limit. We are expecting a sweep of victory."

Rev. Kenton H. Bird is engaged in a meeting at Charleston, W. Va., with Rev. Westfall, pastor. Bro. Bird will be in the East for several meetings and wishes us to remember him in prayer.

Rev. E. T. Adams has been assisting in a meeting at Barnes City, Iowa, with pastor Rev. T. C. Kennedy. Bro. Adams has March and April open for engagements and those desiring his services may address him at Wilmore, Ky.

"The Central Holiness camp meeting, Wilmore, Ky., will be July 25-August 3, 1913, inclusive. Workers, Dr. H. C. Morrison and Rev. Joseph Hogg. Preachers in good standing entertained free. Make your plans to come." Rev. W. L. Clark, Pastor.

Rev. Chas. D. Lear: "On account of some changes in dates, I can give some one Feb. 9-23; also from March 24 to second Sunday in April. I am now in a meeting in Louisville, Ky., with Rev. W. T. Miller. Much good is being done. Address me at 213 W. Walnut St., Louisville, Ky."

Rev. L. B. Simpson: "I have victory and the Lord is blessing me in the work. I am now with Rev. Wise, at Bensville, Ill. We have only been running the meeting a short time and there have been fourteen saved and twenty or more held up their hands for prayer. We ask the prayers of THE HERALD readers."

Rev. J. A. Dooley: "We are conducting fifteen services a week and giving free dinners to homeless men to get them to attend the meetings. Many of them are finding God. 700 have been at the altar the past 16 months and many have found the Lord as their personal Savior."

Rev. F. C. Behner: "We have just closed a splendid meeting in which Rev. B. H. Morse presented the truth with no uncertain sound. Many were saved, reclaimed and sanctified. The preaching on sanctification was the clearest I have heard. The Lord owned the faithful preaching of the word. I will now be able to organize a Holiness Church at this place, Eldon, Ia."

Rev. John E. Hewson: "The meeting at Chandler, Ind., is going along nicely. Souls are getting to God and the church is being quickened. May the Lord bless THE HERALD family. I have changed my date at Paragon, Ind., to February 16th instead of the 9th. Pray for me and my work. Your brother for a lost world."

Rev. J. L. Brasher: "After a successful pastorate of one year at Boaz, Ala., the Rev. J. F. Owen has again entered the evangelistic field. I take

pleasure in commending him as a man of thorough scholarship, blameless life and fervent piety. Any committee or pastor who desires a good evangelist and a fine preacher to assist them will make no mistake in employing him. His home address is Boaz, Ala."

Rev. Allie Irick: "We are in the Missouri Holiness College, Des Arc, Mo., in the midst of a great revival. Much prayer ascends by faculty and students and patrons for a wide and lasting revival of old-time religion. On January 23, 1913, Alford Paul came to our home with sunshine and blessing. Mother and child are doing well."

Rev. J. W. Oliver: "Just closed our meeting at Drummond, Okla., with Rev. McNeilan, pastor of M. E. Church. We certainly enjoyed the week, but it was not as fruitful as we had hoped. This is a place where holiness fanaticism has gone to seed. Am now at Orlando, with Pastor Coopsidor, and the meeting opens nicely. If I can serve any of you in this capacity, address me at Lucien, Okla. God bless THE HERALD."

Rev. George Bennard: "I am in one of the hardest battles of my life at Pokagon, Mich. The country is steeped in sin, but the Lord has a few chosen ones in this place. Our hearts have been made glad by two or three of the worst young men in town being saved, and four or five of the best Christians getting sanctified. The shine is on their faces. Mighty conviction is upon the people. My next meeting is at Cattarugus, N. Y."

Rev. J. E. Jackson: "We are just opening up in the Pentecost Mission in New Albany; the interest and crowds are good, and conviction is on the people. We expect to spend four or five weeks in Indiana and if there is any one who needs a meeting in this or adjoining state, especially between here and Colorado, please let us hear from you immediately. 1114 Clark St., New Albany, Ind."

Rev. J. O. Wester: "Evangelist S. B. Shaw, of Grand Rapids, Mich., is assisting us in a revival. This is the fifth day of the first week and we have never had more sound, deep and effective meetings before in our church. The results are extraordinary with every evidence of a great awakening and a general revival in this vicinity. The church of over 200 members has been revived and are getting a new hold on God; sinners are being converted. Last night the altar was full of seekers and the people were weeping all over the church."

Rev. C. R. Booth: "Bro. R. M. Kell and I have just closed a three weeks' meeting in which about 100 souls were at the altar and about 75 were either saved or sanctified. We had a glorious time. The town was stirred mightily and a goodly number of fathers and mothers were saved. We find it pays to preach the old-time doctrines of the church in all the meetings, but Bro. Kell preached in the afternoon meetings especially to the church. He also led the singing and was graciously used of the Lord. I heartily recommend him to any who wants the truth preached in a kind and lovable spirit. My church is better for his coming among us."

The Annual Spring Holiness Convention and the Tenth Anniversary of Rest Cottage will be held under mammoth tent on college campus of Pilot Point, Texas, April 18-28, inclusive. Let all the dear saints and friends and helpers arrange your affairs to attend this great gospel feast. Some of the leading pastors, evangelists and Christian workers of the land will be present to shout the battle on. Among whom we would mention are the six Roberts Brothers and their wives, Rev. Allie Irick and wife, Rev. C. C. Cluck and wife, Dist. Supt. I. M. Ellis, Rev. Oscar Hudson and wife, Rev. J. O. West and wife, Rev. J. B. Chapman, C. S. Gregory and wife, Rev. J. W. Bost, Rev. W. F. Rutherford, Rev. N. E. Tyler, Rev. D. M. Spell, and a host of others, both local and from a distance will be on hand to push the Holy War. The annual Board meeting of Rest Cottage will meet during this Convention. We request a full representation in person or by proxy.

Rev. J. P. ROBERTS, Rev. ALLIE IRICK.

EVANGELISTIC

COLDWATER, MISSOURI.

A great meeting here. Twelve men and women were converted and reclaimed in the meeting. The meeting should have gone on longer, but the pastor who was doing the preaching left on account of his own charge. I am in the home of Bro. and Sister Paulus, and I never was in a finer home; they have fine children and everything seems so pleasant. There was a very fine young man who made a profession in the meeting that says he is going to school and prepare for a Christian worker.

We have had a very fine meeting here in many respects. Several good members came into the Methodist Church. Our next meeting is at Advance, Mo., Jan. 19, then after a few days, we go to Jonesboro, Ill. A. A. MYRICK.

FOSTERVILLE, WISCONSIN.

The writer has been in the battle against sin for twelve years, but 1912 has been the best of them all. We cannot say very much for 1913 as yet, only that we have a good start toward great victories.

Our first meeting for the year was held at Fosterville, Wis., with a number of genuine conversions, and one sanctification. Bless his name! People can get the real thing now just as they did in the days of our fathers, but I fear that often seekers are pressed to a profession of religion before they are really converted. I find it best never to press seekers to profess but rather to seek on and repent. The Holy Spirit will let them know when it is time to profess. Rev. G. Tennant is a pastor of the holiness kind in the M. E. Church looking after the work in Fosterville. At the present time we are in a battle near Suring, Wis. Yours for victory. E. P. MANKOFFSKY.

LICKING, MISSOURI.

Evangelist J. C. McPheeters has been with us in a union meeting between the two branches of Methodist Churches here. The meeting closed Sunday night of the 19th, with the interest at high tide; 12 conversions the last night of the meeting. People will remember this meeting; fifty years from now people will be talking about it here and shouting about it in eternity.

Bro. McPheeters' preaching was of the old-fashioned kind, brimful of hellfire backed by God's word and accompanied by the Holy Ghost; it came like sheet lightning loaded with dynamite. Strong men and women got under conviction, came down on their knees to the altar, prayed through, got to victory that made them leap for joy. This was indeed a great meeting; eighty-four conversions in all. Bro. McPheeters is truly a man of God. The people here are now talking about having a tent meeting some time during the summer. C. F. BARHAM.

WHITLEY CITY, KENTUCKY.

The work on the Holly Hill circuit is still alive, and with the blessing of God upon it, is growing and becoming a blessing in this neglected mountain country. Three revivals have been held since Conference, and we feel that the blessing of the Lord is with us.

In December, Rev. Jesse A. Mace was with us in a two weeks' meeting at Whitley City. Three were converted, two sanctified, and the church strengthened and built up.

In January, Rev. Fountain Cox, from Taylor county, came over and assisted the pastor, Rev. O. W. Miller, in a ten days' meeting at Pleasant Run. Brother Cox preaches the old-time gospel with power, and under his preaching five were converted. The people here believe in getting old-fashioned religion, but they need line upon line, precept upon precept, in order to help them to keep true and live it.

Some repair work has been done at Union Chapel and at Whitley City, and a new chapel organ installed in Whitley church. Mrs. ETTA C. MILLER.

KEARNEY, NEBRASKA.

We have just closed another meeting twelve miles up the valley from Kearney, Neb., on the south side of the Platte River. This country has a fine fertile soil, comfortable homes, fine horses and cattle and fine hogs, a few good autos, but very poor standard of religion. We opened in a schoolhouse but never had a good crowd to preach to. There are two or three families who have salvation and are true to the precious doctrines of the Bible. One of these men has spent quite a lot for holiness books and papers and scattered them among the people but they burn them and still fight holiness. They simply would not come to service, but the Lord met with us and gave us five precious souls for which we give him praise. They are some of the salt of the earth. They have a nice Sunday school but have no regular preaching.

We were well cared for in the home of Bro. Patterson and our needs were not slighted by this precious people. We are having a few days rest at present on the farm and D. V., will be in Indiana for a meeting soon. If there is anyone who needs a meeting in Indiana or adjoining States we would be glad to give them a date any time in February. Yours for holiness. J. E. JACKSON.

EL RENO, OKLAHOMA.

Sunday was the greatest yet of the revival meetings. Evangelist Harkness spoke three times to large audiences. The Word was in demonstration of the Spirit and with power. In each service souls bowed at the altar and found God. One significant feature of these meetings is that it is not a matter of "raising the hand" or "signing a card," a process peculiar to many modern revivals, and the same counted as conversions. But conviction of sin by the Holy Spirit is deep and pungent, and men and women find their way to the altar, weeping tears of confession and sorrow for sin, and find salvation in the "good old-fashioned way." Another significant feature is that God is saving whole families—father, mother and children are now rejoicing in a new found Savior. Many bowed at the altar yesterday and with "strong crying and tears" wept their way to Jesus and salvation. Others were saved in the meeting Saturday night.

The 10 o'clock prayer service was well attended this morning and was full of power and blessing. The morning service is one of great help to Christian people, in which many are making a full consecration to God and entering into the blessed experience of the "Spirit-filled life."—*El Reno Democrat*.

FROM THE FIELD.

Just closed a splendid meeting at Cambridge, O. The meeting was held in a mission; they have a small band of sanctified saints who are pushing the work for God in this place; they are few in number but God is greatly blessing them. I enjoyed very much their spirit of unity, they were all with one accord; they were easy to preach to, very inspiring to a preacher. It was an easy task to deliver a message to that crowd. We were there but a few days, but we had a high time, and we had some clear cases of salvation as well as a great uplift to the saints.

Our last day was the best of all; we had the best of the wine at the last of the feast. Our first service in the morning was a sacramental service; the power of God came upon the people so great and we got so blessed that we passed the wine first; we forgot to break the bread and never did pass it, but the Lord winked at our ignorance and blessed us just the same. It resulted in the breaking up of the unsaved which gave us some seekers that prayed through to great victory; the fire fell and we closed up in a blaze of glory.

JOHN THOMAS HATFIELD.

EVEREST, KANSAS.

Evangelist J. B. Kendall and Prof. Ralph Hurd who have been conducting revival meetings at the M. E. Church for the past 21 days, conducted their last service of the series Tuesday evening. The large chorus under the leadership of Prof. Hurd sang the gospel message in a way that stirred the hearts of all. Rev. Kendall had charge of all the preaching. Mr. Kendall is a true man of God who never swerves from the old gospel message. He preaches as if he believed every word of the Bible.

He is uncompromising with sin; he spares neither preachers, church members or the folks outside. His preaching is of a character that sends deep conviction to the heart of the hearer because he is one who lives a life of prayer. Folks converted in his meeting can point to the time and know they have passed from death unto life. This meeting has brought more people to a deeper thought and for a higher work than any which has been conducted in this town for a great while. It has brought all the churches closer together in this great work for the glory of God. Rev. Kendall left Wednesday for Kirwin, Kansas, at which place he will conduct a series of meetings. Prof. Hurd also left Wednesday for Green Ridge, Mo., for a few days rest. After remaining there for a few days he will begin preparations to fill the pulpit as a minister. "The messenger has departed but his work will abide."—*Everest Enterprise*.

PRAIRIE VIEW, KANSAS.

The outlook here was not at all encouraging. The pastor kept writing us that it was a hard place; we came on and found that we were to stay with a family that were not members of our church; in fact, the man was not even saved. The most of the folks thought it was no use trying to hold a revival as there were not many Americans in the place. The bulk of the people in the town and country are Hollanders. They have a large church and never thought well of M. E. methods. Well, we went down on our knees, came up on our feet and began the fight. We made our banjos do their part and sang the songs of Zion, preached and prayed and Father honored the effort. Soon the M. E. Church would not hold the crowds; then an amazing thing took place. The Hollanders opened their big church and we went in, banjos and all, and the Lord went in with us. This large church soon failed to hold the crowds. There was a class-room in the rear which we used for a prayer room for seeking souls. The crowds became so large that we were forced to allow them to fill this room during the preaching and then vacate it for the seekers. They put the preacher on a box by the door so that all could hear in both rooms, and allowed the children to fill the pulpit, and still there was not room; aisles and doorways were packed. They began to go to church at six o'clock and we would start by seven or a little later.

There seemed no difference between Hollanders and M. E.'s; all were down before God seeking forgiveness of sins and the "second blessing." No one seemed able to keep track of the number of seekers. God has wonderfully blessed us with these kind of meetings since we turned from the stage to the pulpit, for which we praise him. Yours for the Master, C. P. AND EDNA ELLIS.

Long Island, Kan.

ANTRIM, KANSAS.

Our itinerary in Kansas for the winter closed Jan. 5th. The last meetings were with Rev. W. B. Summers, at Neeland's Chapel and Antrim. The victories at Neeland's were many and most gracious. Several matured men and women were definitely saved and sanctified. A young man was brightly converted, called to preach and is now in Asbury College. A girl professed salvation and plans to enter Asbury next year, to prepare for Christian work.

Miss Rose Yowell assisted in this meeting. Her prayers, testimonies, and music did much toward the success of the meeting. Because of the serious illness of her father she was not permitted to be with us at Antrim.

This was our third meeting at Antrim within two years. While there were not so many seekers nor so many professions as there were in our first meeting, yet we have cause for gratitude for the abiding of much of the former work and the good accomplished in this third meeting. Some souls were saved and sanctified and others testified to clearer conceptions of divine light.

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Again we had the great pleasure of being in the most dear parsonage at Antrim and associating with Bro. and Sister Summers and little Margaret. Bro. Summers is near the close of his fourth year at Antrim, and so far as we could learn his people want him returned. He and his wife are deservedly popular. We have known no more adaptable pastor and wife. They are zealous and tactful and know how to do things for God and the church.

In the midst of a snowstorm we took our leave of Kansas, for rest and recuperation at Sutherland Springs, Texas. This is an ideal place for quiet and health. These springs abound with different varieties of mineral water. Furnished cottages can be secured at reasonable rates, besides there is a large, well-equipped hotel with all modern conveniences for hot and cold baths, and swimming, etc.

In Christian love,
J. C. JOHNSON AND WIFE.

OLD TIME PERSECUTION.

At your request I herewith give a brief account of our experiences in Lakeland, Florida. After having preached in the city park and on the streets here for nearly two years, we were notified last October that we could do so no more without a permit from the Mayor. Accordingly we sought such a permit repeatedly, both in person and through influential business men, but to no avail. As we were told that the ordinance forbidding street preaching "was not intended for resident pastors," but "long-haired fakirs," etc., we decided to go ahead as we had in the past, but we were arrested and fined \$5 and costs.

At our first trial the judge, city clerk and city attorney, with many others, were of the firm conviction that the ordinance would be modified if we appeared before the city council requesting the same. Hence we desisted from street services for several weeks until the regular council meeting, but to our surprise and humiliation we were curtly refused any consideration whatever. Now, since our last recourse was gone, the only thing to do was to stay off the streets or test the unreasonable and unconstitutional ordinance. The result was we were arrested and locked up in a filthy old jail, though \$1500 cash bond was offered for our appearance at court. Not until a surging crowd of business men gathered, demanding our release, did the authorities restore our freedom. At the second trial we were fined \$10.00 and costs whereupon we gave notice that we could not conscientiously pay the fine nor did we want any one else to do so. If we had marred the peace, purity or dignity of the city we were ready to make it right, but for preaching the gospel, we felt we had done no wrong and to pay a fine was equivalent to an acknowledgment of guilt which we were not ready to admit.

Well, the alternative was a jail sentence for twenty days, but the people would not stand for that and so after a day's incarceration, a band of forty or fifty men marched to the Mayor's home, awoke him and told him to come with them and unlock the jail, saying, "If you do not know how, we will show you." You can guess the rest. We joined in singing the Doxology, pronounced the benediction and went home.

I have just had my third trial, this time for "inciting a riot." All I did was to drive up to the jail where two of our brethren were serving a thirty day sentence, and "protest" against their being locked in the "inner cell" for preaching from the jail window. For this the marshal came out and pulled me from the buggy, saying, he had orders to lock me up "for criticizing."

Of course I was convicted and bound over to a higher court, where we hope to get justice. The attorney for the city requested the judge to "make that bond, a bond sure enough, for we want to get rid of this man Shelhamer."

Pray for us and this dear, but blinded people. A Catholic editor and an infidel chairman of the city council practically rule the town. Yours to fear nothing but God and be ashamed of nothing but sin and compromise.
E. E. SHELHAMER.

SEEING IS BELIEVING.

Through the courtesy of Mr. George Sebring, I was permitted while in Florida a few weeks ago to visit Sebring, Fla. This most beautiful town situated on Lake Jackson, 225 feet above sea level, and

surrounded by numerous lakes and newly planted citrus groves, is to be the home of the Florida mid-winter camp meeting. The camp opens Feb. 21st, 1913, and closes March 2nd. Workers secured for this year are Rev. H. C. Morrison, President Asbury College, Wilmore, Ky.; Rev. Charles Weigle, Pasadena, Cal.; Rev. W. H. Huff, Sioux City, Ia.; Dr. M. A. Beeson, Meridian, Miss.; Rev. J. H. Norris, Pittsburgh, Pa.; Mrs. W. L. Murphy, Sebring, O., in charge of young people's meeting. J. M. and M. J. Harris, Evanston, Ill., will have charge of the singing. Besides, many noted evangelists and ministers who are planning to attend this feast of tabernacles in the land of sunshine and flowers. The camp ground is located on one of the most ideal spots that could be found in Florida, for a tabernacle. Mr. Sebring is sparing neither time nor expense, to make this the most beautiful assembly grounds in the South.

The tabernacle will seat two thousand people, and natural lay of the ground makes it possible for every person to see and hear the speaker. The grounds are being set out to all kinds of tropical fruit, and beds of roses and flowers. A large number of northern people have accepted Mr. Sebring's offer of a lake front lot, free by building a cottage on the lot worth not less than \$100 before the opening of the camp. Those who are planning to attend this most wonderful camp must write at once for reservation, as requests are coming in every day for accommodations.

Buy your ticket to Sebring, Florida, over the Atlantic Coast Line from Jacksonville to Haines City, where you change for Sebring.

Communicate with George E. Sebring, President, Sebring, Florida, for particulars, and help to make this the largest and best holiness camp meeting in the United States. Your brother, C. L. PECK.

CHARLESTOWN, INDIANA.

We are here in this city-like little town doing battle for the King. Charlestown, as many people know, is an historic town, being an hundred or more years old today; it is populated with retired farmers. Charlestown certainly needs a spiritual awakening. While the people have retired from the farm it seems they have retired also from God and resting in their ease, crying, "peace," when there is no peace. We are made to exclaim like the prophet of old, "For my people have committed two evils; they have forsaken me the fountain of living waters and hewed them out cisterns, broken cisterns that can hold no water." Jer. 2:13. Continuing he cries out, "Wilt thou not from this time cry unto me: My Father, thou art the guide of my youth."

Oh, that God might be served and worshipped from the heart of men. They don't want repentance, they don't want holiness. Surely the blessed Book is being verified; the time will come, yea, I believe now is, when men will not endure sound doctrine; and sadder still, when the shepherds of the flock compromise the truth and shun to declare it.

"Oh," says one, "that's just the old song." Yes, and the shepherds are singing it; it's no hearsay with this writer, he has his information from the lips of the brethren themselves. Just yesterday while discussing this matter, a brother preacher was brought into the conversation and his merits were mentioned and how he stood out against the enemy, and yet he had to take small charges and poor pay. Yes, brother, it means that much, and not only the pastor, but the evangelist suffers likewise.

May God help us to awaken to the conditions and go forward as we never have before. I had rather be right and stand four-square for the truth and let the people know their condition as the word reveals it, and have little places, than to fill the larger ones and receive larger pay and let folks slip through my hands into hell by failing to give them "Thus saith the Lord." It's better to be righteous than popular. May the blessings of heaven be upon us and lead us to better things in his kingdom.

Owing to a failure in plans some of my engagements have been canceled and I have open dates now for those who desire my service.

Marion, Ky.

W. L. SHELL.

BINGHAMTON, NEW YORK.

Since last June we have labored in the states of New York, Vermont, New Jersey, Texas, Pennsylvania, and Wisconsin. God has been with us in a most blessed way all along the line and has deigned to manifest his mighty sin-killing, soul-saving and sanctifying power in a special manner at most of these places.

Our last meeting was at Chambers, N. Y. Several honest seekers found their way to God, and the work is still moving on. The pastor writes that nine seekers made their way to God in one meeting since we left.

At present we are laboring in the Parlor City of the old empire state. The people are coming good, God is helping, the truth is gripping hearts, and already a few have gone through to victory.

Time is short! What is done must be done quickly! Thousands are plunging headlong into the old caldron of hell-fire and brimstone every day! Who can read the Bible, listen to the roars of Sinai, look upon Calvary, survey the world with its millions for whom Jesus died, rushing blindly down to black damnation, without receiving a shock of incorrigible enthusiasm to run to the rescue? Nearly the whole human family like a mighty Niagara are rushing down to destruction! God's great heart of love is bent on turning this current of human souls to himself! He solicits our co-operation in this great work! I for one gladly enlist for life to march and fight under the blood-stained banner of Calvary. The devil is bent on securing the damnation of the whole human family, and when we start to the rescue of souls he marshals all his armies of earth and hell to head us off and defeat us if he can. But let us keep marching ahead with glorious victory in our souls and the positive assurance ringing through our hearts that we will be given power in proportion to our burdens.

God bless the entire HERALD family. I am yours in his service, fully saved and a live hope inspired within my soul for his speedy return.

EVANGELIST EARL E. CURTIS.

1101 Gotham St., Watertown, N. Y.

THE BAPTISM OF THE HOLY GHOST.

This excellent pamphlet, "The Baptism with the Holy Ghost," written by the Editor-in-Chief of THE PENTECOSTAL HERALD, is having a wide circulation. It's a very clear statement of the Bible doctrine on the subject and has been pronounced very helpful to those who have read it. It has been translated into one or two other languages and has a considerable foreign circulation. Send 10 cents to The Pentecostal Publishing Company, Louisville, Ky., for a copy, read it and pass it on.

3 REASONS

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EDITORIAL

Rev. H. C. Morrison.

THE HOLINESS UNION CONVENTION.

April 29-May 4, 1913.

We wish to keep before our readers the time and place of the great Holiness Union Convention which convenes in this city at the above date. We are receiving letters from different parts of the country saying they will be on hand. We had one of the best conventions in this city some five years ago, we have ever had, and we want this one to be even a greater one in far-reaching results and power. We are hoping for some of our missionaries to be with us; in fact, some have written us they expect to be here. Then we want our evangelists who have toiled so faithfully in the past year, to meet here in this great holiness rally and sharpen their weapons for the greatest fight against unrighteousness this country has ever known. Let us not be satisfied until we see the Holiness Movement "Move." A meeting like this ought to be a great blessing to this country, and we believe it will.

We plan to hold a ten days' meeting in the Pentecostal Tabernacle, which will be conducted by Rev. J. M. and M. J. Harris and Dr. H. C. Morrison which will run up to the time of the convention. We hope to have the tide of salvation flowing high and move the meeting to the place of the Convention. Let daily prayer be made for this meeting, that the Lord may get great glory to himself in the salvation of many precious souls.

ALL ABOARD FOR THE SUNNY SOUTH.

Keep in mind the mid-winter holiness camp meeting at Sebring, Fla. Large preparations are being made; a good band of workers has been secured and faith and expectation are large. The meetings begin February 22, and close March 2nd. Arrange your plans to be present. Write to Mr. George Sebring, Sebring, Fla., for information and particulars about entertainment.

H. C. MORRISON.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—Robert E. Lee.

LOVES LESSONS.

ABBIE C. MORROW BROWN.

Chapter IV.

TRIALS AND TRIUMPHS.

A fiery trial of faith on any line is permitted to perfect our patience and multiply our love and bring us praise and honor and glory at the coming of Christ.

In the Deaconess' Home all our trials, small and great, came from the outside. Before accepting the position I was told that I might have a servant, as usual, and was promised a salary. But it was soon decided that the girls should do the housework and no money was ever paid to me. It was a trial then but how I do rejoice today that all my service was for love and not for "lucre."

The time came when there was only two cents in the treasury and no food except potatoes and beets. We had no liberty to appeal to the board of trustees who seemed to have forgotten us. Alice Stratton had given me as my promise for the Home, "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. And the first fulfillment of the promise was but one beautiful earnest of a thousand others on through the years.

It was Edith who told me with a smiling face, full of faith, that morning as I stepped into the buggy to ride down town, that our only food for dinner was potatoes and beets. I went on my way and forgot it and invited the one in the buggy with me home to dinner and then suddenly remembered just as we reached the house. We entered the side door, which opened into the dining room and our eyes looked upon a table spread "according to his riches." There was bread and butter and beefsteak and sliced tomatoes and potatoes and watermelon. Edith had not cooked the beets.

A dear sister on the board who loved us had not been able to sleep the night before for thinking of us and as she prayed God seemed to show her our need, and led her easily in the morning to drive to the wholesale groceries and tell them about us and they gladly loaded her with provisions.

The board expected me to present the work in the churches, which I did, and also to appeal for money. But God was preparing me to receive the gifts of faith and so could not give me the power to get money by begging. As far as I remember the Lord only led me to make two appeals, one to a church in the country and one to a member of our praying band. In the springtime I asked the farmers in the country church to plant a plot of ground for the Home. At harvest time a pleasant faced young farmer brought us a wagon load of vegetables and told with joy how the Lord had prospered him.

Immediately we thought of a poor, Christian woman whose drunken husband had recently left her with no support for her large family of children. How we longed to send her some of the vegetables but we had no money to pay expressage. But love always finds a way. After dark Edith filled our big dishpan and together we succeeded in getting it to the woman's door. When she opened it and saw the pan filled full, she burst into tears and when she could control her voice, she said, "I have not a morsel in the house to eat and when you knocked I was down on my knees asking the Lord to send me some food tomorrow morning for the children, and wasn't he good to send it tonight so I could sleep?"

As we returned filled with joy at being sent to answer the poor woman's prayer, I said to Edith, "We ought to be willing to receive because of the blessing that comes to those who give." It was my first glimpse of the meaning of Paul's words, "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. 4:17. And afterward when I read these lines I understood them,

"I hold him great, who for love's sake,
Can give with earnest generous will,
But he who takes for love's sweet sake,
I think I hold more generous still."

It was not in a time of need, but in obedience to a direct command of God, that I asked Brother Boree to give \$20.00 a year to the Home. It frightened him. He was not used to give one quarter of that sum to benevolence. He thought I made a mistake to ask him. But he prayed about it and the very next day an unusual and unexpected order for wall paper came to the amount of \$200.00,

the title of which would be \$20.00. And the same day a bill for \$20.00 was paid, and that evening he brought me a \$5.00 gold piece and told me the glad story of how God had revealed his will to him, showing how beautiful giving brings bountiful reaping.

God's bank declares by dividends both here and hereafter, but where there is no deposit there can be no interest.

One trifling trial the Spirit brings to me now with the lesson that grew out of it, "Always trust where you cannot trace."

BUD ROBINSON'S CORNER.

TOTAL DEPRAVITY.

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5:19, 20, 21. Here you will see the beast with the seven heads and the ten horns; you will notice that ten and seven make seventeen, and in the above scripture we find seventeen manifestations of the depravity of the human heart.

I am aware of the fact that the seven heads and the ten horns have reference to a kingdom or a number of kingdoms with their rulers, but after all a nation is just one man multiplied and whatever we find in a nation we find in one man, and whatever we find in one man we find in a nation. Just run the nation back a little ways and you will have the first pair in the garden, in disobedience hiding from God and trying to cover themselves with the fig leaves, and the woman trying to lay her disobedience on the serpent, and the man trying to lay his on the woman.

There is the first appearance of depravity, and it means that I am not as bad as the other fellow, for if it had not been for him I would not have done the thing. That has been the plea all along the line, shielding myself and blaming the other fellow. There is nothing on the face of the earth that has been so crooked and slimy and slick and as hard to catch up with as the carnal mind; the thing has been a traitor to both God and man, and yet man looks after the old man as though he would be ruined forever if he did not keep him, and cover him, and try to protect him.

If the human family could make themselves believe that they were not in a state of depravity and plenty good without the restraining and regenerating grace of God, they would shout themselves hoarse, but just about the time that they get a case fixed up and the case made out ready to present the man to the public, he who was so well-bred, so beautifully raised, and so well-educated that he was in need of nothing, goes down in a crime that is so black that it makes your very blood run cold in your veins.

I came to the State of Idaho in the month of November and two of the preachers in this state have gone to Boise to take work, not in one of the larger churches, but just outside of the city of Boise in the state penitentiary. Their sentences are from ten years to life; there is one preacher each month since I came to Idaho that has gone to the pen from this one state alone. This by no means, proves that all preachers are bad, but it does prove that the carnal mind is in man, and that if he doesn't get rid of the trouble that the disease will sooner or later destroy his usefulness and wreck his life. I don't know either of the dear men, but I am of the opinion that neither of them believed in the doctrine or the experience of scriptural holiness; but I am of the opinion that they have preached against it, and stood aloof from it, and probably tried to make the world and even themselves believe that they had no need of the baptism of the Holy Ghost to cleanse and purify their hearts.

No man can read the above text of scripture and

fail to see that the apostle believed that man was in as bad a fix as mortals could be. He saw no hope in the world without the grace and love and mercy of a loving God. The Apostle saw nothing in the fellow that was even respectable; his picture would almost disgrace a rogues' gallery. The human family as is described in the above text, is as black as death and is as dark as midnight. We could not think of St. Paul making out a case that was worse than the man; the best construction that we can put on it is that man is a total wreck without the restraining grace of God. Right here in a Christian nation there is no telling what men would do; it looks like that they have done everything on the face of the earth that was bad, but just how bad it would be if we had no grace and love and mercy in this country, no man knows. We have the jail, state prison, deadly chair, gallows and the hemp that are on one side of man to restrain him from his crimes, and on the other we have thirty million of God's people crying to him day and night to save the man and to check him in his mad rush hellward.

Brother, we can't tell just what this country would be if the jails and prisons were all opened; if we had no penalty to restrain man from crimes, if we had no grace in this country; if man was left here in his natural unregenerated state, there is no beast on the face of the earth that would be as deadly and as devil-like as the folks that now think they can get along as well without God and the church as they can with them. No man has any idea what the church is worth to the world. What would we do without it? Oh beloved, it almost scares me to death to think of being here in this world without the gospel of Christ. Think of guns, gunpowder, dirk knives, revolvers, sling shots and brass knucks; all are the offsprings of total depravity. It takes about one-half of the men in the world to protect the other half. One man spends his time in making locks and safes; the other half spend their time in laying plans to blow up and open them. There is nothing in the world that I have ever seen that is as strong and as costly as the great saving vaults of the large banks of this

country; they are made to keep out the crowd that hasn't gotten rid of total depravity. If each man had all the depravity taken out of his heart, every man that has as little as a penny or as much as a million, could pile their money up in one corner of the house and nobody would ever bother it.

I heard of a man in Kentucky that was so in love with money that one of his neighbors proposed to give him one hundred dollars if he would allow him to beat him to death, and the man said, "Well, how long will you let me keep the money before you beat me to death?" The man said that he could not keep it any length of time; that he would give him the money and then beat him to death. The man told him that he could not afford to do that, but if he would give him fifty dollars he could beat him half to death. That may be just a joke, but to say that man is not depraved and that he does not worship money is not to understand the human race. Turn back and read Gal. 5:19, 20, 21, and you will have the real photo of the unregenerated man of this and all other ages. The Discipline says they are very far gone from original righteousness.

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THE PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

The Missionary World

To The Readers of The Pentecostal Herald.

The letter appended from from Bro. Joseph H. Smith and E. Stanley Jones are replete with important facts. Without the consent or knowledge of Bro. Jones, I add an interesting editorial from the "Sind Gazette," published in India, whose editor is generally against Christianity. Bro. Smith and wife have already been gone about five months. Their expense and the support of their children was promised. Scarcity of letters from them account for ignorance of the work they are doing and also for the failure to send in the money necessary to meet the need. Under God let each reader of this do his or her part at once and send check, post-office or registered letter to L. P. Brown, Treas., Meridian, Miss.

Seoul, Korea.

Dear Brother Brown: Besides what I have written for *The Herald*, I want to send you a few lines about the campaign we are now conducting in Korea. It has truly been strenuous but so blessed. In every possible way the Lord has been setting his seal. We have during these six weeks reached the leading centers—Seoul, Syn Chen, Pyng Yang, and Songdo and preached day and night at all places to hundreds and at some places thousands of people. Every door has been open to us—Presbyterians, Methodists, and Southern Methodists—as the Lord has helped. I have preached clearly and constantly the truth for which the Pentecostal Union stands, and many have received the blessing of full salvation. Praise the Lord! Many others have sought and found the witness of the Spirit to their conversion.

I owe, under God, much to Brother Thomas, of the Oriental Mission for the openings and cordial support I have had in this land. His stand for holiness and his wise and loving bearing have given him a strong influence though he has been here but two years, and he was the instrument used of God to plan all the programs and secure the opportunities. We have not had an idle day and of course turn our faces to China somewhat wearied in body and a little fagged in nerve. But God is sustaining and helping us physically as well as spiritually.

This Christmas week Convention at Seoul has been specially blest. Missionaries and their families from all churches and different sections have come to the day meetings where God has blessed them all and many have found the blessing of holiness. At night we have had the great hall of the Y. M. C. A. for a Korean meeting of representative Christians and God has been blessing many. These halls and our own entertainment have been provided without any expense to your friends; for which we thank the Lord.

The call for us to the Peking University gives us a fine opening to China. Pray much for us there. Our stay in China may be quite limited if we are to succeed in getting to the Philippines in time for Conference there. Brother Newton is very

anxious we should get back to Japan for the Conference there, to both of which their Japanese bishops have opened our door. This, of course, at present is uncertain, as it may involve some additional expense for entertainment and travel. But the opening is very important. Pray for guidance. Much love to Sister Brown and all the family. Jesus saves and his love satisfies. In bonds of holiness

Joseph H. Smith,

Sitapur, U. P., India.

My Dear Bro. Brown: Your kind letter with the draft for \$100 received. It was a real Christmas gift to us and we are very grateful indeed.

We are closing up our month of revival throughout our work in India. Never before have such glorious triumphs attended the gospel and never before have we faced such a crisis. Why do I say crisis? For this reason: The Arya Samaj, a reform movement among the Hindus have begun to take in the low castes and the outcasts. They put them through a ceremony of purification and they are admitted as Hindus of equal rank with the rest. Of course Christianity has frightened them into doing this. It is an unheard of and undreamed of step in Hinduism. This means that now a tug of war will go on over the 60,000,000 low caste people. They are flocking to us by the thousands. Can this new movement of the Arya Samaj stem the tide? They are making desperate attempts. After they become Aryas they are infinitely harder to reach than before. They become our most bitter and active opponents.

I am enclosing an interesting document about the Parsis. Dr. Ihalla is the strongest man among the Parsees and this attack is the dying cry of a dying faith—strong even in death.

There is a man I want you to pray about. He is a very noted Vedic doctor—a Brahman. He has a large following. He told me he was unsatisfied with his religion and wanted to become a Christian. His friends now have wind of it. They will do everything in their power to stop him. If he comes it will mean a great deal, for he is the central man of the most sacred place of Hinduism in this district. It will create a terrific stir for he is rich and influential. This is the day before Christmas and we are busy trying to make our boys happy. It takes so little to send them into the third heaven of delight. Many of them were blessed in our recent meetings. With Christian love and gratitude.

E. Stanley Jones.

Rev. Stanley Jones at Karachi.

Can Christianity Be Proved?

When announcing that the Rev. E. Stanley Jones would preach publicly to all comers and all creeds in the Khalikdina Hall, Karachi, on the question "Can Christianity be proved?" we said it would be a great occasion. Every one present at the Khalikdina Hall last night will surely agree that the occasion was not wanting in greatness. The audience, at any rate, was great, in more senses than one. It was great in that no lar-

ger assembly has been seen in this hall for a very long time. It was great in the sense that it comprehended educated men of all classes and educated women of all emancipated classes. The European and Eurasian attendance was substantial, but the mass of the audience consisted of Hindus Mohammedans and Parsis, with some Jews, Sikhs, Arya Samajists, Brahma Samajists, and Bahais.

We had remarked also in announcing the event that the preacher too must be correspondingly great. It is sufficient to say as to that that no more vigorous, no more fervent, intense and onweeping preacher has ever been heard on a Christian platform in Karachi. The Honorable Mr. Webb, who, being the President of the Karachi Branch of the Y. M. C. A., had been asked to preside, said at the beginning of the proceedings that the preacher came forward as a trained exponent of Christianity and might be expected to acquit himself accordingly. It is now evident that America from which vivacious land this young and earnest gospeller hails knows how to teach its preachers to speak with all their being.

It would not be doing justice to an hour's varied and comprehensive reasoning to attempt to summarize in a few sentences the substance of what was said. The Chairman, at the conclusion, spoke of the "power" of the preacher and of the "power" of the argument, and undoubtedly the word was well applied. The Chairman added that whether they agreed or disagreed with what they had heard, they would at any rate carry away with them something that must give them food for serious thought for many days to come.

At the request of the lecturer, who had asked that there might be no tokens either of approval or of dissent while he was speaking, the audience had maintained perfect silence throughout the long discourse, but in the end they applauded it, and the applause seemed to be general and sincere. No discussion was invited and none was attempted and the meeting quietly concluded with the usual votes of thanks, so that the impression produced upon the non-Christian mind by this extraordinary lecture cannot be known.—Sind Gazette.

Oriental Missionary Society.

We are profoundly moved with a growing impression that these are indeed last days and that what we do must be done quickly. If the commission is to be obeyed and "every creature" reached, then we must throw into this work all the zeal of our ransomed beings. We cannot help but feel that God is giving the Holiness Movement its final opportunity before the Lord shall come and catch her up to be with him forever; and

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that he is calling her to tremendous accomplishments these last days. There is the unfulfilled commission of Jesus for her to finish up, and we firmly believe that this is an important part of the ministry for which God raised her up. The Lord had greater things in view for the Holiness Movement than at first appeared, and Wesley, Asbury, McDonald and other of her great leaders were laying foundations for a wider building than they knew—it is ever thus that our God works! No matter how great our little plans may be, his are infinitely greater! He delights to take the little things for his great accomplishments! His only trouble seems to be that he is unable to get hold of things small enough for his purposes. Things grow large at the head so rapidly that large hearts are at a premium.

The ministry of such men as H. C. Morrison and Joseph H. Smith in their round-the-world evangelism is no small part of God's plan for the carrying out of this latter day movement in the needy fields of heathendom; and we believe it will be continued and increase more and more as the holiness people get a glimpse of what it means to the "regions beyond." This is insufficient however to meet the need, for such a ministry necessarily touches the field at only a few points, although through those reached it will of course have an influence upon a much wider territory than that directly visited; yet there still remains the great untouched millions, the "every creature" of every village in every county of every province—35,000,000 of them in Japan alone! And these "other sheep" we must reach! To do so scores of missionaries and thousands of dollars are needed, all of which, and more, the holiness people have today.

Again, we wish to repeat that we are strongly impressed that God is giving the Holiness Movement her final opportunity before the coming of the Lord to work wonders in the "utmost parts of the earth." That these are "last days" the multiplying signs all about us speak with no uncertain sound to anointed ears. Everything seems to call us loudly to a speedy accomplishment of our Lord's last command and commission. Shall we not rise up as a giant awakening, throw of our lethargy and feebleness, and take on new strength, great faith; and with giant strides walk through these lands quickly with the everlasting gospel of salvation!

We are never promised that the heathen will come to us to be instructed, but we are commanded to go to them with the Words of Life. We know they will never come to us in this age, and will never be reached unless we go to them; so the command of our Lord fits the conditions of our generation. He knew all about the necessity of going to every creature, hence the commission, and the responsibility placed where it belongs—i. e. upon us. He is looking to the Holiness Movement today as perhaps never before to see if she will fulfill his heart's desire—his last words to her before his ascension. God grant that she may not fail! But if she does, he will look elsewhere for an instrument.

Beloved, you and I do not want to fail, and yet we shall if we allow ourselves to drift into indifference. If we do not keep alive and prayerful con-

cerning the vital issue of this generation, we shall be passed by in the out-march of God's great work, and gravitate to the rear and finally be out of the procession entirely.

There is great need of a concerted effort upon the part of the Holiness Movement in reaching the unevangelized heathen, and concerning the Orient we feel that God is pushing us out and stirring us up, and trying to get us to realize that his commission should have a literal interpretation, and that when he says "every creature" he means just that, and not merely a general and scattered proclamation. If we take his other commands literally why not this one? Surely this is important when the salvation or damnation of myriads of "creatures" for whom Jesus died hangs upon its fulfillment! May the Lord help us to really get his thought, and carry out his plan!

We are going at it on this basis, firmly believing that he is pressing us to its accomplishment these last days. And as we read the signs of the times along the way we are stirred in our souls to hurry for his coming draweth nigh. Take hold with us beloved for "every creature." Not one was left out of the commission, not one must be left out of our effort, by his grace.—Electric Messages.

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

FOR FEBRUARY 16, 1913.
The Call Of Abram.
Gen. 12:1-9.

Golden Text.—"I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

The Statement.

Genesis begins its account with a study of the human race as a whole. The period comes to a close at the time of the flood by the sweeping away of the family of Adam, which failed to glorify God and chime in with his plans. One descendent of Adam is then taken, and the family of Noah is followed, down to the construction of the tower of Babel, which seems to represent some kind of a league with idolatry, and to involve a frustration of a plan of God which had been handed down through Noah, with regard to man's distribution in the world and his relationship with society. Here we have another epoch, the confusion of tongues, and soon another man is selected from among the lapsed descendants of Noah, to maintain a pure house for conserving and promoting the worship of the one true God. That man was Abraham, the father of them that believe, the lineal ancestor of Jesus Christ in whom, being Abraham's seed, all the nations of the world were to be blessed with a new opportunity placed upon the individual rather than the family or national basis, to be saved, to know God and to form covenants with him.

Into The Land He Came.

Terah, Abram's father, was saddened, and possibly moved towards God, away from the encroaching idolatry by the death of his youngest son Haran, the father of Lot. Moved, as we may infer, by a divine impulse, Terah took his other two sons Abram and

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Nahor with his grandson Lot, and, leaving Ur of the Chaldees started to Canaan by way of Mesopotamia. But some obstacle must have hindered, for they stopped in Mesopotamia, founding a town which they called Haran, we may assume, in honor of the deceased son. From thence, probably after the father's death God called Abram again to go into Canaan, and "into the land of Canaan they came," nothing being allowed to defeat his purpose.

The Universal Purpose.

In the lesson we read the story of the founding of a remarkable family and nation, out of the most fit material that could be had in the world; but God founded this house and blessed it not for its own sake. Repeatedly in the blessings he gave them he told them that he had the whole world in

mind; that in them potentially was a blessing for every nation, without a single exception; here is the claim of the black man of Africa, and the brown and the yellow men of the East. God blessed Abraham and his seed for their sake, and his seed owe them a blessing. Let the Christian Church listen to these words: "If ye be Christ's, then are ye Abraham's seed." Gal. 3:29.

MEDICINE FOR A SICK SOUL AND A HARD CONSCIENCE.

The purpose of this story is to arouse the church to its need of holiness, and to the dire effect of opposing it. It is so written that it will hold the reader under a spell. It is optimistic in the best sense. We feel that many people have overlooked the importance of this book; it ought to be circulated, for it will arouse the soul and quicken the conscience. The Two Lawyers, by Rev. H. C. Morrison. A timely subject handled masterfully by an able writer. Cloth bound and only 50c.

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CONTRIBUTED

The Extension of Laity Rights To Woman Means Her Official Admission to the Councils of the Church on the Basis of Laymen.

A. M. Trawick.

All applicants for membership in the Methodist Episcopal Church, South, answer affirmatively the following question: "Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?" To all applicants who are qualified for membership the pastor says: "We rejoice to recognize you as members of the Church of Christ, and bid you welcome to all of its privileges, and in token of our brotherly love, we give you the right hand of fellowship, and pray that you may be numbered with his people here, and with his saints in glory everlasting."

The women of the church who have taken this vow and have accepted this fellowship enter no complaint concerning their privileges of church membership which pertains to attendance upon its ordinances and the support of its institutions. They are also subject to its discipline, and because of their loyalty they are unwilling to labor as faithful servants in the kingdom of God ways that are either extra-legal or contrary to law. They are therefore asking that their privileges under the Discipline shall be so enlarged that in being numbered with his people here their fellowship in labor, as well as in worship shall be complete and unbroken.

If there is any spiritual power in the organized life of the Church as authorized by the Discipline, the women are entitled to their participation in it; for the pastor, speaking for the church, commands every new member to the congregation in these words: "Do all in your power to increase their faith, confirm their hope, and perfect them in love." Under this broad spiritual guarantee of church life, any limitation or reservation of rights, duties or privileges is artificial and unwarranted.

If there is no religious power in the institutional life of the church as controlled by the Discipline, then the request of the women for increased privileges falls with the uselessness of the Discipline. If the Discipline contributes spiritual energy to the organized life of church members, then the request of the women for a share in all its privileges is a religious act, a prayer of faith, a reaching forth toward a larger sacrificial life. Those who believe that the church on earth is and intends to be as nearly as possible a reproduction of the kingdom of God acknowledge the request of the women as a more complete possession of religious privilege.

The discussion revolves around the legal privileges of members of the church. What rights, under the Discipline, are extended the women of the church? What rights enjoyed by other members are withheld from women simply because they are women? Where does the Discipline draw the line of demarcation between men in Christ and women in Christ?

By virtue of church membership, women are entitled to participation in all the labors of the Church Conference. In this official body, all who are in church fellowship, men, women and children, meet in common fraternity to discuss and vote upon such questions as the following: the roll of members, which involves the excluding of those who have been lost sight of for a specified time, and reinstating such excluded members for cause; measures for the relief of the poor; the advancement of the cause of missions in the local community; plans for securing the collections ordered by the Annual Conference; the circulation of religious literature; establishing new prayer meetings and Sunday schools strengthening and enlarging the operations of the local church; the election of a missionary committee. A woman may be the secretary of the church conference. The church conference has in it the germ and promise of all the activity of the church in its larger connectional and missionary labors. In this local unit, women have all the rights, duties and privileges which fall to the men. The subsequent limitations of woman's activity is a withdrawal of privilege which in principle has already been fully and freely granted. Nothing whatever in the petition of the women violates the promise which in germ is planted in the church conference. Other conferences of Methodism refuse to women the fruition of the promise which is contained in the congregational unit.

The secretary of a church conference, if a man is eligible to membership in the Quarterly Conference. See Discipline, Par. 80. A woman who is secretary of the church conference is not eligible to membership in the quarterly conference. She may be keeper of the registers and records of the church conference, but, being a woman she is not entitled to official representation in the body that inspects her work.

A woman may be elected by the church conference to membership in the local missionary committee, but she has no official voice in the quarterly conference which reviews and appraises her labors. She is called upon to make annual reports of her work in the foreign and home mission society, but she has no official standing before the local authority that records the results of her toil. She has no voice in the discussion of the work of religious education, when that work is reviewed by the quarterly conference, although she was chosen to that labor by the church conference. She may be elected to the office of Sunday school superintendent by the quarterly conference, but she is not officially recognized in that body when the year's work is estimated and recorded. Men who are superintendents of Sunday schools and members of the church are by that office constituted members of the quarterly conference. See Paragraph 80. By an Episcopal decision of 1898, the exclusion of women superintendents was made legal. See Paragraph 558.

A man who is president of the Senior Epworth League and a member of the church is by reason of holding that office a member of the quarterly conference. A woman who holds that office and is a member of the church is excluded. Her election may be confirmed by the quarterly

conference, and her plans of work may be embodied in the pastor's written report; but, being a woman she has no voice in the official review of the toil.

A woman may be, and often is called upon to perform all the work of a steward in the church. She raises the collections, visits the poor, takes care of the church building and parsonage, and prepares the elements for the Lord's Supper. Usage through long years sanctions this employment of the gifts and usefulness of women in the "temporal business" of the church. But, by an Episcopal decision of 1906, "It is not lawful to elect a woman as steward." See Paragraph 580. A woman may be a class leader, but that office does not confer upon her the recognition it bestows upon a man.

When we are assembled in the quarterly conference, though co-laborers, the women may not discuss with them children's day and education day, although the success of these great days in the church may be due alone to the zeal and intelligence of the women.

In the church conference women may vote to recommend a fellow member to the office of exhorter but in the quarterly conference she may not vote to license him.

The voice of the church and the dictates of conscience demand of women loyalty to the pastors whom the church sends to them. But no voice is given to women to sanction or disapprove the recommendation of persons for license to preach.

The church conference, being composed of all who are in church fellowship, allows women to discuss, approve, disapprove and vote upon matters touching local affairs. The quarterly conference, entrusted with the administration of affairs both local and connectional, withdraws from women the right of official participation. Are local affairs less holy and dignified than connectional affairs? Do we grant women a place in local church work because the work is less important, and less holy than church work at large? Is it scriptural to discuss, approve and vote upon local matters, and unscriptural to discuss, approve and vote upon connectional matters? Is it scriptural to allow a pure democracy in local church affairs, and not scriptural to allow a pure democracy in general church affairs? The exclusion of women from the quarterly conference is neither scriptural nor unscriptural. It is a man-made discrimination, based upon sex. It is a class separation withdrawing rights and duties from certain persons not because they are incompetent, disloyal or uninformed but because they are women. In the church, all the members are "brethren," "fellow laborers," "one in Christ Jesus." In the quarterly conference they are "male" and "female."

A district conference is composed of preachers and laymen. See paragraph 69. An Episcopal decision of 1909 says: "It is not in harmony with the spirit of our law that women be members of a district conference." See paragraph 592. The district conference passes in review the work of women in a group of churches touching foreign and home mission, Sunday schools and Epworth Leagues, financial matters and the condition of houses of worship and parsonages. It has other functions, but the labors of

women furnish a large part of its operations. Except for the work of women, a district conference would have little to do. If a district marks any progress in the kingdom of God it is through the combined wisdom and consecration of the men and women who share in the common privileges and common duties of church life. But in the district conference if a woman's voice is heard on any matter relating to the kingdom, it is through the "courtesy" of their common fellow laborers, who are men.

No definite legislation or Episcopal utterance has excluded women from membership in annual or general conferences. It is only by implication that they are denied official oversight, legislation and administration of the labors which they freely and joyously render the church.

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in it opportunity for the cultivation of their educational, social and religious natures. Thousands of them do not seek any other sphere of activity than that offered by their home and their church, and thousands of others who give time and thought to institutional activity, such as that afforded by women's clubs social settlements and welfare agencies, do so because they find therein occasion for vitalizing their devotion and expressing their religious zeal. By their life, they have vindicated their faith, and with them is an undisputed determination not to turn back from a chosen enterprise. It is not necessary to deal in flattery in order to illuminate an argument, but it is no flattery to declare that in missionary work religious education and welfare service women have manifested a capacity for organization, leadership and achievement which suffers nothing by comparison with the best that her brothers have accomplished.

These consecrated gifts of useful service and council can be turned to greater advantages in the church than our present policy encourages. Her wisdom and experience, her capacity and insight, her acquaintance with needs, and undaunted zeal ought to be available in every department of church life. She ought to be in every conference of Methodism, and upon all the boards and committees possessing adinterim authority. For example the Annual Conference, Boards of Missions, Sunday school Boards, Epworth League Boards and Boards of Education would be richer and better by her presence and counsel. For after all, the plans and recommendations of all these boards depends at last upon the women of the church to make them effective. Also the General Conference Boards that plan for a forward movement in religious education, Sunday school instruction and missionary propaganda, should not be deprived the advice of the women.

In brief, the women of the church should be given the recognition which the Apostolic Church designed and which the spirit of our times demands. They should be regarded as laymen in the church, and as such, welcomed to all the privileges of church membership as burden bearers with their brethren in all that establishes the kingdom of God on earth.

The women do not ask that any certain portion of their number be admitted to the conference of the church or to the committees which continue conference work through the years. They do not ask that the church confer any honor upon them or guarantee to any of them an office or place of responsibility beyond that already open to them. They ask that the restrictions of the Discipline be removed, and that the term "laymen" be construed to mean both men and women who share equally the name and spirit of Christ. To accomplish this it will be necessary to restate the law on three points: (1) Paragraph 558, which states that a woman may be a Sunday school superintendent, but not a member of the quarterly conference. Let this law be stated so that anyone who does the work shall receive the official recognition.

(2) Paragraph 580, which declares that women may not be elected stewards. Let this law be restated in har-

mony with existing usages, and demands of church life.

(3) Paragraph 592, which declares that the spirit of Methodism does not sanction the membership of women in district conferences. Let this law be so stated that the spirit of our law shall be declared to be in harmony with the spirit of the kingdom of God.

A change in the distinct utterance of the church upon these three points is all that the women are asking in their prayer for Equal Laity Rights. With this restatement of our corporate law, the women of the Methodist Episcopal Church, South become laymen, recognized as such in all our Conference Boards and Committees, sharing with their fellow laymen in the duties and privileges of Christ life.

Lexington, Kentucky.

I was in a meeting at Lexington, Ky., where God did bless and where people got through to God. Bro. Coleman of King's Mountain, Ky., was holding the meeting and he is a man of God, whom we love. God bless him and keep him and bless him always. We preached some and Bro. Coleman preached some and God did bless the word and gave ear to prayer. Bro. Coleman is still going on with the meeting. I want The Herald family to pray for them. God bless Bro. and Sister Coleman. We were in Bro. Cassidy's home, and they know how to make you feel at home. We saw two healed while we were there. Bro. Hinton, of Lexington, a man of God who had been sick for two or three weeks, but we went and prayed with him and God healed him. He went to the meeting and was a great help to the work. Bro. Hinton has a son that I want the people of God to pray for; he is a good boy but not saved. May God hear the mother's prayer for her boy. I can't forget that prayer that this mother prayed for him that day. Be sure and take that boy to God in prayer. Yours in his name, and under the blood.

R. M. Reynolds.

A Few Words About Bud Robinson's New Book.

I have just finished reading Bud Robinson's new book "Honey in the Rock." I think it is a great book. It is a real close book, but not too close. It will be sure to hit any one somewhere. It hit me more on patience than anything else. I have patience but I realize I have got room to improve. If any one has patience and trust in the Lord things will come to pass. I don't see how any one could read it and be opposed to sanctification. I believe in sanctification and I have the blessing and preach it. The writer gives so many quotations from God's word on sanctification that I was somewhat surprised to know that the Bible gave so much space to heart purity. I think every preacher ought to read it; they can get lots of good thoughts for sermons, or at least I did. After they read it I believe if they were right themselves they would want to put it into the hands of the people. I think Buddie is one of the best writers I ever read after. I believe he lives so close to the Lord that the Lord gives him great thoughts, and he can make anything so plain that any one with one eye out and the other badly affected can see it. He doesn't have to be a lawyer but if he's got enough sense to

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keep out of the fire he can understand it. I hope this book will find its way into your home. It is a nice book, neatly bound in cloth, and has almost three hundred pages. It may be had of The Pentecostal Publishing Co., for \$1.00. C. M. Harmon.

Ashland, Illinois.

The last time I wrote you I hadn't been saved from a drunkard's hell very long, but now I am six years old and much stronger in the faith and still on board the gospel train that's going to pull me soon into that city where we all will have the privilege of meeting each other to talk over the good times we have had here fighting sin and serving Christ. It's marvelous to know what Jesus will do with us if we will only let him have his way with us.

Six years ago he got his way with a poor drunkard, gambler, blasphemer, wicked man with no money, no friends, forsaken by mother, brothers, and sisters and lost all human love and respect for self and everyone else. I am now pastor of a red hot Nazarene Church, preaching the gospel and shouting with the saints while we see sinners weep at the altar for this same Christ. I am often called the "briar-patch Christian" because I was convicted in a briar patch in Kentucky while alone; six months later I was sanctified wholly after which I had no trouble to regain that I had lost. I can now see whiskey, tobacco, cards, wicked associates as they bow their heads and bid me good by. The blessed Holy Ghost came in and took full possession of me; then I wanted to place my arms around mother's neck and tell her how I loved her. I never have any trouble

to love mother, brother, sisters and the poor lost sinner that's down in sin on their way to a lost eternity without God and without hope. Nothing pleases me more than to keep all committed into his hands and to be used to the salvation of some lost soul.

This evening as the snow is falling and wind is blowing very cold, and the cloud is darkening the skies I can truly say all the chilly breezes and dark clouds have left my soul and the Sun of righteousness is shining in and I can sing.

"I have moved out of Egypt land, I have moved into Canaan land."

I hope to meet you all in heaven. Keep on believing for Jesus is near, and if we keep prepared it will be a glorious time to see Jesus when he comes. Yours in holy love.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I have been going to school and like my teacher fine. I am in the 8th grade, am 15 years old and weigh 120 pounds, have brown hair, blue eyes, and fair complexion. I was 15 years old Sept. 19th. I have five sisters, four married, and three brothers. Papa is a holiness preacher. I have been picking cotton. I made thirty dollars and gave papa and mama half of it. I would love to exchange cards with some of the cousins. Zennie Taylor.

Rt. 1, Box 66. Gouldbusk, Tex.

Zennie, you have a nice large family and I know you have a good time with them. You have done well picking cotton and I know you really enjoyed giving your mother and father half of it.

Dear Aunt Bettie: I was ten years old. Who has my birthday, Dec. 12th? I go to school every day and am in the third grade. Mama takes The Herald and I enjoy reading the Children's Page. With love, Maggie Marcum.

Wait, Ky.

Maggie, we are glad to welcome you and hope you will come again soon.

Dear Aunt Bettie: I am 15 years old. Who has my birthday, May 15th? I have two sisters and two brothers. I go to school every day I can. I like my teacher. I belong to the M. E. Church. Wait, Ky.

Nannie, you have made a good start by joining the church and I hope you are a Christian.

Dear Aunt Bettie: Your picture in The Herald brings you fresh to my mind. If you remember you ate lunch with Aunt Lillie, mama and me over at camp meeting at Silver Hills the first Sunday in August. I can say to all the cousins that I have met Aunt Bettie face to face, and a sweet smiling face it was. Aunt Bettie, I am a Christian and a member of the M. E. Church. I go to Sunday school and church every Sunday which is my greatest enjoyment. I have one sister living and two brothers in heaven. Who of the cousins have my birthday, February 5th? I will be 19 years old, so I would like to be remembered by all the circle with a card shower. Mollie Peak.

Route 2, Stithon, Ky.

Mollie, I certainly remember Silver Hills. Do you expect to be there next year? I also enjoyed the good dinner.

Dear Aunt Bettie: We have had one snow this winter. I am going to school and am in the 5th grade. The school had a Christmas tree and an entertainment Dec. 20th. I wonder who has my birthday, September 22nd? I am 12 years old. We have six months school this year. Spero, N. C.

Sarah, we have not had much snow this winter. Your school does not last long this year, does it?

Dear Aunt Bettie: I have been sick but am better now. I am helping mama do the housework. My fourteen year old sister has married since I wrote you last. We have a baby sister and think she is so sweet. Her name is Eulene Roberta Trice. My birthday was the 18th of this month. I would live to receive some cards from the cousins. Pearl Trice.

Nebo, Ky. Route 2.

Pearl, I expect you think a great deal of that baby sister. You are doing just what a little girl of your age should do and that is help mama. You can do so much to lighten mother's work if you will do your work cheerfully.

Dear Aunt Bettie: Mama takes The Herald and I like to read the Children's Page. I like to go to school. Hazel Lurine Brown, the word "blessed" is found three times in the 119th Psalm. Clarence Martin, the giant King's bedstead was nine cubits long and four cubits wide. Deut. 3:11. Odom King, the Holy Ghost is the third person in the trinity, also called Spirit of God. Now I will ask a question. What part of the Bible was supposed to be written in the wilderness? With love to Aunt Bettie and the cousins. Blue Springs, Ala. Minnie Anderson.

Minnie, I hope you have looked up the answers to these questions yourself for it is so nice to know just where to find different verses in the Bible.

Dear Aunt Bettie: I am fourteen years old and live on a farm. Papa takes The Herald and I like to read the cousins' corner. I have two brothers and two sisters. We are making up sugar cane now. I live in Florida, the land of flowers. Berrydale, Fla.

Demey, I wish I could be in Florida this winter while it is so cold and there is so much rain and bad weather. We have been having a great deal of rain this month.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? This is my first letter to The Herald. Who has my birthday, December 9th? I will be twelve years old. I am in the third grade at school. Mama says I am learning fast. Papa takes The Herald and I enjoy reading the Children's Page. I have blue eyes and fair complexion, and four feet six inches tall and weigh 50 pounds. Our Sunday school closed the last Sunday in September.

Mary Washington Harden. Campbellsville, Ky.

Mary, we are glad to welcome you. Come again.

Dear Aunt Bettie: Will you let a little six-year-old girl join the band? How I do love the cousins' letters and I love Aunt Bettie, papa and mama and my two sisters. I think I have the sweetest grandma on earth. I am in the second grade. I have a big doll. I guess I am the pet of the family. I can repeat the Lord's Prayer. Love to all.

Cedar Grove, Tenn. Ruth Williams.

Ruth, you write a very interesting letter and we want you to come often. I am glad you are learning fast. Read your Bible much.

Dear Aunt Bettie: I wonder what Aunt Better and the cousins are doing these times. I am picking cotton. Ida Barrett, "mule" is found in the Bible three times: 1 Kings 18:5; Esther 8:10, and Genesis 38:24. I belong to the M. E. Church. Our pastor is Bro. Richey and we love him. Aunt Bettie, I think The Herald gets better every time. Where is the word "tabacco" found in the Bible? How many times? How many times is "eternity" found in the Bible? Mamie Williams.

Cedar Grove, Tenn. Route 1.

Mamie, you have done well to answer Ida's question and I trust the cousins will answer your questions soon. We are glad to hear you say The Herald is getting better every time.

Dear Aunt Bettie: I love to read the children's letters. I am in the sixth grade and take music lessons from Miss Hawkins. Who has my birthday, Dec. 6? I love to play ball. Two other boys, brother and I sing in a quartet at the Presbyterian Church. I am 12 years old. I will ask where "charlots" are spoken of in the Bible? "They shall rage in the streets, they shall jostle one against the other in the broad ways, they shall run like torches, they shall run like lightnings." Rogers Williams.

Bearden, Tenn.

Rogers, you have written a very interesting letter. I would love to visit you and hear you sing for I love music and used to give music lessons myself.

Dear Aunt Bettie: Will you admit a Georgia girl in your band? My uncle takes The Herald and I enjoy reading it. We had a fine camp meeting this year at Oak Hill. Bros. Dunaway and Sams did the preaching. We live a mile and a half from the camp ground. I stay with my uncle and aunt. My mother is dead and father is a Methodist preacher of the S. C. Conference, so you see we are a long way apart and I don't get to see him very often. I have brown eyes and black hair and fair complexion. Guess my age between 17 and 20. Where is the word "flour" found in the Bible and how many times? Ammie Bailey.

Conyers, Ga., Route 5.

Ammie, we are glad to welcome you. I know you had a good camp meeting with Bros. Dunaway and Sams preaching. It is sad that you and your father are separated, but how nice it is that you have a good home with relatives who are so kind to you. I trust you may be a strong Christian.

Dear Aunt Bettie: Here I come again. I would like to correspond with some of the cousins. I am 4 feet, 9 inches tall, have blue eyes, light hair and fair complexion and am 14 years old.

Buck, W. Va. Sherman Lilley.

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Can you spare a dollar a week from your savings? Would you put that dollar to work for you if you absolutely knew it was always safe and always busy earning you more dollars? Do you know that more money is being made by the reputable, high class real estate corporations than any other? Real estate is the basis of all wealth. It is as safe as a government bond. If it is properly operated nothing is more profitable. Listen—Florida is the best field in America today for building up great assets in legitimate real estate operations. I ought to know. I have signed more property contracts and conveyances, possibly, in the last six years than any other man in Florida. I have just retired voluntarily from the executive management of one of the largest and most successful real estate corporations in the South, with assets today of more than a million and a quarter dollars. Why did I retire? To further an ideal. It is my ambition now to build up one of the largest and one of the strongest co-operative real estate corporations in the world and my partners shall be the working people of America, the salary earners, the savings bank depositors—indeed those who have heretofore been denied the privilege, by reason of their limited means, of investing in the great and really safe and sane corporations; and have thus been left as easy victims of the get-rich-quick plunderers and schemers. Stop giving up the wages of your toil to the professional promoters, who offer you worthless oil and mining and new invention stocks. You are working and sacrificing to provide luxuries for those who are unworthy of your confidence. Put your dollars in the safest of all securities—in the operation of a great, nation-wide business that is founded on the very bed-rock of American finances. Put your dollars to work in the same harness with the dollars of some of the best and most practical real estate operators in the country. Your dollars will grow—your profits will astound you.

All I want you to do now is to investigate. That will only cost you a postage stamp. **DO NOT SEND ME A DOLLAR UNTIL YOU HAVE DONE THIS.** If the opportunity I shall present to you does not appeal to you, you will at least have afforded me the pleasure of placing before you what I regard as one of the most remarkable real estate operating opportunities ever inaugurated in this country. Do not reply unless you are in earnest and you can invest at least one dollar a week. I shall send you satisfying references as to myself and my associates. If you wish to become a partner you must furnish me with the same. JAMES A. HOLLOMON, President, American Securities Company, Jacksonville, Florida.

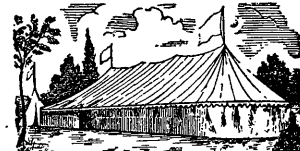
Sherman, we are glad you have not forgotten us. You must come again soon.

EVANGELISTS' APPOINTMENTS.

REV. C. A. STRAIT.
Yale, Mich., Jan. 18-Feb. 20.
REV. J. C. McPHEETERS.
Alton, Mo., Jan. 28-Feb. 16.
REV. W. R. QUINTON.
Marlow, Okla., Feb. and part of March.
REV. J. W. DIBBENS.
Woodward, Okla., Feb. 6-16.
REV. D. E. REED.
Kalkoska, Mich., Feb. 9-24.
REV. C. C. RINEBARGER.
Fremont, Ohio, Jan. 31-Feb. 24.
REV. W. J. HYDE.
Shell Lake, Wis., Jan. 30-Feb. 17.
REV. E. P. MANKOTSKY.
Suring, Wis., Jan. 19-Feb. 16.
REV. C. B. ALLEN.
Alhambra, Cal., Jan. 26-Feb. 16.
REV. B. H. MORSE.
Crawfordsville, Ind., Feb. 2-16.
REV. A. J. MOORE.
Taylorsville, Ind., Feb. 9-24.
REV. T. C. HENDERSON.
Windfall, Ind., Feb. 3-16.
REV. GEORGE BENARD.
Cattaraugus, N. Y., Feb. 8-28.
REV. BUD ROBINSON.
Caldwell, Idaho, Feb. 9.
REV. J. E. HEWSON.
Paragon, Ind., Feb. 9-23.
REV. C. P. AND EDNA ELLIS.
Dunning, Neb., Feb. 2-16.
REV. WILL HILL.
Myrtle Point, Ore., Feb. 2-16.
REV. B. T. FLANERY.
Grinnell, Ia., Feb. 7-23.
REV. J. C. CRIPPEN.
Bushnell, Fla., February.
MRS. D. A. BREWER.
Taylorsville, Ind., Feb. 9-23.
REV. JAMES CROOKS.
Winlock, Wash., Feb. 5-23.
REV. W. H. HUFF.
Sioux Rapids, Ia., Jan., 31-Feb. 16.
MILLIE LAWHEAD.
Dunkirk, Ind., Feb. 2-28.
REV. J. B. KENDALL.
Portis, Kan., Feb. 10-March 2.
REV. J. H. HARKNESS.
Kingsfisher, Okla., Feb. 5-20.
REV. A. A. MYRICK.
Advance, Mo., Till Feb. 16.
REV. BUD ROBINSON.
Troy, Idaho, Feb. 10-24.
REV. T. P. ROBERTS.
Greenville, Ky., Feb. 7-16.
REV. V. BUXTON.
Shepherd, Mich., Feb. 2-23.
REV. E. T. ADAMS.
Lincoln, Neb., Feb. 2-12.

J. B. KENDALL'S SLATE.

Portis, Kan., Feb. 10-29
Beecher City, Ill. March 6-26
Cedar Grove, W. Va. March 28-April 14
Louisville, Ky. April 29-May 5



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Steam, gas or hand power. Dealers and agents wanted.

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OF ASBURY THEOLOGICAL SEMINARY

OUR DEAD

IN MEMORIAM.

Mary Elizabeth, daughter of James Smith and Lydia Allen Kimmins, was born in west Allen County, Ky., February 16, 1840. She was the fifth in order of birth of nine children, five of whom died in childhood, only one brother is now living. Her father was of Irish blood. He, with his father and family immigrated to Kentucky from Spartanburg county, S. C., in 1812.

She grew up in the quiet atmosphere and simple and rustic environment of the rural life of that time. Her maidenhood was marked by chastity, industry, modesty and strict morality. The sensuous evils of the ball room and kindred vices held no witchery over her innocent and happy young womanhood.

She was wooed and won into wedlock by Richard Ewing Russell, who became my father. They were married August 24, 1858. The ceremony was pronounced by Rev. Benjamin F. Wilson, whose name is on the "Roll of the honored dead" of the Louisville Conference.

The marital covenant between them made was sealed and kept in mutual love, unfeigned confidence and stainless fidelity. Four children were born to this union, namely: Euphrates Bascom, Leonard Marshall, Bethuel Crittenden and Isabella Florence. I alone am left to tell the tale.

After a few brief years the domestic happiness was shadowed and the family circle shattered by the cruel strokes of death. For on January 7, 1867, the first-born died; and on the next day, January 8, the husband also passed away. And father and child were borne away together and buried beside each other in the snow-covered earth.

The wife was left a dependent widow with three orphan children, the youngest a girl of only about three months old. Grief and loneliness and poverty haunted the heart of the young mother, and mocked the helplessness and homelessness of the children.

Moved by the love and guided by the intuition of a true mother, she determined to keep her children together with her. But God alone now knows and He only could tell the heart-aches she suffered and the hardships she endured while caring for and training them. She toiled incessantly with her own hands to appease their hunger, clothe their bodies, develop their minds, and safeguard their souls. What responsibility for a lone woman!

She carded and spun and wove into cloth and carpet, of various designs and textures, both cotton and wool; and cut and made clothing for herself and children; also for other people, as she had strength and opportunity.

She would likewise knit gloves, hosiery, etc., and piece and quilt bed covers of many patterns, both original and selected. She often worked until her finger tips were picked sore, and a thousand nights found her working until late hours, her only light often being an open wood fire or a tallow candle. She was never robust and strong of body, but had amazing courage, energy and fortitude.

Mother was a woman of strong mind, firm will, and fine sensibilities. Her reason, judgment and memory were striking and well poised. Her educational advantages were very limited. Her actual school days were only three months in the old-time Free School. But in spite of this, under the instruction of her father, who was an old time teacher, she cultivated and improved her mind by home study. She was a regular reader of good literature, and a close and constant student of the Holy Bible, until deprived by her last affliction. She repeatedly quoted some of her favorite texts while lingering on her death bed.

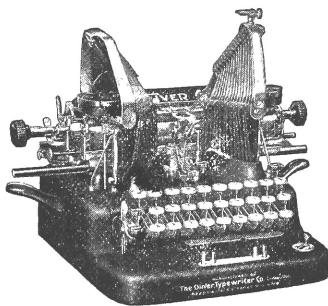
She believed that the crowning glory of womanhood is in chaste fidelity of wifehood and in righteous devotion to intelligent motherhood. Woman being the queen in the kingdom of humanity, her throne the home, her scepter love, her highest spheres the domestic and religious circles.

During her widowhood, Mother was several times approached by good men with matrimonial motives, but in every instance she declined their overtures. Her heart drooped in solitude and hovered about the grave of her one husband. She never put off the emblems of mourning. In Scriptural language, she was a "Widow indeed." She loved and lost, then mourned for love.

She lived in the hearts and hopes of her children, and longed and labored for their welfare. By "Precept upon precept" she sought to instill and develop in them such cardinal qualities as courage, equity, industry, honesty, sobriety, truthfulness

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Here's welcome news for the thousands who are simply waiting to get rid of old style machines before buying Oliver Typewriters.

A bona fide offer to buy any old typewriter—regardless of make or present condition—at a fair cash valuation and apply the money as part payment for a brand new Oliver.

Then easy terms—say \$5 a month—on the balance, if it is not convenient to pay the difference in spot cash.

No need to sacrifice your old machine or wait until it becomes absolutely useless. We will take the "White Elephant" off your hands—RIGHT NOW!—and replace it with the splendid Oliver No. 5.

Send for our Liberal Cash Offer on Your Old Typewriter (Any Make) in Exchange for The Oliver Typewriter

Bear in mind that we are going to give you an absolutely new Oliver Typewriter—the latest model, fresh from the factory—when we take your old machine.

—A typewriter that combines a hundred different features in one simple, smooth-working machine.

—A typewriter that touches at every point the complete circle of writing requirements!

—A typewriter that fulfills every promise of its makers and meets every expectation of its purchasers!

Look over that old machine of yours and note the number of essential features it lacks.

Is your machine a visible writer? If not, here's a chance to trade for one that writes in sight, saving time, trouble and mistakes.

Does it have a condensed, scientific keyboard? If not, don't keep it. We'll buy it!

Of course your machine has no Vertical and Horizontal Ruling Device, for only the Oliver is equipped to rule lines on any sheet of paper without taking it out of the machine.

Has your machine a tabulator? If not, get an Oliver which tabulates automatically.

You'll not find adjustable Paper Fingers on your machine.

The Oliver has them and they handle paper of any width from letter size down to inch-wide strips.

The Oliver has a Disappearing Indicator which shows the exact printing point. Has your typewriter an indicator that indicates?

All that is missing in your machine and all the good points that it has, are built right into the Oliver.

We ought to ask at least 50 per cent more for

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The Standard Visible Writer

than other standard machines sell for—to cover the costly improvements that make it the best on earth.

Instead of that we hold the price down to \$100.00 and take old machines in part payment, at full cash value.

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and virtue. She also carefully cultivated in her children a sense of appreciation for the delicate and beautiful in Nature, as well as for the strong and trustworthy in character. As object lessons her tumble cabin door was festooned with trailing vines, and the yard adorned with beds of old-fashioned flowers. Her precepts were wise, her example good. She loved Nature and the country.

It was a peculiar pleasure and sacred comfort that her three grown-up children became earnest Christians, and her two sons called and consecrated preachers of the gospel of God.

She made no personal profession of faith in Christ, until grief drove her to God, after her husband's death. With a burdened and broken heart, she searched the Scriptures, gave herself to penitence and prayer, and by the help of the Holy Spirit sought and found Christ as her personal Savior in the privacy of her humble home. Her religious experience was received and her Christian character formed and refined in the burning crucible of sorrow and suffering. Her convictions were deep, her experience clear, her devotion constant, her character strong.

When about thirty years of age she united with the Primitive Baptist Church. Though she never endorsed that creed she remained many years in that church for the sake of the affectionate and beautiful religious companionship of her good mother, who was reared in that faith and a member of that church.

Since the death of her daughter, my only sister, in 1885, mother has made her home with me. Everywhere we have lived she exerted a helpful and wholesome influence amongst the people and made many warm personal friends.

Under my pastorate at the close of a gracious revival meeting, in 1888, she, of her own free will and accord, joined the

Methodist Church. Since then she has often said: "I feel more at home now, and am so much better satisfied with my church relations; my church creed is now in harmony with my Christian experience."

In 1890, she professed the grace of "Perfect love." After that her religious experience was more restful and joyous, and she became more active and pronounced in her Christian life. Into many afflicted homes engloomed by sorrow or pinched by poverty, has she gone as an angel of sympathy and comfort and help.

For several years she had been in declining health, and last June nephritis forced her to take her bed. At times she seemed near death's door, but rallied enough to sit up, but September 18, 1912, she fell from dizziness and broke her right hip. The double affliction proved too much for her weakened constitution and wasted vitality. She spoke repeatedly of approaching death, expressed entire submission to God's final will, and yet clung to life with a tenacious cheerfulness that was both pitiful and sublime.

Much of the time she was in a mental state of anemia and talked delirious. To sit helplessly by in the silent solitude of nights and listen to her call and talk to by name many loved ones and friends long since gone into eternity, was like witnessing a strange, weird, haunting drama or tragedy being enacted on the borderland of the spirit world.

Through the long, lonely nights, days of distress, weeks of weariness, and months of misery she fought bravely for her life at the foot-hills in the valley and under the shadows, as she was desperately crowded toward and finally down into the cold and cruel surf of death.

At the parsonage in Middletown, Ky., about 3:15, Monday afternoon, January 6, 1913, she passed peacefully away.

The funeral was preached at our church in Scottsville, Ky., January 8, 1913, by Rev. J. B. Gilliam, a life-long acquaintance and friend. The body was laid to rest January 9, 1913, at Beech Grove, in Allen County, at the exact spot selected by the deceased many years ago; near where she was born, reared, married and lived until she began to itinerate.

Perhaps I could pay my mother no higher tribute than to desire for my own daughters the personification of her virtues, and wish for my own sons life-mates that shall possess the qualities of worthy womanhood shown in her character.

Do you ask, Was she faultless? I answer: By natural birth she was connected with fallen humanity, therefore, heir to the common frailties and infirmities of her race. But was redeemed by priceless blood and by spiritual birth and adoption, a daughter of God, therefore pardoned and purified. In and with our Lord Jesus Christ she is faultless.

Mother, you suffered in giving us birth into life;

You suffered and sorrowed while serving us here;

You suffered your last when death assailed you in strife

Now rest from your burdens; you are well, over there.

Mother, your spirit, pure and true, never more shall see night,

Your body, aged and broken, shall sleep beneath the sod;

Your soul now basks in the beams of the Yonder land Light—

Farewell! till we see you again, in the country of God.

Middletown, Ky. L. M. Russell.

One tract may save a soul. Order a pound for 30c and hand them out to the lost.

THIRTY-DAY Booklet Revival, 50,000 Reading

YOUR son, daughter, uncle, aunt, father, mother or cousin, needs light. Will you give or sell them a book that will help them spiritually?

The followers of Mrs. Eddy and Pastor Russell are sending out their literature in large quantities; as followers of our blessed Lord, can we afford to be idle in this respect.

Many people will not undertake to read a 50 cent or \$1.00 book, who will read a booklet. Will you not invest in some of these when they can be had for only 10 cents in stamps?

Leave the book on the table in a conspicuous place; ask them to put it in their pocket or handbag, to read on the train or while waiting. Have one or more of these booklets sent to your friends and pray that it may prove a blessing.

Buy some and have them on hands to lend to friends and thus start a circulating library in your neighborhood.

You can help make the possibility of reading 50,000 booklets in the next 30 days a reality, by ordering a dozen of these booklets and handing them out to your neighbors and friends. Just think how many people you can be preaching to in this way, by a small investment and a little trouble.

The message will reach them in the quiet time, and you will rejoice in the fruits of your labors when your day's work is done and the fever of life is over.

What we do, must be done quickly, for the day of opportunity will soon have passed and the tender hearts we could have sown with seeds of precious truth will have yielded to the tempter and gone beyond our tears and entreaties. Do not delay.

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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, February 19, 1913.

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Editorial—Rev. H. C. Morrison

Fragments Gathered Up.

You cannot hurry God, neither can you retard him. You can obey him, trust in him, wait on him and all will be well.

* * *

It is better to be filled with the love of Christ and go about doing good, than to be full of anger and fulminations against those who promote evil in the world.

* * *

Humility of heart, meekness of spirit, unselfish faith in Christ, a firm purpose and fixed habit of courtesy, kindness and helpfulness among one's fellows, will most certainly bring peace of mind.

* * *

There is joy and song in the religion of Christ. It is unfortunate that any Christian should settle down to a careful, rigid discharge of duties and become frigid and long-faced in their religion; in fact, trusting in their own work for salvation, unconsciously perhaps, nevertheless true.

* * *

"Praise is comely for the upright." But it is very objectionable to hear and see manifestations of religious joy from those who are known to be inconsistent and sinful in every day life. Those holiness people who have quit the church and refuse to help defray the expenses and bear its burdens, and were *pickled* instead of *preserved*, can't help the revival by getting on the front bench when the full salvation evangelist is preaching and yelling amen at the beginning and close of every sentence.

* * *

There are few things we can think of more objectionable and hurtful to a meeting, than that some brother should take it upon himself to do the amending for the entire congregation; and in a most indiscriminate and almost-profane way, interrupt your arguments, break up your sentences, knock off your points and drown your sermon with a torrent of misplaced amens. Generally if you give such a brother a gentle hint to be less noisy, he will snort out of the house in anger and say, "I do not intend to be robbed of my liberty." Some people think more of their liberty than they do of the glory of God and the salvation of souls. Oh yes, we fully believe in amens, but you may discredit anything by overdoing it.

A NEW POLITICAL PARTY. OR GOD IN POLITICS.

Some weeks ago there appeared in this paper, an article under the head of "Woman with the Ballot." In that article we suggested that it would be fortunate if along with giving the ballot to women, there could be the organization of a new political party based upon great moral principles for genuine reform and progress.

The "Progressive Party" organized by Mr. Roosevelt and his friends last year, was of premature birth and questionable parentage and purpose. The general feeling is, that it was not so much a great effort at far-reaching reforms and advanced legislation, but more to gratify the ambitions of an individual. Whether the Progressive Party continues to exist or not, it certainly will be largely sectional and will

not incorporate into its fundamental life great moral principles; besides it is more than likely that it will not meet with the wishes of the people on the subject of a general reduction of tariff duties. There is no probability that it will incorporate a strong plank prohibiting the liquor traffic.

It would be well if a new party could be organized incorporating the good features of both the old political parties, and enough of the socialistic idea to be perfectly free from the vagaries and dreams of the ultra socialist and yet give a welcome hand to the best element of the socialistic party.

This country is so vast in its extent, with such variety of products and interests, with such conflicting views with reference to economic questions and social conditions, that it would take wise statesmen and astute politicians to lay down a party platform broad enough to give ample standing room for all the best element of American citizenship. Such a party is one of the needs of the hour, or one of the needs of the not distant future. We can but wish that such a party could be organized of the best people from every section and state of this great Union; citizens who knew no North or South, East or West, with whom our great Civil War, with the conditions that brought it about, and immediately followed it, are forgotten and buried issues, and who, with their backs on the past with great good resolutions, would adjust themselves for the duties of the future.

This country needs a political party incorporating into its very foundation and life, the thought of God, his eminence, the authority of his word, the sacredness of the great truths and institutions which stand for his divine rulership among men. A new party standing for true Americanism, for Protestantism, for the proper control of wealth, for government control of many public utilities, for the preservation of our national resources, for the proper taxation of plethoric wealth, for the protection, health and help of the industrious poor, for the pensioning of the aged and dependent, for the prohibition of the manufacture and sale of intoxicants, for the observation of the Sabbath day, for the reading of the Bible in all public schools, for a "single standard" requiring the same moral virtue in men that good social standards require in women, and other things that could be mentioned, would rally a great multitude of the best people of the nation; it would give us something to speak and preach and pray for in our national life. We would God that some such movements might be set on foot, and that in the fulness of time such a party might come into existence.

RUSSELLISM.

It is no credit to any man of intelligence and piety that he should become entangled with the vagaries of Russellism.

This man Russell, calling himself "Pastor Russell," is going about the United States sowing the seeds of doubt and comforting the hearts of men who are neglecting the salvation that is offered in Jesus Christ. He is not a mighty preacher of God's truth, warning and entreating men to flee from sin and its fearful consequences, but is mixing most

beautiful truth with most dangerous doctrine and is betraying many an earnest soul into the meshes of his net of deception and heresy.

It would seem that people of sound sense and true religion would be able to understand the fallacies of his teachings and keep themselves clear from his false doctrines. Great numbers of good people are being led astray by Russellism. Hence the importance of clear, forceful, doctrinal preaching from the orthodox earnest pulpits of the country. The people ought to be taught the great fundamental truths of the Bible and of salvation in Christ so that they can not be deceived and misled by men of the character of "Pastor Russell."

HOLINESS PRAYER MEETINGS.

We have been very much pleased to find that in some communities where there are little groups of sanctified people, they are getting together one night in each week for special prayer and reading and conversation on the life of full salvation. This is very wise but we wish that ten thousand such prayer groups might meet every week throughout the broad land.

In many instances there are communities, villages and towns where no one preaches entire sanctification as taught in the Scriptures and by John Wesley and the Holiness Movement. The hearts of the people greatly hunger for spiritual stimulation and encouragement. Where they can get together in this way, they will receive great benefit.

It would be wise to select an evening that will not conflict with the church prayer meeting, or with other regular religious services, and then bear patiently any criticism and objection that is offered about such meetings; but in humility and love get together whatever objection may be offered, and wait before the Lord for his blessing.

We trust that many groups will get together for these weekly prayer meetings. In this way they will protect themselves not only against backsliding but false teachers who are found in the land, introducing all sorts of theories and heresies, and drawing away the hungry people of the Lord after fanaticisms that destroy the faith and wreck the soul. If parties who desire to organize such meetings, would be pleased to have some suggestions and instructions about the matter, it will give us pleasure to give what suggestions and instruction we can.

REMEMBER THE HOLINESS CONVENTION.

THE PLACE IS LOUISVILLE, KY. THE TIME IS APRIL 29 TO MAY 4.

This is an interdenominational meeting for the promotion of the doctrine and experience of entire sanctification, and the spirit of fraternity and good fellowship among the children of God in the various branches of the evangelical church.

The Holy Ghost is not sectarian. Jesus Christ does not love a man more or less because he happens to be a member of this or that church organization. We thoroughly believe in a nonsectarian holiness movement; without doubt all Christians ought to belong to some church organization, but no Christian should permit himself or herself to cultivate sectarian pride or prejudice. In the early history of the holiness movement, the power of God was wonderfully manifested at our great union meetings, where our various denominations were hardly thought of, but we were all loyal to our own church family, full of love, sympathy and harmony, and the Holy Spirit was upon us in gracious demonstration and power.

The people who love the great doctrine of entire
(Continued on page Eight.)

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OF ASBURY THEOLOGICAL SEMINARY

Dr. W. F. Tillett's Book, Personal Salvation.

J. W. HARRIS.

Chapter XVIII.

CARNALITY IN THE REGENERATE.

After denying that 1 Corinthians 3:1-3 and Galatians 5:17 "apply to regenerate believers," Doctor Tillett says, page 370, "Our conclusion therefore is, that the doctrine of sin in the regenerate, that is set forth in the Ninth Article of the Church of England, is wholly untenable, and the effort to find a Scripture basis for it in the two passages cited is a failure."

Now, if the doctrine of "sin in believers" were set forth in the Ninth Article of the Church of England alone and if this doctrine were held by that church alone, I might say that does not concern Methodists. Let the members of that church defend their own doctrine. But the fact that the doctrine of "sin in the regenerate" is a doctrine of the Methodist Episcopal Church, South, taught and defended in her established and existing standards, makes it incumbent upon every Elder of that church to "be ready with faithful diligence" to defend this doctrine, by "banishing and driving away every strange and erroneous doctrine," as I believe Dr. Tillett's Zinzendorf doctrine is.

Therefore Dr. Tillett's dodge that he is fighting an erroneous doctrine set forth in the Ninth Article of the Church of England, when he is in reality fighting the true doctrine of "Sin in Believers" as set forth in Mr. Wesley's sermons, should not shield him from the charge that he is fighting Methodist doctrine at the same time that he is drawing a salary from the Methodist Church. After thirty-five years in the itinerant ministry of said church, I think I have a right to say the above, since it is not said with rancor, but in open candor.

Mr. Wesley asks: "Does sin remain in him that is in Christ? Does sin remain in one that believes in Him. . . . that is born of God, or is he wholly freed from it? Let no one imagine this to be a question of mere curiosity; or that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian; the resolving of which very nearly concerns both his present and eternal happiness."

Why so important? The regenerate person is a "child of God," "an heir with Christ." Original sin coming to man by birth without an act of his own will, is not culpable, and if it does remain it does not condemn to perdition. But, God has provided and put at man's disposal a remedy for this carnality. And as Dr. Tillett, page 84 says: "With such a provision of grace available, and after years of moral accountability have been reached, there can be no injustice in holding man responsible for the continuance of an inherited sinful nature."

Then the claim that a child of God is not under condemnation, because he is an heir of God, is conditioned upon "leaving the first principles of the doctrine of Christ" and "going on unto" (not toward) "perfection." He who neglects, or on some pretext, doctrinal or other kind, refuses to do this, loses the favor of God. Thousands of once regenerated church members who are not conscious of having committed acts of sin, have lost the favor of God, and the witness of the Spirit, because they have failed, or worse, refused to go on to perfection. They have not broken God's law by what they have done so much as by what they have failed to do. God says: "Go on." They have disobeyed. Hence the question, is the carnal nature still in me, a child of God? becomes a very important one, especially to Methodist preachers who have, in the presence of God, and many witnesses, solemnly averred that they were "going on unto perfection," and expected to attain it in this life, and were "groaning after it." If it is still there, all, Dr. Tillett included, teach that I need a second work of grace to extirpate it. The Bible, all lexicons, theologians, and churches, call that work of extirpation Sanctification. If God desires it, one does not excuse himself by saying, I do not believe in it. 1 Thess. 4:3: "For this is

the will of God, even your sanctification." Heb. 12:14: "Follow peace with all men, and holiness (R. V. The sanctification) without which no man shall see the Lord." We admit that we ought to "follow peace with all men," and try, as much as we can, to do so, but deem it unnecessary to follow holiness, but it is without holiness, or being still carnal, that we cannot see the Lord.

Mr. Wesley explains: "By sin I here mean inward sin." In our Seventh Article he calls it "Original or Birth Sin," and defines it as, "That corruption of nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness and of his own nature inclined to evil and that continually."

He further explains, "The question is not concerning outward sin, whether a child of God commit sin or no. We all agree and earnestly maintain, 'He that committeth sin is of the devil.' We agree 'Whosoever is born of God doth not commit sin.' Therefore, let no one charge Mr. Wesley with holding that a believer may commit sin and still retain divine sonship, because he teaches that "sin," (carnality) remains in believers. Its mere existence for a time, if not cherished or yielded to, but resisted and overcome by the babe in Christ does not forfeit God's favor.

Dr. Tillett confines Mr. Wesley's scriptural proof of its existence to two texts. But Mr. Wesley says: "The point that there are two contrary principles in believers, nature and grace, the flesh and the Spirit, runs through all the Epistles of St. Paul, yea through all the Scriptures." Let us examine a few more texts.

Peter presumes to rebuke Christ, Matt. 16:23: "But he turned and said unto Peter, 'Get thee behind me, Satan, thou art an offense unto me: for thou savorest not of the things of God, but the things of men.'" Showing a presumptuous carnal spirit in Peter. Luke 9:46: "There arose a reasoning among them, which of them should be greatest." Here carnal ambition. In the 49th verse, John answered: "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." Here carnal sectarian bigotry.

The Samaritan villagers refused to receive him, 54 verse: "James and John saw this, they said, 'Lord, wilt thou that we bid fire to come down from heaven and consume them?'" Here hasty carnal vengeance.

Judas fell through covetousness in his heart. Peter denied and all the apostles forsook him through carnal fear of men. They were regenerates for Christ told them: "Your names are written in heaven." Ye are branches of the true vine; and said: "I pray not for the world, I pray for them whom thou hast given me out of the world. The world hath hated them, because they are not of the world even as I am not of the world."

Romans 8:1: "No condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Showing the presence of both the "flesh" and the "Spirit" in those who were "in Christ." As in Gal. 5:17: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Eph. 4:22: "Put off the old man, which is corrupt according to the deceitful lusts."

Paul exhorts the Philipians, "Let nothing be done through strife or vainglory," but, "Without murmurings or disputings." "Eudias and Synteches to be of the same mind." Which indicates the presence of fleshly nature and the necessity of watching against its manifestations.

The apostle exhorts the Colossians to, "Mortify," (not modify as the Keswickians, whom the Doctor so highly commends, teach) "your members," to "put off the old man." The Thessalonians we have already reviewed.

These are all of Paul's general epistles to the churches. Those to private individuals corroborate what he says in these, as in 2 Timothy 2:21: "If a man purge himself from these, he shall be a vessel

unto honor, sanctified and meet for the Master's use." So do James, Peter, and John in general Epistles; and in Revelation.

(Continued.)

WHAT THINK YE OF CHRIST TODAY?

REV. C. C. WILKINSON.

No well informed person can fail to know that this question is being answered in the popular thought of today in such a way as to dethrone Christ in his essential divinity and as the only and sufficient Savior of men. The popular theory denies his deity, the virgin birth, his miracles, the all-sufficiency of his atoning blood, and his office of final Judge. In view of this modern tendency to make Christ a mere man, whose only saving virtue consists in the moral influence which emanates from his exalted life and good teachings, I desire to present four things concerning his nature and atoning work which it becomes the church to hold inviolate.

First, the supreme deity and absolute lordship of Christ must be maintained, else his vicarious death on the cross becomes inadequate for our redemption. The divinity of the Son is to be understood as the necessary ground of his atonement and the assurance of its sufficiency. Without his essential divinity there is no atonement for sin. That Christ is truly and essentially divine as no mere creature ever can be, has been the orthodox position of the Church from the beginning. That he is co-equal and co-eternal with the Father in his being and attributes, has always been held in the faith of the Church, and never more so than in the earliest centuries. The whole superstructure of Christian doctrine rests on this foundation. To give up this conception of Christ is to destroy the deepest and most fundamental truth of our Christianity. But there is a strong tendency among many today to deny that Jesus is truly God. They say many good and beautiful things about him and his work and teachings, but all the while they hold that he was not truly and essentially divine. A light estimate of sin and its deep turpitude lies back of this tendency. It does not require much depth of thought to determine that the death of a mere man, however good he may have been in a relative sense, could not have answered the purposes of an atonement for the sin of a race of which he himself was simply and only one. The tendency is to dishonor the Son by failing to honor him even as they honor the Father. See John 5:23. In our thought of the Father as God, we honor him by ascribing to him the essential attributes of deity, such as omnipotence, omnipresence, omniscience, absolute justice, holiness, and love. How can we honor the Son even as we honor the Father without ascribing to him also these same attributes of deity?

Second, while maintaining his supreme deity, we must also maintain his essential humanity, else his divinity will make him so high and unapproachable that we would fear to come to him. Men fear to meet God face to face today as much as they ever have since Adam and his wife "hid themselves from the presence of Jehovah God amongst the trees of the garden." It is only when he is clothed in human form and we behold him in the humble personality of Jesus Christ that we get courage to approach him. Hence the humanity of Christ is just as essential to his being our Savior as is his deity. We need one who can truly sympathize with us. His human nature makes him one with us, so that we feel that he understands us from the human viewpoint. Through the incarnation the divine Son entered into a real brotherhood with man. In this brotherhood there is profound sympathy with us in our sufferings. Therefore, "we have not an high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin." This deep sympathy of Christ's with the sufferings and temptations of humanity is essential in his work of redemption. Without it he would be the dread Being "that inhabiteth eternity, whose name is Holy," and we would feel a distance so vast between him and us that we would despair of ever crossing it to him. But now he ever appeals to us as a human friend as well as a divine one, who has been bruised in life's battles, and therefore is no stranger to our needs, "in that he himself hath suffered, being tempted," and "is able to succor them that are tempted."

These two natures, the divine and the human, must be united in the one personality. They were thus blended in the incarnation, so that we have a divine-human Christ, one who is both the Son of God and the Son of man. The divine gives infinite worth to his vicarious sacrifice and infinite power to his atoning work. The human gives acquaintance with human needs and conditions, a deep sympathy with our infirmities, and puts him on a level with humanity so that we may not fear to come to him.

Third, we must maintain and constantly preach that Christ is a world-Savior, that he was sent to be the Savior of all men, and not of a class or sect or nation. We must present him as a universal Savior in the sense that he made a full atonement for the sins of all men, saving them according to the divinely appointed conditions of the gospel which he preached. "And he said unto them, Go ye into all the world and preach the gospel to the whole creation." There is no narrower limit to the grace of redemption than the uttermost circle of humanity. No one sect, or denomination, or class, or nation, has a corner on this Christ or the truth which he taught. People of every race, color, and condition can look to him and feel that he is their personal Savior. He died for all. Whosoever will may come to him and he will receive them and save them. Sometimes, amid the clash of warring sects and the *ex cathedra* denunciations issuing from certain quarters, we are made to wonder if we really have as broad a vision of the Christ and the universality of his atonement as this.

Fourth, we must maintain that he is an uttermost Savior, who is able and willing and waiting "to save to the uttermost (Gr. completely) them that draw near unto God through him." We must not only preach that there is infinite merit in this Christ, but also that there is infinite power in his blood to make the vilest clean. There is no sinner so polluted and marred by sin but that Jesus can and will make him every whit whole if he will seek him with all his heart. There is no believer in need of a *clean* heart but that he can and will, in answer to faith, cleanse their heart from all the carnal that remains within and purify from the dross of indwelling sin. Every sinful tendency and proclivity can be destroyed from the heart of the child of God by this almighty Savior *now*. Christian will you believe this? Will you take him at his word? The Bible says he can *save to the uttermost*. It says if we walk in the light, the blood of Jesus his Son *cleanseth from all sin*. Will you, on the strength of these promises, go to him in the spirit of faith and obedience and let him sanctify your heart and fill you with perfect love?

If we maintain steadfastly these four things concerning the personality and saving work of Jesus Christ, we shall be able to go forth and present to the world such a Savior as nothing can stand against. The millions of unsaved souls about us, and the millions upon millions in heathen lands await such a glorious, all-conquering Redeemer.

ARE WE REGENERATED AND SANCTIFIED WHOLLY AT THE SAME TIME?

FRANK H. HOOSE.

In some sections of our country we find one of the old errors being taught, namely: that when we are justified, regenerated, born again, we are also sanctified wholly, cleansed from all inbred sin, the "old man" crucified and slain. This heresy is being taught in some of the churches of the Wesleyan family not seeming to realize that they become anti-Wesleyan thereby.

The writer was recently told that he preached a monstrosity by proclaiming that the "old man" or the sinful nature still remained in the heart of the justified, regenerated child of God until, by a separate and distinct work of grace, the Adamic nature was crucified, destroyed.

The subject has been much discussed and many articles have been written to show the fallacy of the teaching, but we feel led to prepare a paper as condensed as possible giving the combined arguments of some of our greatest and truest leaders in this particular field of theology.

Wesley says that the teaching: "There is no sin in believers" is attended with the most fatal consequence." He says: "It is contrary to the whole tenor of scripture; it is contrary to the experience of the children of God."

Neither Wesley nor Adam Clarke ever found one person who received a clean heart at the time they were justified or regenerated. Wesley says: "But we do not know a single instance, in any place, of a person's receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, a clean heart."

Adam Clarke says: "I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of grace, and I never, to my knowledge, met with a single instance where God both justified and sanctified at the same time."

The saintly Wm. Bramwell writes: "An idea is going forth that 'when we are justified we are entirely sanctified', and 'to feel evil nature after justification is to lose pardon,' etc. You may depend upon it, this is the devil's great gun."

Bishop Foster says: "Let any Christian closely interrogate his experience and consciousness upon this point, and see whether the immediate response will not be, that though pardoned and consciously born of the Spirit, and though living in the daily enjoyment of this grace and going forward to perfection, still there are sinful tendencies and dispositions lurking in his heart; he is not entirely empty of sin; he is not a perfectly holy character. Let him enter into a close, faithful and prayerful analysis of his possessions, his affections, his will, his motives, and see if he will not discern remains of the sinful nature within him not entirely dead, but still alive and seeking the ascendant; as pride, envy, anger, jealousy, impatience, love of the world, dissimulation, self-willedness, and such like. Do you not find that the carnal nature not only indicates its presence, by resistance and urgent impulses, but does it not also prevail against you at times and lead to the commission of sinful acts, which cover your heart with condemnation, and give to your conscience a sting, and send you to your knees with strong crying and tears?"

Rev. W. Jones says: "Sanctification is a distinct phase of salvation, differing both from justification and regeneration, and necessarily coming after them,—a definite state of grace, to be sought and obtained in response to a specific act of faith. Therefore, when we say a man is sanctified wholly, we do not teach that the work of regeneration was imperfectly done. To sanctify is to make holy. By this divine act the essence of the soul is cleansed from the unholy taint imparted to it by sin, an impurity inhering in the soul as a sequent of the fall. It is not transgression; therefore it cannot be pardoned. It is not a spiritual death; therefore it does not lie in the realm of regeneration. It is moral uncleanness, fitly symbolized by the leprosy; hence it can only be removed by a process of purification."

Rev. E. I. D. Pepper in commenting on Deut. 6:23 says: "God brought us out of the Egypt of sin, and bondage for the express purpose of bringing us into the Canaan of Perfect Love. We are converted that we may be sanctified wholly. Shall we quit Goshen only to starve in the wilderness?"

Quotations of this character from Spirit-filled men who have been greatly used of God in spreading scriptural holiness, could be extended indefinitely but we will confine ourselves in our concluding remarks to specific reasons for believing that the experience of entire sanctification is usually, if not invariably, a second definite work of grace subsequent to conversion, or regeneration.

First, all prayers and exhortations in the Scriptures which urge the seeking of this experience are addressed to believers. "And the very God of peace sanctify you wholly. . . Faithful is he that calleth you who also will do it." Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

"This is the will of God even your sanctification."

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (while and as we walk in the light).

Second, the object and the principal result of the baptism of the Holy Ghost was the purification of the hearts of the disciples, (Acts 15:8, 9). The rite of

circumcision in Abraham's day was symbolical of the purification of the heart from sin. This was superseded in the Christian dispensation by the rite of baptism which is symbolical of the baptism of the Holy Ghost.

As the child must necessarily be born before he could be circumcised, so a sinner must be born again before he can receive the baptism of the Holy Ghost. As the word baptism signifies cleansing, and as the disciples, who were doubtless children of God before Pentecost were purified by faith on this occasion, it is evident that there was something to be cleansed away.

Third, after the Roman sinners had been made alive in Christ and had thereby become "brethren," Paul writes them to "present their bodies a living sacrifice, holy, acceptable unto God."

Fourth, many of our most spiritual preachers, evangelists, teachers, writers and leaders in all forms of Christian work admit that after a clear conversion they have felt the workings of the old nature within; that there was a warfare, a struggle; that there was not constant victory. They not only felt the need of a further work of grace in their hearts, but they also saw in the scriptures that provision had been made for this very need; that Christ had not only given himself to the world to secure pardon for guilt, but he had also given himself for the church "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

I mention a few of these who have received a second work of grace which cleansed their hearts from all sin: Dougan Clark, David B. Updegraff, Daniel Steele (Prof. in Boston University), Rev. E. M. Levy (Baptist minister), Frances Willard, Hannah Whitall Smith, Phoebe Palmer, Rev. Alfred Cookman, Inskip, Pepper, Thompson, Bishops Asbury, Peck, Foss, Mallalieu, Foster and Hamline, Wesley, Adam Clarke, Whitefield, Fletcher. If I had any doubt on this subject, I would prefer to follow the teaching of these men and women of holy character.

Fifth, the preachers and evangelists who are most successful in winning the unsaved and in leading the children of God into the fountain of cleansing, are, without doubt, those who preach sanctification as a second work of grace. Wesley said that where this was urged upon Christians as a present attainment, *the whole work of God prospered*.

Sixth, while discussing this important subject with a brother recently who believes the Zinzendorf doctrine, that sinners are sanctified when converted—he said that the teaching of the necessity of another work of divine grace after conversion would result in great harm to the church. The opposite is however the truth for great harm and loss will come by preaching that it is all done at once.

To teach that all professing Christians who do not feel that they are sanctified wholly: who sometimes feel the moving of the old sinful nature, and sometimes yield to its demands, would unChristian the majority of the members of our churches.

They know that they gave their hearts to God; that they have believed on Christ and have the witness of the Spirit to their adoption into the family of God, but they also feel a warfare within; a proneness to wander; a longing after the fulness of God; a hunger after righteousness. They cry out to God for complete deliverance; for the mind of Christ; for unbroken fellowship; for more power.

These cries and longings are indications not only that we are children of God—for no sinner would have them, but they point to the fact of the remains of something which is not in harmony with the new life, and to the additional and blessed fact that God would not create a desire in the heart of his children which he could not satisfy.

The fact that practically all of the many thousands who have testified that they have been cleansed from all sin (meaning usually by such expression the carnal nature), have stated that they sought for the experience definitely after a clear realization of being born again, ought to be sufficient to convince any one that it was probably the divinely appointed plan.

Seventh, the devil seems to use his utmost power to prevent the obtaining of this experience for he knows that as long as there is any of the "old man" left, he has some ground to stand on. In other words we cannot say with Christ "the prince of this world cometh, and hath nothing in me." While the carnal nature remains there is the response to the temptation—the "bent to sinning," the downward tendency. The victory may be gained, but frequently not without a struggle. The experience of many has been that Satan seemed to make a far greater effort to prevent them from making the complete consecration and entering the Canaan of perfect love than he did when they sought pardon and deliverance from the Egyptian bondage of sin.

Dr. Carradine says in his book "The Old Man": "Satan certainly made a tremendous leap or change in tactics when, from a teaching of despair that sin could never be taken out of the heart, he swept to the position that in regeneration the soul is made holy."

Eighth, almost all evangelical churches and the Roman Catholic church teach that the sinful nature remains in the heart of the children of God, differing only as to the time and manner of its removal. The Methodist Episcopal Church has been very clear in its teachings as to a second work of grace. Wesley's and Fletcher's books on Christian Perfection cannot be misunderstood. The Church Hymnal and Discipline ring it out to all who care to read.

For the propagation of this doctrine was Methodism especially raised up. How any can study the doctrines of the M. E. Church, enter its fold, and either as preacher or layman speak against this special teaching, is beyond our comprehension. We are in the right. Let us stand patiently and lovingly but firmly for the truth which must surely win in the end.

Don't beat around the bush; don't evade; don't take down the flag, but hold it aloft and carry it forward to victory in the name of our great Leader who, "that he might sanctify the people with his own blood, suffered without the gate."

IN THE OFFICE

Mrs. Bettie Whitehead.

TIMELY ADMONITION.

Last week we gave our readers a selection from the writings of Bishop G. F. Pierce on the need of a revival, he emphasizing the fact that one of its indispensable things was a "consecrated ministry." We want to follow this up with his second qualification which is the "Outpouring of the Holy Spirit."

We are sure our readers will say amen to the fine and timely suggestions given in these articles, for the spiritual part of the church realizes that we are living in a time when nothing short of supernatural power will arouse the sleeping consciences of men, both in and out of the church. We would that our ministers, editors, teachers and bishops would sound this note loud and long until Zion everywhere, would arise and put on the garments of mourning, and with fasting and prayerful expectancy wait for the pentecostal baptism which would make the world believe in the divinity of the Church of Jesus Christ; then the Church would move forward "fair as the moon, clear as the sun, and terrible as an army with banners."

THE OUTPOURING OF THE HOLY SPIRIT.

"In my last letter I stated that as preliminary to a great awakening three things were indispensable. First, a more thorough consecration of the ministry to the one special work of saving souls. Now I come to the consideration of the second prerequisite—the outpouring of the Spirit upon the Churches. This, of itself, would be in its proper, primary sense, a revival. The church needs this on her own account. She is not filled with the Spirit as she ought to be and must be to realize the gospel ideal as to character and experience and to carry out her mission to the world. Many members of the Church have never been converted at all. They know nothing exper-

imentally of a sin-pardoning God. A new heart to them is a vague, mystic term. They have never received "the white stone" with the name written thereon which no man can read, but he to whom it is given. There are secrets in religion revealed only in personal consciousness. There is no other medium through which even the Spirit can interpret. To all this inner life and its sweet private communion with God many bearing the Savior's name are utter strangers.

"To bring all these outercourt worshippers into the holiest of all by the new and living way would relieve the friction of our machinery, take off the brakes, diminish the dead load and add immensely to the propelling power, if not by the accretion of the force, certainly by freedom of motion. I have seen an overloaded engine on a railroad, on an up-grade, of a frosty morning, revolve its driving wheels with tremendous rapidity and yet make no progress. The power was there, but the conditions were unfavorable. Time is lost, steam wasted before momentum can come in as a factor in the difficulty. There is a vast deal of power in the Church, not latent exactly, but embarrassed. There is so much "vis inertia," dead-weight, indisposition to move or be moved—so much worldliness to overcome that time and labor are lost in making a start. And then the movement is not natural—life-acting, of itself, but artificial, forced, always ready and willing to stop. Thus many of our protracted meetings exhaust preacher and people before there is a tear or sigh, a shout or an amen to inspire hope or cheer the workers to further trial.

"As a pastor, I always relied on the regular services and noticed the signs. When the angel of the covenant came down and troubled the waters, when the breath of the Lord swept over the valley, when the hopeful shower fell upon the fallow ground which I had scratched over, then I put in special effort, ploughed deeper and rallied the Church for the sowing and the reaping. And here I make two remarks—the conclusions reached from a varied experience and close observation. First, I have not much faith in those revivals that are 'gotten up.' 'Get up a revival' is a phrase I do not like, and never use. Brethren, appoint 'revival meetings.' If this were the language of faith and assurance, and not of hope and experiment, very well. Nevertheless, better say, 'if the Lord will.' You certainly cannot command it. And if it does not 'come down' from the Lord what you 'get up' will be more or less to you and the people a delusion and a snare. Do not try to regulate the meeting by an iron-clad program. Dare not set your God a time. Leave the Spirit free. Do not draw your watch on him and tell him to suspend, 'for the time is out.' Without the Spirit you can do nothing, and remember you are neither his counselor nor guide. Honor and glorify the Spirit, even as you do the Son and the Father.

"The second remark is, that when the spirit of self-inspection and inquiry is among the people, when they that fear the Lord speak one to another, when the congregation grows attentive and serious and tender, and the more spiritual yearn and fast and pray more fervently than usual, then is the time. God signals the Church to arise and march to glorious victory. Now do not dishonor God's grace and power, his heart or his hand by any form or measure of distrust. Rely upon him and go forward. Do not dilute the faith of the Church by the suggestion of any other help than the Divine. Hold the public mind to one kind of thought and action; rule out all division and diversion. Be sober, reverent, obey the Spirit. Humility, faith, zeal, all divinely directed and sanctified, will meet the emergency. To God be all the glory. On these views I have acted my ministerial life, and never departed from them in any case, on any account without hurt and damage to me and the work. 'As thy day, so shall thy strength be,' is just as true in a revival as any other trial. But this is an episode—relevant, yet away from the drift of this letter.

"The Church needs a revival for the salvation of her own unregenerate members. This is true of all the churches. We all have some hard cases unconverted and unreformed—baptized sinners they are. Men of business overcharged with the cares of this life, making haste to be rich, society women, devotees to etiquette and fashion, who would rather

grieve the Spirit than provoke unfriendly criticism, young people, gay and giddy, who have never actually renounced the pomp and vanities of the world. Oh, beloved, there is a great work to be done in the Church. Judgment must begin at the house of God. What then? Must the revival halt and tarry till all these are washed and justified? Nay, verily. Alas! for the world of sinners, if this be so. Yet what a letting out of the waters of life there would be if all these obstructions could be removed. The current would be strong and deep enough to float the world. But we must take things as they are, and do the most and best we can. The precious and the vile have always been strangely mixed. The wheat and the tares will grow together till the harvest. There is religion in the Church of the best kind—saints of God, holy people. Not a few, blessed be God. The number grows.

"Our Elijahs who are mourning and begging to die because they are left alone are all mistaken. Our God has a people upon the earth and he counts them by the thousands, and he is adding to their number daily. I trust he will duplicate the whole census this year. At any rate, there is religion enough in the Church if we can get it organized and at work, to annex half the world to Christ's kingdom before next New Year's Day. I say half the world, God forgive me. Why not say all of it? Why not? Who can give a satisfactory reason? Anybody can suggest difficulties, urge improbabilities, make out a formidable case of unfavorable antecedents, of current opposition, of hoary hindrances. Yes, but is 'anything too hard for the Lord'? Difficulties are nothing to Israel's God, and they ought to be nothing to Israel's faith. Great Head of the Church, help them that believe to measure up to the height of the grand conception of a world redeemed. 'The world for Christ' ought to be the motto of every Christian, the circle of his thoughts, the object of his desire, the measure of his faith and the goal of his efforts.

"In the meantime, let the Church get ready for the battle and the paeon. We cannot assemble in one place as did the first disciples, but we may have one mind and one heart; morning, noon and night, from every sanctuary, and closet and family altar let the cry ring, 'Thy kingdom come.' Let every preacher seek the power from on high. Let him go to his people, freighted with the fullness of the blessing of the gospel of Christ. Let the heart of every Church break with the longing. 'Arm of the Lord, awake!' 'Send now prosperity.' Give the baptism of fire, the pentecostal power. 'Revive thy work,' and let it grow and spread and endure till its line has gone through all the earth and its power to the end of the world. Let all the people say, Amen."

Rev. J. H. Newberry is in a gracious meeting at Barbourville, Ky. It is a union meeting.

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Question Bureau

Rev. John Paul.

OMISSION IS NOT DISAGREEMENT.

N. D. S., Arkansas.. The fact that the other gospels are silent with regard to the repentance of the thief on the cross does not make "two against one," any more than the record of the visit of the wise men from the east is two against one. The silence of the others is no denial. The gospels were inspired by the Spirit, and each evangelist had a ruling object for writing his gospel. That object had much to do with the things he should insert or leave out. None could insert everything (Jno. 21:25), and of course no one attempted to. A natural circumstance or condition brought forth each gospel. The Jews needed a biography of Christ which would prove that he was the Son of Abraham, and which would deal familiarly with the relationship between Christ and the Old Testament; Matthew wrote for this purpose, and other features of his gospel seem to be secondary. In like manner Mark is said to have written to the Romans, who would be influenced by the supernatural and the divine, setting forth those evidences that Jesus was the Son of God. Luke addressed the Greeks, and universal humanity assuring Christ to be the Son of God and the Son of Abraham, but emphasizing that he was the Son of Man, related to universal humanity, ready to save all who call upon him, regardless of antecedents. How appropriate it is that the record of the dying thief's redemption should be left for Luke to make. John's gospel, written later, was by general agreement to emphasize those profounder spiritual events of the Master's life, which cluster chiefly around his last days on earth, and which illustrated his divinity. John's was written for the universal church. All the gospels together serve to satisfy all the demands and temperaments of the different schools of humanity today.

IS IT UNWISE TO OPPOSE DANCING?

It has been said by a gospel preacher that dancing cannot be denounced from the pulpit. Will the editor of the Question Bureau give his opinion concerning it. Mrs. K. E. H., Maine.

We have wondered why, as that preacher views it, dancing cannot be denounced from the pulpit. Is it because the preacher would lose the ear of society and reduce his congregations? Is it because language adequate to show the evil tendencies of the dance would be indelicate and shocking? Or is it because the dance is such a worthy diversion that no reasonable objections to it can be offered? If the first is his difficulty, let us assure him that a man who loves the people to whom he preaches can say anything to them that ought to be said, and it will usually bear good fruit in their hearts. They may chafe under his message, but they will come again; and in all probability they will support him. Of the man who loses his audiences permanently or frequently as a result of his remarks one of two things is usually true; either he does not have enough love in his heart, or else he is saying something he ought not to say. Plain preaching, against every form of sin, is one of the clearly defined duties of every minister of the gospel. If our second question touches the brother's objection, we would say that a man who studies rhetoric and good literature and keeps in touch with his English dictionary ought to have command of the art of expression sufficient to carry his audience into the most delicate questions by the use of speech that is chaste enough for a queen's tea party. There is no excuse for vulgarity in denouncing sin; it is debasing to the preacher and his hearers alike, and it grieves the Holy Spirit. But we fear that neither of these points which we have tried to illuminate has involved the difficulty of our brother referred to in the question.

The question implies that he thinks dancing is not wrong. It is certainly not condemned in the Scriptures, when it is done in the right spirit. It was practiced as a religious exercise among God's people, occasionally, and among the heathen constantly, in ancient times. Among the Hebrews each one danced

by himself, in joy and praise, before God. In modern times, since the Bible was written, dancing has changed from a religious to a social exercise, between sexes, strictly. Men do not dance with men, except in burlesque, husbands seldom dance with wives, brothers with sisters, or parents and children with each other. This goes to prove that the dance is intended, not by all who participate, but by its moving spirits, as a promoter of sexual feeling. If we can prove that this is true, say of half the followers of Terpsichore, it should forever settle the attitude of every virtuous person toward the dance. And who will deny that it is true of many? Does not the father or brother reconcile himself to some man assuming an attitude publicly to the daughter or sister which if assumed in their home, without music or program, would cause them to eject that man from the home? Does not the dance suit itself to the doings of the underworld, and is it not one of their favorite pastimes? Suppose I should call the roll of the nice girls who have passed through the temptations growing out of strange sensations awakened in the respectable ball room, down to disgrace; I can ask for the list coming under the personal knowledge of readers of this paper, and they could in a week furnish us a thousand. Does any one challenge this? If the brother wants some thunder for his sermons, I can suggest one sure way to get it; let him take an attendant—his wife and a policeman in plain clothes—and let him canvass the resorts of ill fame and ask each fallen angel if she was a dancer before she fell. Nearly all will probably say that they were. Some may be candid enough to have discovered that the dance led to her downfall, but he will be able to prove that, if he can successfully lead her into conversation on the subject.

I dislike to make broad assertions when I know that data to prove them is not available; but it is my belief that regardless of all religious considerations, no true well constructed parents enjoy seeing their child embraced on the ball room floor, nor does any husband enjoy seeing his wife there, if he is anything like a high order of man. They submit to it to keep from being queer or seeming cranky. Because it is customary, one will feed his beloved to the Molech of the ball room; but I prophesy that with the growth of high ideals and candor, and with the increasing predominance of common sense, there is going to be a powerful exodus away from this lecherous form of amusement by the best society by and by. The Bible condemns that which is unseemly and that which is impure. But a man can lay aside the Bible and waive the claims of religion, and, with sociological and psychological premises, he can score the life out of Terpsichore any day. Dancing is philosophically, morally, and religiously wrong.

(This passage on Dancing may be had in neat tract form for distribution, at 2 cents per copy, or cheaper in quantities; it will command attention, get a reading, and bear fruit in high society, if it is judiciously circulated. How many do you want?)

EVANGELISTIC AND PERSONAL.

Rev. Kenton H. Bird: "We are in a glorious meeting with Rev. Westfall at Charleston, W. Va. Yesterday there were 68 at the altar and about 60 got through at the morning and night services. The pastor is a wide-awake man having the experience of sanctification. He is building a \$40,000 church."

Rev. J. B. Kendall: "The Lord is certainly giving us a great meeting at Kirwin, Kansas. There has not been a barren service for ten days. The altar is full and many praying through. We will be obliged to stay here till the 16th on account of the increased interest. Some of the hardest sinners in town are being saved."

Rev. C. T. Todd: "We have recently closed a successful revival at Vevay, Ind., in the U. B. Church. Rev. J. L. Brandenburg, P. E. of Corydon District, and Rev. B. S. McNeely, of Palmvra, gave able assistance. Miss Pearson, of Oakland City, had charge of the music. Twenty-four were converted and nineteen united with the church. We left some seeking the blessing of entire sanctification. The Lord blessed almost every service with souls at the altar."

Rev. Andrew Johnson: "Our mid-winter Bible course in the college at Hamlin, Texas, is coming on nicely. A goodly number of the pastors in this district are in attendance. These with the regular "theologues" in the institution, constitute a fine class. Miley, Rinney, Broadus and the Bible are the text-books used and we are wading down in the deepest doctrinal contents of theological terms. The course will close the last of February, whereupon we hasten back to the beckoning fields of evangelism."

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Rev. Haldor Lillenas: "After July 1, I expect to take up evangelistic work making a specialty of camp meeting singing, but can also take the preaching if necessary. We have had experience in camp meeting and other evangelistic work and can give first-class references including Dr. H. C. Morrison, C. E. Cornell and others. Write us at 661 S. Parcels St., Pomona, Cal."

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A. A. Myrick: "I am just home for a few days. Our last meeting was at Advance, Mo., in which Rev. E. C. Dees did the preaching. Over 40 professed conversion and 32 united with the church. People came to the altar and prayed through. I never met better people than at Advance. Bro. and Sister Ricketts are fine and their people love them. It is a great blessing when a pastor has a wife who will stand by him. My next meeting is at Jonesboro, Ill., February 16-March 9. Those desiring my services write me Calvert City, Ky."

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Rev. O. L. Cotterell: "We closed the meeting at Odebolt, Iowa, with great victory. Rev. W. J. Hyde could not remain longer owing to a meeting due in Wisconsin, but the people voted unanimously to continue another week under the leadership of the pastor, Rev. M. P. Arrasmith. It proved to be the leading of the Lord, for many were blessed. Among them was a man who for a great many years has spent his time as a gambler and bootlegger. Wednesday night he saw Jesus and ran and fell upon his face at the altar and got up with a ringing testimony that had the ring of salvation in it. We go from here to Huntsville, Ill."

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Rev. F. C. Kennedy: "We have just closed a very successful meeting in the leadership of E. T. Adams, of Wilmore, Ky. Bro. Adams is a member of the M. E. Church, South, and preaches the old-time religion in its purity and power. Many souls were saved, reclaimed and sanctified and the church greatly strengthened. Many of those saved are uniting with the church. I have been an evangelist and employed evangelists, but have never yet met Bro. Adams' equal. He has a beautiful spirit of perfect love, is cultured, is an orator, preaches a full gospel and does not offend. Any pastor needing help can make no mistake in securing his services. He will bless you and your church."

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"One of the greatest meetings that has ever been held at the Bowman M. E. Church, Charleston, W. Va., and probably the greatest ever held on the West Side, was held at Rev. E. J. Westfall's church yesterday. There were over fifty persons converted and a large number of seekers. Rev. R. G. Bird, a noted evangelistic singer of Staunton, Va., who has been assisting in the wonderful meetings, left this morning for Ohio where he will assist Rev. J. T. Hickman in a similar meeting. Another Rev. Kenton H. Bird, of Wilmore, Ky., who has been here for the past several days doing the preaching in the meetings, will assist the pastor during the week."—Charleston Mail.

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Rev. W. J. Thomas: "We have just closed a blessed campaign at Stockton and Welsh Hollow. I arrived at Warren, Ill., for a campaign in the Baptist Church with Rev. L. A. Miller, pastor. Everything was moving well when the reach connecting the undercarriage broke and the driver and myself were thrown violently upon the ground. Had the accident occurred while we were descending the steep and slippery hill, the damage would have been serious for both of us. Services opened yesterday with old pentecostal style, church packed and two conversions in the evening service. Pray for this town. 'To your tents oh, Israel!'"

EVANGELISTIC

FRIENDLY, W. VA.

I am glad to say I have victory in my soul. For some time I have remained silent, but not because I was idle, for since the Lord sanctified me in July, 1897, he put a go in me that keeps me on the move for him and lost souls. I don't have much time to be idle.

My last meeting was near Latonia, Ky., with one of God's Bible School boys, Bro. Currie. The Lord blessed despite the rain, mud, and cold weather. Four precious souls prayed through to victory, for which we are praising God.

At present I am with Rev. J. D. Dicky, and the Lord is working. Hallelujah! I have some open dates and would be glad to correspond with any one who wants help in preaching or singing. Yours in him,

W. H. HUDGINS.

Home address, Rogers, Va.

MIAMI, FLORIDA.

We closed a good meeting last Sunday at Lemon City, four miles from Miami. The battle was hard, the devil contested every inch of territory, but God gave the victory. There were about twenty converted, reclaimed or sanctified, and many others built up and made stronger in the faith. Bro. Boggess, the Methodist pastor, stood by us, and was a blessing to the meeting.

We have our tent pitched in Miami, on 5th St., and Ave. D. Will remain here one month. Our hearts are encouraged to see people come in the tent from all over the country hunting a holiness meeting. Some from Kansas City, Mo., some from Fort Scott, Kan., others from New Jersey. An invitation is given to all tourists who come to Miami for the winter, to come to our meetings, and if you are a preacher, or worker, come and help us.

Our home address is Des Arc, Mo., and should any one want to see who and what we are, I refer you to the Nazarene Church, Holiness College, Bank, or business men of Des Arc, Mo.

DR. A. O'BANNON AND WIFE.

A GREAT REVIVAL IN WILMORE, KY.

We have just closed what I consider the deepest and best revival in Wilmore, Ky., that we have had since I have been here. Over one hundred professed reclamation, conversion, or sanctification. We had been praying much for it and expected to hold it in our new church, but this was prevented by the failure to get in the church on time, but the revival came on time and with great demonstration of the Holy Ghost. God seemed to be in charge—no announcements of a formal revival effort were made.

Prof. Franklin was led out in his chapel talks—the spirit of prayer and burden for souls came on the church at prayer meeting, and so we went forward from day to day. The pupils began getting saved and sanctified until the chapel service broke out with an altar full of penitents seeking till mid-day, and the night services led by Prof. Franklin, were seasons of power and victory. Praise God! I believe Asbury College is in better shape, spiritually, than she has been, possibly ever. And intellectually and from the standpoint of equipment, she has never known or experienced what she now enjoys. Praise God for her past, present and the prospects of the future.

W. L. CLARK.

Pastor Wilmore Methodist Church, South.

FLAT ROCK, KENTUCKY.

A series of meetings under the leadership of Evangelist L. C. Freeman, of Wilmore, Ky., closed on the 28th inst. To say that much has been accomplished by Bro. Freeman in the way of getting the people together in heart harmony for greater service for the Master, would be putting it mildly.

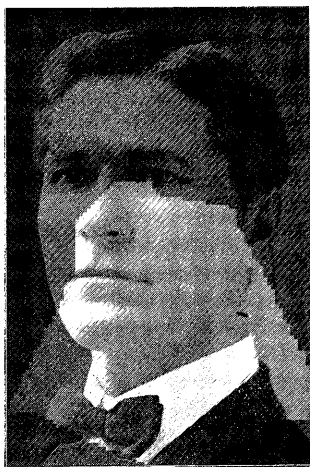
From the time the people heard him deliver his first discourse until, notwithstanding the inclement weather, there was marked increase in the attendance till there were the largest gatherings known for years.

To summarize the good accomplished during this revival would be to the effect that the people have greater joys of religion and have been quickened into a real spiritual life. As a further result of the meeting many who had backslidden were reclaimed and to them the joys of salvation were restored. A goodly number were added to the church and the entire community awakened from the lethargy in which they have so long slumbered.

Brother Freeman is a fearless, untiring, devout Christian and we predict for him a bright future for soul winning.

We most heartily commend him to the brotherhood as an able, sincere, zealous man of God.

W. M. WILSON.



Dr. A. O'Bannon, Evangelist.

WILMORE, KENTUCKY.

Having recently closed a ten days' meeting near Pleasant Valley, Ky., we wish to express our gratitude to God through THE HERALD. We preached a full gospel that saves from all sin. Jesus was with us and the Holy Spirit convicted men and women of sin. The blessed Christ that came to this sinful world and worked so many wonderful miracles, such as healing the sick, opening the eyes of the blind, casting out devils and raising the dead, and then went up on Mount Calvary and laid down his life for the sins of the world, is the one we should follow.

There are so many people who have their affections set on worldly things; they don't stop long enough on their way to eternity to realize the condition they are in. While the meeting was going on at Pleasant Valley a goodly number were convicted of their sins but refused to lay down their weapons of rebellion, while others stepped out on the promise and got up with shining faces and told what the Lord had done for them. We praise God for the meeting although it was not what we expected to see.

We thank God for THE HERALD and the holiness movement, and for all the holiness schools in the land, and for Asbury College and the way God is leading us at this place. May God's richest blessings be upon the readers of THE HERALD and may we holiness preachers, like a great army of soldiers, march through this old world preaching a full gospel, live above sin, overcome every temptation, and make heaven our home.

We have decided to hold some meetings together during the summer months beginning the first of June. Any one wishing to correspond with us can write us at Wilmore, Ky. Yours in his service:

W. P. HOPKINS & L. R. NORVELL.

FLEMINGSBURG, KENTUCKY.

I have just been in a meeting with W. H. Morris, of Vanceburg, Ky., at Bald Eagle, Ky., four miles from Sharpsburg. At this place we found a bright, intelligent hospitable people, a lot of whom are concerned about the interest of the kingdom of Christ. We were entertained in the home of J. W. Lawson. The best of all was, the Lord was with us in bringing souls from darkness to light, from the power of Satan unto God, by the power of his

gospel; it is surely the power of God unto salvation to every one that believeth. There were several saved, two sanctified, and the church strengthened. We were there ten days. We left Bro. Wilson, the pastor, a blessed good man of God, pressing the battle.

I stopped on my way home at Concord, Ky., one day and night with Bro. R. B. Conley and T. J. Wood; they were giving the devil trouble at that place. They had about the same visible results that we had at Bald Eagle. Bro. Conley is a devil driver through the preaching of God's word. Bro. W. H. Morris will hold our Hickory Grove camp meeting this year, beginning July 2nd, 1913, one mile from Goddard, Ky. We earnestly desire the prayers of all THE HERALD readers. We don't think it extravagant to ask that this be made one of the very best camps in the world. We need it here and we believe we can have it. So we desire your prayers and your presence on that date. This will be the first camp meeting in this neck of the wood and by the help of God we are going to run it for the glory of God and the salvation of lost men and women. Everybody is invited. O. S. JAMES.

MURPHYSBORO, ILLINOIS.

We closed a very successful meeting at the Wesley Church of Mount Vernon, Ill., last Sunday. When we came there we found the church in a deplorable condition. It was a corpse and not only a corpse but a dismembered one every member of which thought it was the HEAD. There were four factions in the church. Added to this, we had very inclement weather, having only three bright days in three weeks. The water covered the walks many nights. We had good crowds at all times and when the weather was anyways near decent, we turned them away by the scores. We do not claim the credit for it was a problem that could not have been solved save by help from on high.

The church was greatly benefited, sinners were converted, backsliders reclaimed, but one of the greatest results of the meeting was the uniting of the church in moving the present building to a corner lot and building an addition thereto. The funds for this amounting to \$1,741.00, were raised on Sunday a. m., in twenty-five minutes.

We have never closed a meeting where the people showed a greater appreciation of our labors than did these dear people. Bro. J. W. Britton, the pastor, stood by us from the first to the last and we found him to be not only a brother but a real co-laborer.

Mr. Clare Harding, of Mexico, Mo., who is now with me, had charge of the music and filled this responsible part very satisfactorily. Our meeting here starts off well and bids fair to be a great revival. Owing to some changes in the plan of our slate, we have an open date following this engagement. Write me immediately at 103 N. 14th St., Murphysboro, Ill.

O. L. MARTIN.

KIRWIN, KANSAS.

We just closed a great meeting at Everest, Kansas. It was a union meeting and there were union and harmony throughout the entire campaign. The Methodist, Baptist, Presbyterian, Lutheran, and Christian churches all united in the battle.

The pastors representing the different denominations and their people stood nobly by us.

The meetings were far-reaching, deep conviction and a great drove of people saved. The editor of the daily paper was converted and called to preach. A prominent doctor was straightened out in his experience; in fact, the meeting reached many of the best people of the county. In all, it was one of the best meetings I have been in for several years. I suppose there were at least 250 or 300 blessed. Rev. J. A. McClellan, pastor of the M. E. Church, is one of the finest men I have ever met. We helped him two years ago at another point. This has been the best winter for me since I have been in the work.

J. B. KENDALL.

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OF ASBURY THEOLOGICAL SEMINARY

REPORT FOR 1912.

January, 1912, we opened with a good meeting at Winter Haven, Fla. Rev. U. E. Harding was my co-worker and quite a number found the Lord.

From there it was my privilege to enjoy an ocean voyage from Tampa, Fla., to Havana, Cuba, via. Keywest. I will not impose on you by taking space to tell of all the interesting adventures and sights we beheld on that trip. I mention only one, that was the old U. S. Battleship "Maine." She was being raised at that time, and it was my privilege to stand on the deck of that once mighty man-of-war which carried down with it 262 souls, and became the battle cry of the Spanish-American war. "Remember the Maine." Have some relics from its deck which I value very highly.

I then returned to school at Ruskin, Tenn., and finished in Theology and Expression. May 17-27 was spent in a very successful meeting at Rosiclare, Ill., with Rev. E. E. Montgomery, pastor M. E. Church at Elizabethtown.

From there I went to Indianapolis, Ind., for a twenty-three days' engagement with the Young Men's Holiness League. God was present, and a number found him. Will return D. V., to their annual camp, 1913.

Next to Burnt Prairie, Ill., with Rev. J. S. Martin, of Chicago as my Co-worker; God was again present. My! how Bro. Martin can play, preach and sing. A number found God and we return again next year for the fourth time.

My next meeting was a camp at Caseyville, Miss., about 100 miles above New Orleans. I think this was one of the greatest meetings of my life; between 75 and 100 found God in ten days. Return again next year with Bro. J. S. Martin as my co-worker and Mrs. Miller as song leader. We go also to Bailey camp, Wesson, Miss., 16 miles from there.

My last meeting for the summer was at Brocton, Ill. It was good, but only a few prayed through. Then we returned to school again until Christmas, and are now out for a few meetings.

Just closed a good little country meeting near here and am now in what promises to be a good meeting on the same work at Lynnville, Ind., with Rev. G. L. Conway, M. E. Church. Go from here to Vilonia, Ark., for a ten days' meeting at Vilonia Holiness College, then back to school until May. Have June, 1913 open as yet. L. J. MILLER.

Ruskin, Tenn.

LOS ANGELES, CALIFORNIA.

"May the peace of God that passeth all understanding keep your hearts and minds through Christ Jesus." Well, we closed our meeting in the Nazarene Grand Ave. Church, Los Angeles, Cal., with the pastor, Rev. Chas. V. LaFontaine, one of God's noble men. We had souls converted, reclaimed and sanctified for which we give God all the glory. We never enjoyed a meeting better in our life and we believe all concerned were perfectly satisfied with the character of the work done, but I presume none of us are satisfied as to numbers. We always want more, which is perfectly right.

We met many of our old friends, among them were the families of Bud Robinson, Adams, Ellyson, Prof. H. M. Hills, and Rev. W. W. Strother. We also had with us Dr. Bresee and Rev. C. E. Cornell, of First Nazarene Church, and a number of others from that church.

We attended the opening of the Nazarene University after their Christmas vacation, and we were delighted and deeply impressed with the work they are doing. They have as fine a student body as one will find anywhere, and no doubt the future will reveal great things in Pasadena. Dr. E. P. Ellyson is at the head of this great school and his competent faculty with their sensible and able board of directors with Bro. Sanders as manager, and a fine crowd of citizens to pray, will make the school one of the best in America. We rejoice at the prospect of our holiness schools over the country. We can say, God bless every one of them of every denomination or interdenominational as to that matter; it's educated holiness preachers and workers we need to meet the issues before us.

After a delightful trip over the great S. P. R. R., we arrived in Walla Walla, Washington, and last night six were in the altar and three prayed through.

We expect a great revival; our faith is firm and climbing. We expect the greatest year of our life and we are ready to join you in the fight anywhere, only let us know ahead for we are kept busy.

We had a letter from a friend at Ruble, Mo., expressing his appreciation of some work the Lord helped me do in that state, also asking me to give longer write-ups to THE HERALD and I lost his letter; if he should see these lines and will write me again I will, answer him personally. Blessings on Bro. Morrison and all who are connected with THE HERALD and all who read it. J. B. McBRIDE.

A GREAT MEETING IN A SHORT TIME.

A meeting out of the ordinary in variety began at the Union Congregational Tabernacle on McDaniel St., Atlanta, Ga., last Thursday evening and continued until Sunday night.

These services were conducted by the Revs. Charlie Tillman and L. B. Bridgers and Prof. O. W. Stapleton. From the first service God's blessings were upon it. The meeting opened with simple songs of the old-fashioned type, but there were added solos, duets, trios and quartets of the newest and best songs which gave us something we seldom hear in a song service. This trio, Revs. Tillman and Bridgers, and Prof. Stapleton, are great leaders in song and know how to give out a gospel in song as well as preaching. They now leave for some meetings together in Florida.

Friday afternoon of the meeting was given to "Religion in the Home" which was impressive; Saturday afternoon to "Camp meetings and What They Stand For." This was instructive and helpful. Saturday night, "Slum Work" with a number of samples on exhibition who gave addresses showing what the gospel of Jesus Christ has done in the slums and on the streets of Atlanta. This service was a power and a blessing to all present! Sunday morning, "Religion in our Churches," a great address by Rev. Bridgers. Sunday afternoon the service was in charge of the Gideons, who gave us an expression of what the religion of Jesus Christ is doing among the traveling men of our country. Sunday night, an old-fashioned love feast, a gospel sermon and a successful altar service in which a number seemed to get through to God. The leading features of the meeting were a crowded house, regardless of a heavy downpour of rain, singing such as we seldom hear and a freewill offering of about \$250 for the benefit of this church. These leaders gave their services free, for which our church is indebted to them. S. M. HAYNES, Pastor.

ENGLISH, INDIANA.

Friday night, Jan. 17, we closed a twelve days' meeting in English, Indiana. The services were held in the opera house, and under the auspices of the holiness people in English and surrounding country. The pastor of the Methodist Church and his wife joined heartily in the work. The people of his church, and the other churches of English, and of a Free Methodist Church in the country, attended services, and some of them took an active part in the work, while others held aloof from it.

Perhaps a meeting could not be held at a time when the weather was more unfavorable than it was during this meeting. The rain poured almost constantly, day and night, during the twelve days. This made the roads and streets very muddy, which, with the high water, prevented many from attending the meeting, that otherwise would have come. The people of that county have not yet joined in the good roads campaign, and while English is a county seat, it is most difficult of access even in dry weather, and in the rainy season, the roads are well-nigh impassable. However, the people in the town made up for the lack of attendance from the country. The opera house has a seating capacity of five or six hundred, and it was nearly full about every night despite the inclement weather, and when the weather was anything like favorable, not only was every seat filled, but standing room was at a premium.

There is a very strained condition of things, religiously, in English. Some mistakes have been made by the holiness people in former time, and this fact, and the other fact that carnality is always opposed to spirituality, makes it hard to promote the work of salvation there, even along the line of regeneration. Indeed it is always so that

when sanctification is so strenuously opposed, the work of regeneration suffers loss, and the spiritual life of the church runs to a low ebb. Then it becomes necessary to prosecute the work along the line of conversion, for no one can long oppose any work of grace and maintain a Christian experience.

This meeting was largely a time of seed-sowing, though we were enabled to gather some fruit, and it was thought by many that the truth we preached would bear an abundant harvest in future time. The sentiment was current that the people in the churches and out of them saw holiness in a different light than they ever saw it before. Deep conviction prevailed for both pardon and purity, but many had taken such a decided stand against holiness, that some of the most responsible people, who had not taken sides with either faction, declared that it was their conviction that some of the opposers of holiness would rather go to hell than to seek God in a meeting held by the holiness people in that town.

The pastor of the Methodist Church, observing the deep conviction that was upon the people, announced that his revival meetings would begin at once, and we pray that he may reap an abundant harvest of souls. He and his wife enjoy the blessing of holiness, and testify clearly to it. He preaches the doctrine as a second work of grace, we were informed.

We are now engaged in a meeting, which we began three days ago, in Loveland, Ohio. This town is within the bounds of our own conference, and only a dozen miles from our home, being a suburb of Cincinnati. They have a fine new church here that will seat 500 people, but we fear the spiritual life of the members is far below normal condition. We crave the prayers of the holiness people for our work. Not all of our time is taken for the spring; and we can accept a few more invitations for camp meeting work. Anything addressed to us at 1350 Grace Ave., Cincinnati, Ohio, will be promptly forwarded to us. J. L. GLASCOCK.

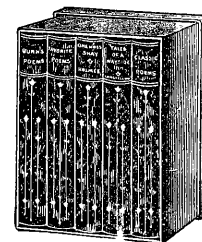
ATTENTION.

We are desirous that the evangelists and ministers who contemplate attending the Holiness Union Convention which will be held in this city April 29-May 4, send us a card stating that they will be here, D. V. We make this request in order to facilitate some matters under consideration.

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Dr. M. A. Beeson	Rev. R. Hurlbut.

EDITORIAL

Rev. H. C. Morrison.

(Continued from page One.)

sanctification can afford to be at inconvenience to spend some of their time and money, at least once a year, in coming together in a nonsectarian convention for the promotion of that purity of heart and that oneness of spirit and purpose for which our blessed Lord gave himself on the cross.

It must also be remembered that money spent in travel is by no means wasted. It broadens one's views of life, enlarges one's knowledge and sympathy to see something of this great country of ours, to touch its various states and mingle freely with the people here and there and yonder, and enlarge one's conception of life, destroy selfishness, and increase fraternity and Christian fellowship.

For one, I do not feel that the time has come for organic union of the Christian churches, but I do feel that the time has always been here for oneness of heart and purpose among all the disciples of Jesus Christ. Let us not forget the prayer of our Lord for our oneness, and let us cultivate the spirit of love and harmony and the promotion of the doctrine and experience of full salvation in Christ.

Make your arrangements if possible to attend the convention in Louisville. If you cannot be present, do not forget to pray that God may open the way for others to attend, and that the Holy Spirit may be with us in gracious power.

Your brother for the promotion of full salvation and Christian love and unity among all the followers of Jesus.
H. C. MORRISON.

A REMARKABLE MAN, A GREAT PREACHER, A SOUL-WINNER.

During the summer while on a visit to my home between camp meeting engagements, I learned that my friend and neighbor, Dr. Geurrant, was not well, and with my wife drove out to see him. The time of our call was near the setting of the sun, one August evening. We found the doctor sitting on the lawn in the front of his home, one of the most beautiful and picturesque old-time Kentucky homes in all the blue-grass region.

Dr. Geurrant is one of the most beloved Presbyterian ministers in the State of Kentucky. He is not far from eighty years of age, and there is not a more erect, courteous, cheerful-hearted Christian

gentleman in all the land. For many years he has called me "Henry," and he says it in a way that seems to turn time backward in its flight. To meet him on the street or in the road or at his beautiful home and hear his cheerful greeting, lifts the load of life a bit and puts spring into one.

He was a dashing cavalry officer in the Southern Army and first saw his faithful wife of many years when, a charming girl, she handed him a drink of water one day in a battle-field down in Dixie. He looked at the girl while he drank the water and when the war was over sought her out and won her heart and hand. They have traveled the road of life in beautiful harmony and love and are now surrounded with a great group of children and grandchildren.

After the war Dr. Geurrant was a successful physician and made glad many a sad home and suffering body with his medicine and good cheer. When he entered the ministry he was a very successful pastor, and after some time in the pastorate he went into the evangelistic work preaching far and near with an energy and unction that drew the multitudes and won many souls to Christ.

For many years Dr. Geurrant has devoted his time and energies largely to the mountain work in the state of Kentucky, and eternity only can tell what his enthusiastic labors, tender-hearted sympathy and earnest gospel messages have meant to the highlanders of old Kentucky. He has erected churches; built colleges, circulated literature, distributed clothing, ridden over the mountain roads, forded the swollen streams, slept in the cabins and poured out his love and prayers among the people in a way that will make his memory dear in those highlands for many years to come.

As the sun of his life sinks down the western horizon, his heart grows tender, his sympathies broaden and his faith in Jesus Christ is strong and restful. God grant that he may remain yet many years to cheer the hearts of all who meet him along the road of life.

THE MINISTER AND THE COMMUNITY.

By PRESIDENT-ELECT WOODROW WILSON.

There are two ideals between which the church, first and last, has oscillated in respect to the position that a minister ought to hold in the community. The one is the ideal which expects the minister to hold himself aloof from the ordinary transactions of life, and to devote himself exclusively, and I was about to say almost ostentatiously, to the things which are spiritual. This is the ideal which has led to asceticism, to practices of the church, which have absolutely shut the priesthood off from the life of the community, which have forced upon them an unnatural way of living and an unnatural separation from the ordinary interests of the world.

Then there is the opposite idea—that the minister ought to be part of everything in a community that makes for its betterment, its improvement, its amelioration, its reformation; that he should take a deep interest in everything that affects the life of the community and be at particular pains to live as other men live, and not in any way show himself separate from the world, not in any way that, at any rate externally, changes the current and method of his life. Certain men in our own generation have taken the position that, though they wish to preach the gospel and influence men to come to Christ, they will have a greater influence if they do not accept the ordination of the church, but remain laymen. It is their impression that a layman can preach straighter to the hearts of laymen than ministers can. There is something of the idea creeping in, in various quarters that the lay instrumentalities find the straightest roads to the hearts of men, and that the ministerial instrumentality is tinted a little by the professionalism which is in it; that the advice of the professional spiritual adviser is less cogent than the advice of the amateur spiritual adviser. This is the extreme form of this view.

RADIANT GODLINESS FIRST.

Now, it does not take a great man to radiate a pure spirit, because the most modest gifts can be associated with very deep and real religious experiences, and the spirit may speak when the tongue is tied. I have myself witnessed the history of a

pastor whose preaching was impossible, but whose life was divine; and in twenty years there was built up a power out of that church, out of what I might call that speechless church, which did not radiate from the most eloquent pulpit in the other churches of the place; where eloquence seemed empty alongside of radiant godliness; where the spirit seemed to have a thousand tongues and the mind only one; where the doctrine was more expounded by the daily life of the one pastor than by all the expositions of the others. If you can combine the two, if your life can display the secret and otherwise not readily understood principles of the gospel, and your sermons expound the life exemplified, then you have something irresistible for the regeneration and revolution of a community; but as compared with each other, the reminder of the life is worth a thousand times the suggestion of the pulpit.

I remember—for I have had the unspeakable joy of having been born and bred in a minister's family—I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present, and where I happened to be, unobserved. One of the gentlemen, in a moment of excitement, uttered an oath, and then, his eye resting upon my father, he said with evident sincerity: "Dr. Wilson, I beg your pardon; I did not notice that you were present." "Oh," said my father, "you mistake sir; it is not to me you owe the apology." I doubt if any other one remark ever entered quite so straight to the quick in me as that did—the consciousness that my father, taken by surprise, was at once so conscious that he was not the person offended that he should so naturally call the attention of the man who had uttered the oath to what was the simple fact—that the offense was not to him, but to his Master. It was exactly as if a disrespectful word had been spoken of the President of the United States in the presence of an ambassador of the United States—the apology would be due, not to him, but to his government.

ONLY PROFESSION WHICH CONSISTS IN BEING.

When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything nor to undergo any strong spiritual change in order to be merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out is a process of eliminating the ministry itself.

THE GOD-FURNISHED IDEAL.

Now, it is all very easy to say these things; it is impossible to do these things except by the influence and power of the Holy Spirit. If I could do the various things the right method of doing which I understand, I should be a most useful person. I know that we all should in some measure be ministers of Christ, and a man does not like to say things that I have said and remember how little he has used his own profession to express that ministry. But because we are imperfect, is it not the more necessary to know what the ideal is, to see it clearly, to see it steadily enough not to lose sight of it? If you lost the vision, where would you go? If you did not know what you would be at, how would you ever find the way again? If you did not know what it was that you were embarking in, how could you make sure that you had found the right course of life? And the beauty of the gospel is that it is a gospel which leaves us, not the barren hope that in our own strength we can be useful, but the splendid, fruitful hope that there is One who, if we rely upon him, can inform us with these things and make our spirits to be true spirits of God.—*Presbyterian Advance.*

BUD ROBINSON'S CORNER.

TOTAL DEPRAVITY.

We have before us this week the words of the blessed Christ as found in Mark 7:21,22, 23: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murderers, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."

The reader will notice that this fearful nest of vipers is not mere influences that were caused by keeping bad company; the Christ said these evil things come from within; their headquarters are on the inside and not on the outside.

This nest of serpents was deposited in the heart of the race when the woman said that the serpent beguiled me and I did eat; and when the man said that the woman whom thou gavest to be with me, she gave me of the fruit and I did eat. From that union all the human family have their existence and there has been no improvement on man from that day to this. All the churches, and schools that have been built have left man, right where he was when he left the garden and went out into a world that God had cursed for man's sake. The only man now living who is different from Adam when he left the garden, is the man that has been born again, born from above and made a new creature; old things have passed away and behold all things have been made new. The man now is regenerated and has been translated out of the kingdom of darkness into the kingdom of the Lord Jesus Christ. The sinner has to be taken out of one state and translated over into another state; it doesn't mean that he was born partially bad and needed a partial redemption; that being the case, he needs a partial birth. No, that is not the case before us at all; he was born out of the kingdom and every thought is bad, so said the Lord, and he must be made over again. In Adam all die, and in Christ all shall be made alive.

I know it is hard on the pride of folks to have to come down out of the sycamore tree, but they are up there and help they must have or they are lost. Christ said, "Ye must be born again." He did not say that we had to have some help to enable us to develop the good that we already had, and outgrow the bad, but he said if we were not born again that we could not see the kingdom of God. The new birth is not just a mere luxury or a nice dessert you can take or let alone; no, it is the real dinner. I thank God that I was really born again. I know it better than I know anything on earth. Folks, I was there and I was born alive, and I was born with enough life to get up out of the straw and jump a bench and hollow as loud as a wild Indian. I had lost my guilt and found eternal life. I had traded of nothing and had gotten everything; that was a translation out of death into life; from a state of darkness into a state of light, life and liberty. From a bound son of the devil to a free son of God.

Christ said to some men one day, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Now beloved, these men Christ was talking to, were the offspring of Adam. Were these men born like the rest of the family, or were they born worse off than the rest of the family? Christ said that these men were the children of the devil, and he went so far as to say that the devil was their father, that is, they looked more like devils than they did like angels; they acted more like devils than they did like angels, and their conduct was like the conduct of a devil; their hearts were full of depravity and it broke out in the manifestations that we have named in the text.

A few years ago down in the state of Mississippi on a camp ground where I was holding a meeting, there was a fine lady of the old Southern stock, and

her niece was living with her; the old lady told me that her niece did not need any conversion because she was born in one of the old Southern homes with the finest blood that ever flowed through the veins of a Southern family. During the day I met her niece and to my surprise I did not meet a loving, obedient, gentle, kind and timid maiden, but one of the proudest, most scornful, hateful, devil-possessed young women that I have ever met in the South. She walked the camp ground with the worst young men in the country, and at night staid out in the buggy some hundred and fifty yards from the camp with the worst man that came to the camp meeting. During the camp meeting I told the old lady that if her niece was not converted that she was a lost woman, and instead of thanking me for trying to help the young lady, it made her so angry that she scarcely spoke to me during the rest of the time. When I went to the young lady and plead with her to give her heart to Christ, it was an insult to her and she looked at me with all the gall and bitterness that were ever seen in the carnal mind, and gave me to understand that she was well-bred and did not need what we were preaching; that religion had no attraction for her and she never was inclined that way, and did not need anything from Christ. That was the old Southern blood. Well, I happened to be born in the South and have been acquainted with that kind of blood all the days of my life.

A man born in the South is just as good as a man born anywhere else, and no better. We look at the old Turks as they put the spear through the hearts of the Armenians, and we think it awful, but stop and look back at the beautiful old southland from 1861 to 1865, and behold, the whole land is drenched in blood; and for what purpose was it all? To keep a part of the human family in bondage and to make them make the bread to feed other men while they went hungry; to make clothes for another man while they wore rags; to make money to send another to school while they were in ignorance. Oh, beloved, if that is not total depravity where on earth are your eyes? Oh the blood that crieth to God from the battlefields of our beautiful southland! What will the judgment day reveal to us of the southland as well as to all the rest of the fallen race of Adam! Our hope is to confess to the bottom and be born again and then baptized with the Holy Ghost.

LOVE'S LESSONS.

.....ABBIE C. MORROW BROWN.

Chapter IV.

TRIALS AND TRIUMPHS CONTINUED.

Shortly after the Board for the Deaconess Home was chosen there was added to it a lady physician, so that the girls in the Home could have medical attendance without charge. God kept them all well, as a rule, and when one was taken ill the Lord healed her before the doctor could have come to them. As months went by and the lady physician was never called and she learned the reason she became so enraged at me that she went to the Board and demanded my dismissal. To this the President would not consent and a fight was on and he came to me in great distress. It was hours before I could persuade him that the only thing to be done was for me to resign my position.

When I told the girls, in our quiet hour, after dinner, every one of them said almost simultaneously, "If you resign I am going with you."

I did not stop to reason with them nor to explain that this would be rebellion against the institution, but told them while we knelt in prayer to each one wait on the Lord until they knew what his will was for them; and he showed all of them that they were to remain except Ella, who was sure that she was to come with me. And when weeks afterward the new superintendent came, she was a converted Catholic, with strong denominational prejudices, and learning that Ella had been a Presbyterian, she informed her that she could not remain. So the providence confirmed the word of the Lord to her by the Spirit.

Those on the Board who loved me and wished me to remain would not seek for a new superintendent and the others did not until something happened that further enraged them, so I remained some time after my resignation. When the new superintendent came she was so arbitrary and unkind, that one by

one, at the word of the Lord, every single Deaconess left.

It was about this time that I was invited by a minister in Iowa to come and speak to his people on Marital Purity. In the morning my message was on the Love Chapter, 1 Cor. 13:4-7. After the service they crowded to me with pleasant congratulations. In the evening I spoke on purity and the exclamations of disapprobation were numerous. At the close the pastor said: "I believe every word this woman has spoken." But there was not money enough in the collection to pay my expenses, and the whole congregation filed out without a word of commendation. It was a tiny taste of the experience of Jesus, when one day they cried, "Hosanna," and the next day, "Crucify him."

If we tell him and mean it, that we will go "all the way" with him, then he will give us the "grace and the glory."

When I was in the Home, I was called to minister to the dying, for the first and only time in my life. The invalid was a young man who never had any religious training. There are heathen in America as well as in Africa. As I told him that God loved him, that Christ died for his sins, that salvation was by faith, that the way to "receive" from God was to "believe God," his big black eyes never left my face. He drank in the truth as one dying from thirst would drink water. As I led him step by step and questioned him, he always answered quickly and eagerly, but very faintly, "Yes." Just before I left him I repeated these lines,

"So dear, so very dear to God,
Dearer I cannot be,
For in the person of his Son,
I'm just as dear as He.

"So near, so very near to God,
Nearer I cannot be,
For in the person of His Son,
I'm just as near as He."

His face grew bright with a joy that left no doubt in my mind that he was reconciled to God. He fell asleep soon after I left.

Most of us in the Deaconess' Home belonged to the Hennepen Ave. M. E. Church. The minister, Bro. McKaig, was the most spiritual pastor I ever knew. Those on the Board who disliked me, hated him because he believed in sanctification and divine healing. At the close of the conference year, they prepared a paper, unknown to Pastor McKaig, intimating that he was not intending to return to us, and asking the Bishop to send us O. H. Tiffany, from New York. Innocent of any wrong the members of the church all signed it. When the appointments were read Pastor McKaig was surprised and grieved to hear his name announced in connection with the Franklyn Ave. Church and the name of O. H. Tiffany in connection with the church to which he had expected to return. A farewell reception was given by the church to Dr. McKaig. As I entered the room, they asked me to speak in behalf of the young people. My address was last on the program. As I listened to some of his enemies, speaking false words of esteem and lying words of regret that he must leave, I knew what the character of my address must be and I could not bear it. I hurried out of the church into the front hallway, on up the stairs and into the dark tower and crouched in a corner and cried. How dare I denounce the evil proceedings! How could I go against officials and church members! But I must! I do not know whether or no as I stood before them there were traces of tears on my face. I only recall one sentence of my address, "If we had been true, there need not have been any farewell reception." How it hurt me to have to say "we." But I rejoice today in any suffering that helps me to understand how Jesus felt on the banks of the Jordan, when about to identify himself with sinners. He said, "Thus it becometh us."

Pastor Tiffany came but he remained only a short time and died apparently of a broken heart.

When God's time came for me to leave the Deaconess' Home, Mr. Morrow hired a sunny, seven-room house and there some of the happiest days of all my life were spent.

1326 Starr Ave., E. Toledo, Ohio.

Letters From The People

Smithland, Kentucky.

I have been a subscriber to *The Herald* for nearly twenty years. I love it and don't want to miss a single copy. I enjoy the letters of the brothers and sisters. When I can't get to church I can have good sermons at home. I enjoy Bro. Morrison's editorials. I heard him preach once at Kuttawa camp. I am 64 years old now. I endorse everything in *The Herald*, and believe in holiness of heart and life and try my best to live that way, by the help of the Lord. I request the prayers of *The Herald* family, that I may be faithful unto the end.

S. E. McCoy.

Keysport, Illinois.

I have only been a reader of *The Herald* since last August, but like it fine and could not do without it. I have been a cripple from rheumatism since the middle of September and have to walk on crutches in the house and can't get out of doors at all; so you see I can't go to church which I always loved so well to do. It is pretty hard for me to get around as I weigh 250 pounds and am 55 years old. Please pray for me that I may be true and faithful and finally outride the storms of life.

Eunice Brown.

Bearden, Tennessee.

I am glad to know there are so many faithful workers in *The Herald* family, and that it is such a large family. Let us pray without ceasing, as Jesus has commanded, that the lost may be awakened out of the sleep of sin. If we will pray and work together we can lead many unsaved souls to the great Shepherd and double the circulation of *The Herald* through 1913. I love to work for the Lord, for he is all to me. I can do nothing without him. I am anxious to see him when he comes in the clouds of glory, but am praying for other Christians to be strong in the Lord. I want to get 10 new subscribers to *The Herald* this year if I can, and hope I shall not fall short of that number. I love to read the sermons from the good writers in *The Herald*. God bless those servants who have planned to put a tract in every home in Japan.

D. A. Ballinger.

University Place, Nebraska.

I am trusting in the Lord, but it seems sometimes as though I cannot hold out. I am the only one in my family who has started in the Christian life and my parents discouraged me in my starting out. My mother is a fighter against holiness, also my father; but dear ones, as I think of meeting my Savior at the end of the race I cannot give up.

I sought sanctification at the 1912 camp meeting at Lincoln, Neb. Bro. Ferguson (who has now passed to heaven) preached in the afternoon and I was aroused and went forward. Not being satisfied I went forward in another meeting and was satisfied. Friends, as I sit in my room tonight I do not feel satisfied with my life. Won't you readers of *The Pentecostal Herald* pray for me that I may be

strengthened in my Christian life? I sometimes doubt whether or not any one cares about me. May Jesus bless Bro. Morrison in all his work for the Lord, and may Jesus bless every reader of this paper. I expect to meet all of you in heaven and then we will shout together.

June Clapp.

Texola, Oklahoma.

In all my life I never knew a man I would not trust, if he was a good Bible reader. People used to say I was going to be a preacher because I always read my Bible. I consider it the main duty of every man, woman and child. I always wondered why people never went to their Bibles for the truth. But they don't; thousands upon thousands are going merely by what their pastor says and pay no attention to their Bibles. They go by their pastor as though he were God himself. When will people learn to use a little common sense about religious matters. Some one says, the Bible says God will not save a murderer, and the world will pick it up and carry it along as though it was a Bible fact. Before long I look for the people to have God too merciful to make a sinner repent. I have never known a man who went to his Bible for the truth, who didn't believe the doctrine of entire sanctification; nor have I known a man who did believe in it who was not a Bible reader. I did myself once oppose the doctrine, but as soon as I began to study my Bible I found it to be so. Some people express doubts to such and such a man having religion, if he goes through on Bible lines.

During the year 1913 let us read our Bibles as never before and God will bless us for doing so. Yours for the truth.

Gilbert Dobson.

Texola, Okla.

Bird's Run, Ohio.

Hoping my testimony may benefit some of *The Herald* readers I give it briefly. I was converted fourteen years ago on my way home from a revival meeting where I had been at the altar of prayer. God most blessedly spoke peace to my sin-sick soul. After ten years of converted life I began slowly losing ground, hardly conscious I was getting so far from God, when during a revival here four years ago I was reclaimed. After a few months an old soldier of the cross chanced to come my way and helped me very much in the study of God's Holy Word, urging me to surrender myself more fully to God, giving me as a basis of faith and hope, Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." After searching God's word for some time I read in a number of places where it was his will to sanctify me, and I praise his holy name tonight that in April, 1911, after I consecrated my all to him, he, for Christ's sake, sanctified my soul and filled me with his Spirit and I can praise his name forever for cleaning me up and putting "a new song in my mouth even praises to God." I have not had one "blue Monday" since and the way is growing brighter every

day. The storms and trials of life are only causing "the old tree" to take deeper root. Glory to his name! My heart greatly rejoiced last winter when Bro. I. F. Hodge, of Wichita, Kansas, that sweet man of God, held a revival here and some five or six of my brothers and sisters in the church bid good-bye to Egypt and crossed into Canaan's fair land, and bless God we are holding on and expecting great things to happen in the year before us. Jesus is precious tonight and I am saved up to date and rejoicing in a full salvation from all sin. Praise his name for his keeping power each day. With Jesus at our side we can put the devil to rout every time. Praise God for victory over the world, the flesh and the devil. Yours saved and sanctified.

J. D. Kellar.

A Life That Counts.

"For neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." Gal. 5:6.

Not a faith which sits idly down and says within, I am saved, God has pardoned my sins, but I will say nothing about it, and there is no need for me to bother about any one else. I have all I can do to keep myself right. I am not my brother's keeper, and God will take care of his own. Very true, but do we not cease to be his own when we wilfully disobey him? He says, "If ye love me keep my commandments." Jno. 14:15. Then remember the man which had the one talent; God did not refuse him because he only had been given one talent, but because he had failed to make use of what he had. God had called him and he had accepted the call into stewardship, but he begins to complain, saying my talent is so small it is of no value to any one, so I will just bury it away here in the earth, for I am ashamed to use it; never realizing that if he had begun to use what he had, that it would have multiplied and increased. But no, he just hid the talent away saying, "I am one of God's children and he will save me at last." But hear what the Master says to him: "Thou wicked and slothful servant; thou oughtest to have put my money to the exchangers, then at my coming I should have received mine own with usury." The talent he had received counted naught to him because he had failed to work through faith, love and obedience.

Paul said to the church at Thessalonica, "If any man work not, neither shall he eat." Then if he eat not, he will soon starve and die. St. James tells us "Faith without works is dead." The little child born in the natural kingdom, unless it uses its members will become a dwarf and soon die.

We find Jesus always busy, healing the sick, comforting the sorrowing, praying, fasting and such like; when he calls us to be his disciples, he expects us to work according to our ability as we all have gifts differing, but all to work through faith, love and obedience. The work of some may be to strengthen other branches which are ready to languish and die. In 1 John 5:16, we find these words: "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life." Jesus says "I am the vine, ye are the branches;" or we may be only a water carrier. Our Savior says: "Whosoever shall give to drink unto one of these little ones a cup of cold water

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only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Not literal water; although we may sometimes give

spiritual drink through the giving of the other in love, but just hand out a cup of spiritual water to that little brother or sister that is weak in faith and almost ready to famish and die. Jesus said to the woman at the well: "The water that I shall give him, shall be in him a well of water springing up into everlasting life." Then if we carry water we must need keep in close connection with the great fountain-head, where we may have an abundant supply. In order to do this we must repent of our sins and through faith receive pardon. Through faith and works of love and obedience we are kept saved till we reach our desired haven of rest. Let us not despise the little things. The widow casting in her little mite cast in more than all the rest, for that was all she had. Also the woman with the alabaster box of precious ointment was prompted to that act by love. Only a little kindness rendered through love, but it has been handed down through the ages by the Savior himself in memory of her. Mrs. Fannie Stovall.

Novar, Ontario, Canada.

I herewith enclose my renewal for your paper for another year. Its weekly visits, are always welcome. I like your clear teaching about sin and holiness. I also approve of the motto you suggested for this year, "aggressiveness." Might I add, "organized, concentrated aggression?"

In reading the accounts in your paper of the camp meetings and other revivalistic work, I have thought that there was too much of a go-as-you-please, every-man-for-himself method in the holiness movement. At present I think the time has come when the holiness forces should form a trust in God first, and then trust in each other. All holiness colleges, schools, camp meeting associations also. All the preachers and singers that are in the field, working as holiness evangelists should unite, and plan a concentrated forward movement on the lines of the double blessing doctrine. There should be one central fund to pay all the workers a stated salary per month, not begging their wages as they do now, or go without. I would have a central committee to appoint the workers to whatever place they were best suited for, and the needs of the work called for.

If the harvest of souls is ever gathered into the kingdom of God, the churches will have to devise some new method of doing the work. Some people are inventing a new gospel so as to attract people, but they are all frauds. Give me the old gospel that Paul preached, but new methods of work for the new times we are living in. Other trades and professions have nearly all adopted the machine method of doing their work, why not the churches adopt the same principle and organize the workers into a harvest machine to gather souls. If the farmers had to cut their wheat crop with the old grain cradle worked by hand, the wheat would drop into the ground before one-tenth of it was cut. So the present crop of people who are on earth now will drop to the ground and rot before the churches can reach one hundredth part of them. We farmers used to put our old hens to hatch chickens and if we got a dozen at one hatch we thought we had good luck. But since we got the incubators we can hatch a hundred or a thousand at once in the same time

as the hen hatched her dozen. So let the churches adopt the incubator method of saving souls. The old hen method is out of date; get spiritual incubators to work. The sinners that are all around us are the eggs, out of which to hatch Christians. Why, oh why won't the churches get out of the ruts of custom, and do something new for God.

God promised that on certain conditions that two should chase ten thousand; now why couldn't two convert ten thousand just as well as chase them, if they had God with them to supply the power. One thing sure, the world needs a cleaning up, and there is no one likely to do it if the holiness people don't do it. The Bible says that "Iron sharpeneth iron," so what I have written may cause you to see new ways of doing things that you did not see before. With best wishes Daniel Campbell.

Polkville, Mississippi.

I have been led by the Holy Spirit to write to the best of all papers, The Herald, for a long time. I have been a member of The Herald family for a number of years and I feel that I could not do without it as its pages feed my soul on the bread of life as no other paper does. I am a member of the Church of God being organized here on this earth with the M. E. Church, South, which I feel I made no mistake when I joined this church as it stands for all that is good, pure and holy. I united with this band of Christians at the age of 10 years and lived the very best that I could having the hope that I was a child of God, but at times doubts would arise and a fear would come over me that I was not a child of God. All the while I was counted a loyal church member. I enjoyed going to church, Sabbath school and I read my Bible but could not understand it, so by and by I heard holiness preached by Bro. R. A. Breland, and under his preaching I was made to feel that I did not have all God had for me. Three years ago this past summer a great longing came into my very soul to attend a holiness meeting about 16 miles from our home; so as the time drew nearer the longing in my heart grew more intense. Husband would say, "Oh, we cannot go; it is too far," and various things seemed to be in our way, but I somehow got the assurance that we were going. As the time drew nigh I asked the Lord to help me get off but husband would say, "I am not making any arrangements to go," but I kept praying and trusting God, and went ahead and prepared a box of provisions and the day before we were to start husband came in and said, "We will start tomorrow morn," so by daylight the next morning we were on our way to Old Raleigh camp ground, where Bro. B. Carradine was doing the preaching. It seemed that conviction seized husband and myself as we entered the enclosure. So we made all necessary preparations and off to the tabernacle we went. Bro. Carradine did his best, I think, for never before in life did I have such feelings. I attended several services before the Holy Spirit put much more on me but at last at a 3 o'clock service God got hold of me and I went to the altar without a moment's hesitation. I was at this time under deep conviction for a perfect cleansing from all sin, but old Satan came to me and said, "This is foolishness, you are a good church

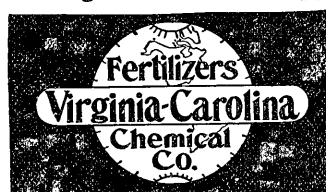
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member. Don't be led about by every wind of doctrine." So I went down under the temptation and the Holy Spirit stopped his operations on me. The next day we left for home. Oh, what a miserable woman I was! As we were traveling along the road home the words kept ringing in my ear, "The harvest is past, the summer is ended, and I am not yet saved." Oh what a miserable poor creature I was! We reached home about night, where precious old mother had a good warm supper waiting for us, which we ate heartily after having lived on cold food for several days.

After I had finished eating, I went in search of my husband, finding him seated by the center table with Bible in hand. I walked up to him and stealing my arms about his neck said, "Let's erect a family altar in our home tonight." He said, "That is just what I am going to do." The fire was started to burning that night and it is still burning. Two weeks later the protracted meeting at the M. E. Church where we held our membership began, so I put my all in this meeting feeling that victory was just ahead for me. Everything by this time seemed to be running as smooth

as a plate so at the 11 o'clock service on Tuesday, third day of meeting, after Bro. Dawson had ended a noble sermon on "Christian Perfection," he put this proposition before the church: "All those that would agree to give God the first place in their heart to come forward and give him their hand." My little boy was asleep in my lap but I could not have this for an excuse, so I very carefully laid him down on the bench and went forward to take the pledge; but I could not feel that I wanted to stop by giving God the first place, so I said, "Lord, take my whole heart. Have your own way with me," and as I made this surrender God opened the windows of heaven to me and since that hour all doubts have fled and I have been able to read my title clear to a mansion in the sky. Bless his dear name! He has done so much for me! Press on dear reader, if you who are not sure of a home awaiting you in the great beyond, God will give you the witness when you make a full surrender. Trusting my letter will be helpful to some unsettled soul, and asking the prayers of the entire Herald family. Your sister in Christ, Ella Walters.

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

FOR FEBRUARY 23, 1913.

Abraham and Lot. Gen. 13:1-18.

Golden Text.—"The blessing of the Lord it maketh rich, and he addeth no sorrow therewith." Prov. 10:22.

The Statement.

Lot clung to Abram to his temporal and spiritual profit. Be it said to his credit that only when their estate was too bulky to be together would he leave his worthy uncle, who perhaps had been to him as a father; but it is somewhat to Lot's discredit that a streak of selfishness should cause him to abuse the unselfish offer of Abraham and take "all the plain of Jordan." He did this, but selfishness often oversteps itself; indeed it is never finally to a man's interest to be selfish. All the advantages never go together in nature's provisions, and in this case spiritual advantages had to be sacrificed for temporal advantages. Lot chose the goodly land with its environment of sin; Abraham accepted the unfavorable agricultural district, with its singing birds and rippling brooks and solitary retreats for worship. What if Lot had chosen this? Abraham would have gone down into the valley, not by a debilitating selfish choice, but in pure fulfillment of duty. He was naturally stronger and more resourceful than Lot, and he would have been fortified by a good conscience and God's approval. May we not conjecture that the history of Sodom would have been written somewhat differently?

A Good Man Seeking Riches.

Have you ever seen such a thing as this? It seems that we have; but this should forever be a warning. The best of men, when they become anxious for riches are liable to do doubtful things. These doubtful things will usually be plausible, but they will weaken the spiritual stamina and cause the individual to illustrate Paul's rule that they that will be rich shall fall into many temptations. Riches may seek a man, and he remain true and prosperous in his soul. They sought Abraham, but he adhered to principle like that of Paul; "If riches increase, set not your heart upon them." Remarkable is the man, and unique is the source of his success, when that man can be rich and maintain the same standard of consecration and devotion that he would if his means were moderate. Abraham, though able to build with brick and mortar, lived in tents; Lot lived in the city; and though a righteous man, he proved what many have proved since; that there are some things money cannot achieve.

An Open Letter.

To Rev. J. W. Engle, District Superintendent of the Charleston District M. E. Church, West Virginia.

My Dear Brother Engle:—

Reflecting on the revival meeting at Clay, W. Va., and the reasons why they were brought to so abrupt a conclusion, I feel constrained to write you this open letter. I did nothing in the whole matter that I am not perfectly willing should go to the public, and it is to be hoped that as a minis-

ter of the gospel and a church official, you will do nothing that you would seek to hide from your fellow men.

I accepted Brother Cummings' invitation to assist him in a revival at his church at Clay, W. Va. in good faith, and went to the work with many prayers and strong faith. I did preach against the common sins of the day with unsparing earnestness, but I am quite sure that my motives in doing so were the highest that can actuate a man. My one great desire was the salvation of sinners. I did preach against vote buying, the item which seems to have given the most offense, and which seems to have brought your official authority to bear upon this situation. It seems there is no question of the guilt of certain members of the church in this matter.

Your order that I should close meeting or not to preach truths which gave offense to these violations of the law of God, and the civil laws of the country, seem to me quite unministerial. Your plea that these sinning and offended members would pay more money into the church than any or all of the people we could take in the church, would make it appear that you are seeking men's dollars rather than their souls. I can think of nothing further from the spirit of the Master and more degrading to the ministry.

We had a great meeting in progress, the town was stirred, many souls were seeking the Lord, sinners were being converted and Christians were seeking higher things.

If you had come down and sought out your offended friends inquired into the real cause of their offense, rebuked them in love, prayed for them and led them to Christ, you would have contributed much to the interest of the meeting, and those lost and sinful men, whom you have comforted in their wickedness, would have blessed you for your faithfulness throughout eternity.

Instead of that you stopped the meetings, grieved hearts of God's servants, quenched the fires of a gracious revival, encouraged wickedness and "Offended many little ones." I refer you to the words of Christ in Luke 17:2.

There is no doubt your action has hindered the salvation of many souls, and you will appear at the judgment bar of God with their blood on you. The only way I see out of your dilemma is for you to go to Clay, confess your fault and pour out your soul in prayer, and preach until you have a great revival and win to Christ those you have shut out of the Kingdom.

I cheerfully admit that I preached holiness—Bible holiness—The holiness that is so offensive to vote buyers, the corrupters of the state and society, whom God will judge and condemn, whose money will count for nothing when he calls them to stand before him. The holiness that fits men for the best service in the world and for heaven is, in the nature of things, bound to be offensive to the worldly-minded, pleasure-seeking, unsaved people who have crept into the church and are joined to their idols and do not intend to submit themselves to the will of God.

I will say further that I preached this holiness—entire sanctification—as it was taught by John Wesley,

and the great founders of Methodism—a divine baptism and cleansing of the Holy Ghost received subsequent to regeneration. The baptism of the Holy Ghost is no where offered to sinners, always to children of God; and when he comes, is with a power and searching and cleansing as of fire.

I am well aware that this great Bible doctrine has been sadly neglected, and by many is being bitterly opposed, but God is honoring and setting his seal upon it throughout the land and around the world.

You may be sure vote-buyers, the corrupters of society, political tricksters, dancers, and card players, and the worldly, godless gang beating the downward road to perdition will not hail the preaching of the baptism of the Spirit, and a full redemption from sin with delight.

Your interference with the meeting and stopping the work of God in the salvation of souls, may win you the approval of this godless company, but their approval will be short lived. In a dying hour, and at the judgment bar of God, they will condemn you.

With feeling of great sorrow for all who shield sin and oppose holiness, I remain faithful in the Master's service, E. R. Crockett, Lebanon, Va., Russel Co.

Los Angeles, Cal.

I am a young man in the Nazarene University of Pasadena studying for the ministry, and feel that God has called me to his work, but will only get to remain in school until June 1. I have no plans for the future only to do God's will, but feel called to evangelistic work and if any evangelist would like the help of a young man through the summer I would be glad to get in touch with him.

My experience in work of this kind is limited but I have an unlimited experience of full salvation. I have been converted two years and have had some experience in mission work. Can furnish good reference. If any one feels led of God that they could use me, and thereby help me to get started in the work I would appreciate hearing from them.

J. E. Aycock.

My address, is, J. E. Aycock, 116 Temple St, Los Angeles, Calif.

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Contents.

Recollections of Early Childhood; My Conversion; Erecting the Family Altar; My Pentecost; A Sermon; Crucifixion; What Shall I Do With Jesus; The Future Punishment of the Wicked; The Obedience of Love; The Presence of Christ. Cloth bound and only 50c.

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The Saloon Must Go.

BATTLES ON AT WASHINGTON.

The House Judiciary Committee has at last named Feb. 5, as the date to vote on interstate liquor bills. That day will be the beginning of the end if a tithe of those who want this very moderate law-in-order bill will say so once more in a broadside of night telegrams. A dozen citizens can send an electrifying petition for the bill to Congressman and both Senators, within a fifty word limit at a cost of about 10 cents each. The bill is still held up in the Senate where more "electric treatment of the political spine" is also needed for the minority of dodgers and opposers who will not yet allow the majority to vote on this measure.

Another important item of temperance news is that on Jan. 30 the House of Military Affairs Committee ordered publication of full arguments on both sides of the canteen question. The volume includes the recent hearing in behalf of the restoration of the canteen, at which Secretary of War, Stimson appeared, at request of Congressman Bartholdt, bringing only such officers as took the canteen side, General Wood, Surgeon General Torney, etc., and some wives of army officers who joined in the plea that to reduce licentiousness and its deadly consequences the army beer saloon should be revived. The volume becomes a "battle royal" by the addition under "leave to print" of overwhelming anti-canteen rejoinders by Gens. Miles, Grant and Daggett and by Col. Maus and many other military officers, together with a statement of Mrs. Maus offsetting army women on the other side. The volume closes with a full "chronology" of the canteen controversy. The book is the fullest statement ever made of both sides of the canteen issue. A copy can be obtained by asking your own Congressman for "the recent hearing on the canteen before the House Military Affairs Committee."

The latest move in the crusade to "clean up Washington for Inauguration" is a petition signed by the Superintendent of the International Reform Bureau, the Presidents of District anti-Saloon League and Interdenominational Missionary Union, and Mrs. M. D. Ellis of the N. W. C. T. U. asking the House Ways and Means Committee, Hon. Oscar W. Underwood, Chairman, which, under the new rules is the Committee of Committees, to move the House to dismiss from membership in Committees on the District of Columbia, six Congressmen who had not attended a single one of the weekly meetings of the Committee since May 17, 1912, when a moderate liquor bill, reducing but not abolishing saloons in the National Capital, came to the Committee from the Senate. Because of this move or for some other reason a quorum was present at hour of regular weekly meeting, 10 A.M. Friday, Jan. 31, but nothing came of it except to report "two little bills, one to build a warehouse and another opening a street about one block long." Dilatory discussion on these

trifles and on "red light" injunction act, on which no action was taken, used up the short hour allowed for the meeting, and liquor bill was not reached. Congressman Cary, of Wisconsin, who made the point of "No quorum" against both moral measures at the previous meeting, was able with the help of Congressman Kahn, of California, to prevent a vote on the "red light" bill on the ground they wished to examine the arguments for and against segregation that were presented to the Senate Committee. The Committee should have replied that the fortnight since bill passed Senate had been ample time to study the bill, and that further delay put Committee under reasonable charge of dilatory tactic. Another trick to defeat the bill is suggestion of amendments which would send it back to Senate and endanger final passage in crowded closing days of Congress. Ask your Congressman's aid to discharge Committee from consideration of acts passed by Senate at least.

A CALENDAR.

(Thoughts suggested on reading the marriage of Miss Helen Gould and Mr. Shepherd, Jan. 22, 1913.)

"There is in life no blessing like affection."

Monday:—Now I beseech the lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 2 Jno. 1:5
"O, Lady May, your pride may fall
Your beauty leave you thin and old,
And love, that can't be bought with gold,
May turn and leave you when you call.

And when at last, you see too late,
The sad mistake you made that day
You'll dare not call it cruel fate
That drove me from you, Lady May!"
Love is the fulfilling of the law.—Rom. 13:10.

Tuesday. She became his wife, and he loved her.—Gen. 24:67.

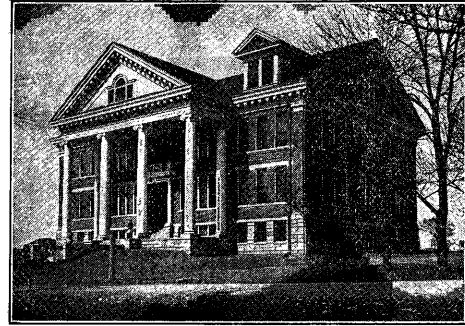
"Around our dear domestic bower,
May wreaths of changeless love
entwine."

Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and also, if ought but death part thee and me. Ruth: 16, 17.

Wednesday.—Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.—Titus 2: 4, 5.
"Tis sweet to hear the watch-dog's honest bark
Bay deep-mouthed welcome as we draw near home,
'Tis sweet to know there is an eye will mark
Our coming and look brighter when we come."

Thursday.—Beloved, let us love one another; for love is of God.—1st Jno. 4:7.
"Tho' the day of my destiny's over,
And the star of my fate hath declined,
Thy soft heart refused to discover
The faults that so many could find:
Tho' thy soul with my grief was acquainted,

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PENIEL UNIVERSITY, R. T. Williams, A. B., B. D., President. PENIEL, TEXAS

Thou shrunk not to share with me;
And the love which my spirit hath
painted,
It never hath found but in thee."
I will not fail thee, nor forsake thee.
Joshua, 1:5.

Friday.—Thou shalt not be for another man: so will I also be for thee.—Hosea 3:3.
"Tho' human thou didst not deceive me,

Tho' woman, thou didst not forsake,
Tho' loved, thou forborest to grieve me,
Tho' slandered thou ne'er wouldst forsake."

Husbands, love your wives, even as Christ also loved the Church, and gave himself for it. Eph. 5:25.

Saturday.—Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Prov. 15:17.
"I care not for the thorny way,
Though skies frown dark above me,
The dark sings sweetly to the day:
You love me, dear, you love me."

Love one another. Jno. 15:17.

Sunday.—In the day of prosperity be joyful, but in the day of adversity consider. God also hath set one over against another. Eccl. 7:14.
"We wish you all the joyful days Of all the joyful years;
If woe there be in many ways,
Then let us shed the tears;
A sweetheart ever, all through life,
And life a loving span,—
God bless you faithful loving wife since first the world began!"

God said, "it is not good that the man should be alone. I will make him an helpmeet." Gen. 2: 18.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Eph. 5:31.

What therefore God hath joined together let no man put asunder. Mark 10:19.

Nellie Leigh Cook.

Some Bible A. B. C. Books for small children; 10c each postpaid. Printed in many colors.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I have two sisters and no brother. My school will begin next Monday. I am in the third grade. My pets now are eleven little chicks. My favorite book is the Bible.

Cedar Grove, Tenn., Route 1.
Dicie Williams.

Dicie, I am glad to hear you say your favorite book is the Bible.

Dear Aunt Bettie: As there have been no children from Wisconsin I thought that I would be the first one to join your band. I am a little boy thirteen years old and am in the 8th grade. I am four feet, seven inches tall and weigh 84 pounds. I have brown hair and brown eyes. I go to Sunday school every Sunday and belong to the Baptist Church. Who has my birthday, March 9th? I hope to receive many cards from the cousins. Where in the Bible does it tell where an axe floated? Where does it say that a bear came out of the woods and ate forty children? I have three brothers and three sisters.

Glen Flora, Wis. Lawrence Biller.

Lawrence, we are glad to welcome a cousin from Wisconsin and hope you will come often.

Dear Aunt Bettie: We have been taking The Herald for a year. Grandpa died the 6th of November; we miss him so much. My sister was here visiting from Kentucky. She has two children. I have seven sisters and one brother. Who has my birthday, May 1st? How many chapters are there in the Bible? I was not saved the last time I wrote. Mama and two of my sisters and one brother are Christians. Noah was next to the oldest man in the Bible. Elisha was the only man that went to heaven before dying. Moses was the only man God ever buried. Jewell Murphee, I will guess your age at 17 years.

Danville, Ill. Grace Arnold.

Grace, you have answered the questions well and I hope you found the answer yourself for that is a good way to study the Bible.

Dear Aunt Bettie: I hope you and the cousins are done picking cotton. I am glad The Herald goes to so many of the cousins. My sister takes it and we enjoy reading it. I am going to ask for a post card shower the 14th of February as this is my 17th birthday. The one that sends the prettiest card will receive my picture or a present. State on your card which you want.

Springville, Miss. Viola Sandlin.

Viola, I hope you will get a nice bunch of cards your birthday.

Dear Aunt Bettie: This is my first letter to The Herald. Papa takes The Herald and I like to read the Children's Page. I am 11 years old. Who has my birthday, October 29th? I go to school and am in the fifth grade. I go to Sunday school every Sunday. I would like to exchange post cards with the cousins.

Kevill, Ky., Rt. 5. Mignon Melton.

Mignon, we are glad to welcome you and hope you will write again. I am always glad to hear the cousins go to Sunday school.

Dear Aunt Bettie: Papa takes The Herald and I enjoy reading it. I go to school every day and am nine years old and in the fourth grade. I go to Sunday school every Sunday. Strawther Melton.

Kevill, Ky., Route 5.

Strawther, I wonder if I have your name correct. Sometimes it is hard to get the names right and if this is not right the next time you write make it plain.

Dear Aunt Bettie: I find The Herald a very religious paper and like to read it. I am an orphan girl and have grown up with people who had no feeling nor sympathy for parentless children. My mother is dead and has been for fourteen years and I do not know where my father is. I have two sisters, Frances and Viola. Viola lives in Mannington, W. Va., and Frances is in North Carolina. Frances was but a year old when I saw her last and Viola six, so you see I am left in the world alone. I have been misused by every family I have lived with until I came to live with Mrs. A. T. McMurray and now I am as one of the family and have a good time and am happy. Cora Burks, Adam called his wife's name Eve because she was the mother of all living. Irvie Anderson, the word "Easter" is found in

the Acts of the Apostles 12:4. Hoping this will find you and all of the cousins seeking the Lord and trying to obey his commandments. Ruth Pickens.

Washington, W. Va.

Ruth, I am so glad you have a good home and I hope you will be a strong Christian and be a blessing to this home.

Dear Aunt Bettie: I think it very kind of the dear editor to give us children a corner in The Herald. I enjoy reading the letters from you and the children. We have not taken The Herald very long but we all enjoy it. I am 11 years old and have been converted. I am glad that the children can come to Jesus and know that they love him. I want to grow up to be a good and useful woman. I am in the sixth grade. My birthday is September 15th. I go to the M. E. Sunday school and Church. My father is our pastor and he says he enjoys reading The Herald.

Patriot, Ind. Bertha French.

Bertha, I too, am glad the children can come to Jesus and I trust you will grow up to be a Christian woman, and you can be a great help to your father in his work.

Dear Aunt Bettie: We have been taking The Herald for a long time. I am eleven years old, go to school and am in the sixth grade. Who has my birthday, September 14th? I have two brothers and one sister. My brothers go to school, but my sister is only five years old. I go to Sunday school nearly every Sunday. My papa is your agent and sends you subscribers for The Herald. He is a preacher.

Floville, Ga. Mary Willard Lewis.

Mary, I expect you think a great deal of your little sister. Tell your papa we are trying to make this the best year in the history of The Herald, and we shall count on him for a nice list of subscribers.

Dear Aunt Bettie: What is the longest verse in the Bible? We take The Herald and like it fine. I am a member of the Methodist Church. I like to go to Sunday school; my teacher's name is Miss Callie Hinton and I like her.

Goddard, Ky. Lula Brooks Roysse.

Lula, I am glad you like to go to Sunday school and hope some day you will be a teacher in the Sunday school. The church needs good teachers.

Dear Aunt Bettie: I am a Christian and go to Sunday school every Sunday I can. I go to school. I am ten years old, weigh 103 pounds and am in the fourth grade. Who has my birthday, Aug. 31st. I would like to exchange cards with the cousins. I will answer all I get. I have two sisters and one half brother. Lola Patterson.

Fredonia, Ky.

Lola, I hope you will get a bunch of cards your birthday. You must write later and tell the cousins when your birthday is and then maybe they will not forget.

Dear Aunt Bettie: I am a little boy eight years old. Papa takes The Herald and thinks it is a good religious paper. I have black eyes, dark complexion, dark hair. I go to school most all the time. I haven't any pets except my little brother and oh, Aunt Bettie, I wish you could see him. His name is Howard Eugene he was named for our pastor and we hope he will make a good preacher some day.

Alton, Ky.

Greenville, Ky., Route 1.

Alton, I would love to see your little brother and certainly do hope he will make a good preacher.

Dear Aunt Bettie: I live in the country on a farm of 80 acres and like farm life. There was a new schoolhouse built last winter and it is a nice one. It is painted white and the desks came from Chicago. I am nine years old and in the fourth grade. Who has my birthday, August 4th? I go to Sunday school every Sunday and my grandfather is my Sunday school teacher. I enjoy reading the Children's Page.

Spero, N. C.

Anna, you have a nice farm and I know you enjoy being out there. How nice to have your grandfather for your Sunday school teacher.

Dear Aunt Bettie: I think that The Herald is a fine paper. I belonged to the Baptist Church when I was going to

school at Danville, Ky. I have three brothers married and one lives on a farm. We had a nice Christmas. I bought some shoe tools and some leather. I am a shoemaker. We have been at the meeting when Rev. J. E. DeCamp preached. We like him much and would like him to come again. I would like to see you when I go to Danville, Ky., to visit my friends.

Walter Elkins.

Boatwright, Ky.

Walter, I hope you moved your membership to Boatwright when you left Danville. Your membership should be somewhere near so you could attend church and feel at home there.

Dear Aunt Bettie: As I have not seen but one letter from Campbellsburg, I thought I would write and ask for admittance to the band. I am a Christian and belong to the M. E. Church, South. Rev. W. R. Wagoner is our pastor. Bro. L. B. Bridges conducted our revival last fall; we all love him so much and he is to come again next year, 1913, D. V. I am so anxious to learn music. I would be delighted to have you come and stay with me during conference, 1913. I live a mile from the church. Who has my birthday, April 14th? Mother takes The Herald and I enjoy reading it.

Campbellsburg, Ky. Inez Marcum.

Inez, I would like to see you if I should come to Campbellsburg during conference. I, too, love music and hope you will soon learn music and be able to play. Thanks for your kind invitation.

Dear Aunt Bettie: Our school closed for the holidays, we had a Christmas tree and had a nice time. We have cold weather here in Texas. I am five feet, five inches tall, weigh 150, have grey eyes, brown hair, fair complexion. I have two sisters and two brothers. Lucy Bucklen, the answer to your question can be found in Genesis 3:24. Cora Burke, Adam called his wife Eve because she was the mother of all living.

"Count that day lost

Who's low descending sun

Views from thy hand no worthy action done."

I send you this little verse. I am not a Christian but hope to be in the near future.

Jewell Murphee.

Floresville, Tex., Route 2, Box 57.

Jewell, I am sorry you are not a Christian and want you to give your heart to Jesus and let him save you. The verse you send is very good.

Dear Aunt Bettie: Who has my birthday, March 29th? I am 18 years old and live on a farm and enjoy it very much. I go to school. My brother is a preacher and takes The Herald and I love to read it. I would like to correspond with some of the cousins.

Mulberry, Ark. Flossie Broyles.

Flossie, we are glad you wrote and hope you will not forget us but write often.

Dear Aunt Bettie: Who has my birthday, February 15th? I will be 15 years old. I would like to have a card party of post cards. How many of the cousins like music? I do for one. I can play a little and am going to learn more. I belong to the M. E. Church, South. Susan Morgan, what has become of you? Why didn't you answer my letter?

Mary Hennessey.

Floresville, Tex., Rt. 3, Box 93.

Mary, I too, like music and love to play and sing. Hope you receive many post cards your birthday.

Dear Aunt Bettie: I am 14 years old and in the 9th grade at school. I take elocution and like it fine. Creola Arnold, the word "Lord" is found 1,855 times in the Bible. The middle verse of the Bible is the 8th verse of 118th Psalm. Cora Burks, the answer to your question is this—"And Adam called his wife's name Eve, because she was the mother of all living." How many times is the word "Reverend" found in the Bible?

North, Ala. Lelia Reed.

Lelia, you are doing fine in school and it will not be long until you will graduate. I know you enjoy taking elocution.

Dear Aunt Bettie: I am seven years old and like to go to Sunday school. Mama likes The Herald. My Sunday school teacher's name is Mrs. Monroe. I like to hear mama read the Bible. Mama belongs to the Nazarene Church.

Wolfe City, Tex. Vesta May Gilliam.

Vesta May, it will not be long until you can read your own Bible.

Dear Aunt Bettie: I am ten years old, have dark hair, blue eyes. I like to go to school. I came from Oklahoma and haven't started to school yet. I like to go to Sunday school and preaching. Mama likes to read The Herald and I like to

read my Bible. Lorene Burnett.

Wolfe City, Texas.

Lorene, we are always glad to hear from the Texas cousins and wish you would come often.

BOOK REVIEWS.

Once Upon A Time Tales, Mary Stewart. With "The Way to Once Upon A Time" by Henry van Dyke. Illustrated and Decorated by Griselda Marshall McClure. 12mo, cloth, net \$1.25.

Dr. van Dyke's contribution of fifteen pages is in itself worthy of a separate setting—an appreciation of which the author may be justly proud. These real fairy tales by the author of "Tell Me a True Story" are fresh as mountain breezes and clear as the water of running brooks. They have that simplicity and dramatic quality which irresistibly reminds the reader of Anderson and Grimm, Carroll and Lang. The talented author knows the heart of a child and how to reach it directly and effectively. Parents and teachers will welcome this addition to the shelf of "Best Books for Children."

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This new text book on the Life of Jesus fills a real need. While scholarly in the highest degree, and employing the methods of modern historical presentation, it is yet permeated with a sympathetic appreciation of the Christ that cannot fail to impress and influence the reader. The author, who is Professor of New Testament Interpretation in Central Theological Seminary, Dayton, Ohio, has had the assistance and advice of some of the best modern authorities in the preparation of this work. The completeness with which the subject is treated may be seen by the table of contents, of which we can give only the main divisions:

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FLEMING H. REVELL COMPANY, New York.

OUR DEAD

WILLIAMS.

The death angel visited the home of Mr. and Mrs. W. R. Williams, on January 13, 1913, and took from them their baby boy, little Hickton, age two years, two months and eight days. He was sick only a short while with spasmodic croup. "The Lord giveth and the Lord taketh away: Blessed be the name of the Lord." Cheer up parents, don't weep as those that have no hope. Little Hickton can't come to us, but we can go to him. His Grandmother

HICKS.

On December 24, 1912, the death angel visited the home of Mr. and Mrs. Adam Hicks and claimed as his victim Mr. Hick's father. Grandpa was much loved by all who knew him. He leaves to mourn his loss two daughters and one son. His daughters were Mrs. J. T. O'Quin, of Natchitoches, La., Miss Zoe Hicks, of the same place.

Papa, thou art gone but not forgotten, Never shall thy memory fade, Sweetest thoughts shall ever linger, Round the grave where he is laid.

EDWARDS.

Little Allene Edwards, daughter of Buddie and Eva Edwards, departed this life January 11, 1913, being two years, two months and two days old. The Lord had a more noble purpose for her than living here in a world of sin. Oh, may we submit to the will of the Lord and not think of little Allene being dead, but living with Jesus where there is no pain or care, but sweet music, angels' songs and the light of Jesus' face. Glory to his name. Mama, be faithful; papa, live right and some day Jesus will call for you. "Blessed are the pure in heart for they shall see God." Pray for us. Written by an Aunt. McRae, Ark.

GILLESPIE.

On January 9, 1913, the death angel visited the home of Mr. and Mrs. H. L. Gillespie and claimed as his own their darling baby, Johnnie Patten, Jr. It was so hard to give him up but God knows best. He was a very patient little sufferer, a bright and sweet baby, and was dearly loved by all who knew him.

Little J. P. was born July 20, 1912, age five months and nineteen days. All that loving hands and hearts could do was of no avail. He was a precious little flower budded on earth to bloom in heaven. Little J. P. leaves to mourn his loss a father, mother, three sisters and one brother, besides many relatives and friends. Funeral services were conducted at the home by Rev. E. M. Pipkin, after which the remains were laid to rest in Violet Cemetery to await the resurrection morn.

Only a rosebud so sweet and fair, Placed in earth's garden, a jewel rare. E'er sin could blight or evil win God plucked the flower to bloom for him. Let us not weep or grieve for him To dwell in this world of strife, For Jesus who doeth all things well, Hath given him a happier life. Far away from the world and its sorrow, Far away from trouble and care, The Savior has taken little J. P. To shine for him a jewel rare.

One who loved him, Mrs. A. L. S.

ROSS.

On January 17, 1913, the death angel visited the home of Mr. and Mrs. J. C. Hinds, and claimed Mrs. Hinds' father, Capt. Angus Ross. It was so hard to give him up but our heavenly Father always knows and does all things best for us. We know he is in the land of the blest and is waiting and watching for his loved ones to come on. He left this testimony: "The happiest hour of my life will be when the Lord calls for my soul." He was born Nov. 11, 1828, and was converted years ago and joined the Baptist Church and was a quiet and pious man all his life. Was a man of very few words and died with the full assurance of his acceptance by the Lord. He was a confederate veteran. He leaves six children to mourn his loss. Before this he has joined his sainted wife who had gone on five years ago.

Dear Grandpa, thou hast left us, Here thy loss we deeply feel, But 'tis God who has bereft us, He can all our sorrows heal. Sleep on Grandpa and take thy rest, God called thee home when he thought best.

A precious one from us is gone, A voice we loved is still, A place is vacant in our home Which never can be filled. He was 85 years, two months, and six days old. Funeral services were conducted by the writer and the remains were laid to rest at Burysville, Ark. Waco, Tex. Thos. D. Dunn.

KEMPER.

On December 27, 1912, the death angel visited the home of Mr. and Mrs. J. H. Kemper and robbed them of their dear baby, Parnell, and left their hearts torn and bleeding. He was a sweet and loving child, loved by all who knew him. Oh, it looks so hard to have to give him up but God knew best; it was his will to take him from us, and his will must be done in all things. Our home is oh, so lonely since dear little Parnell took his flight, but we do not weep as those who have no hope. Although he cannot come to us, we can go to him, and what a happy meeting that will be when we can meet where no parting never comes and where we will never say good bye.

It sometimes seems almost unbearable to think his dear form will never again darken our lonely door, nor his dear voice never more be heard. He was one year, eight months and nine days old, and oh, how we do miss him. He leaves a father, mother, four brothers and five sisters to mourn his loss. May God help us to bear our troubles and prepare to meet him on that happy golden shore.

A precious one from us is gone, A voice we loved is still, A place is vacant in our home, That never can be filled. Sleep on dear Parnell and take thy rest, God called thee home, he thought it best. His devoted sister, Caroline. Tillie, Ky.

JOHNSON.

Felix Johnson, son of J. W. and J. E. Johnson, departed from this life at Zwolle, La., Nov. 25, 1912. He was 23 years, 11 months, 11 days old. He was converted at Noble, La., under the preaching of Rev. J. S. Sanders, in 1907; was sanctified afterwards in the same year at Mineral camp meeting, Mineral, La. He was a promising young man, but it seems God's will to call him to a better world. He died a triumphant death. His testimony was that "Jesus was waiting for him." The writer has been associated with him more or less since his conversion. He lived a beautiful life, worthy to follow. He stood for God and his experience everywhere he went. His death was a shock to all, but God knows best. He leaves a father, mother and several brothers and sisters. Let those who read this offer to God a breath of prayer in behalf of his people.

Death claims the young as well as the old, But our heavenly Father knows the way

to gather his to his fold. Written by an affectionate friend in Christ. A. M. Wynne.

ALEXANDER.

On the morning of October 25, 1912, the death angel came to the home of Mr. and Mrs. Richard Alexander and carried to heaven the spirit of their precious little baby, Richard, Jr. The little body was taken to Danville and after short services at the grave by their pastor, Rev. F. S. Pollitt, it was laid to rest in the cemetery. Little Richard is gone from the home that is so lonely and dark, to that bright home in heaven, and today he is safe with Jesus and the angels, and his own little angel sister, and awaits the coming of mother and father, brothers and sisters. What a precious thought to father and mother to know that two of their darlings are safe from all the hardships of this world, and that their home in heaven has already been started because of the presence of two of their redeemed children. God grant as they one by one, shall pass over the river of death that each one will be prepared to join the little ones already there; and at last all will form an unbroken family around the throne of God. Remember, brothers and sisters, that little Richard and little Quintilla are looking this way and with little angel hands are beckoning you all to come.

"Mother loved those little hands, Mother loved them in the past, Mother's kiss was on them last, Little hands beneath the sod, Takes a mother's kiss to God. An angel in the work of life, Wrote down an infant's birth, Then added ere he closed the book, Too beautiful for earth. And when the reaper death, passed by, He read those words and smiled, Then folded in his icy arms, This darling little child." Written by their loving aunt, Mrs. Silas Messer.

Book Reviews.

Sacred Praise, James M. Black. A Song Book. Size, Crown Octavo (5½x7¼ inches). Pages, 159. Binding, cloth. Price per single copy, 20c. postpaid; per hundred, \$15.00.

"Sacred Praise" has a host of contents which has been scrutinized from every standpoint with the utmost care. Prof. Black has displayed excellent judgment in this compilation, introducing many choice new songs, but retaining, as for a decided background, many of the old and highly prized hymns and songs, making the book one whose value will increase with use. It goes out under the official sanction of the Church and is well fitted to serve the Prayer-Meeting, Young People's Meetings, Sunday schools, and Revival Meetings.

Bethlehem, Frank B. Cowgill. Size, oblong quarto (11x7¼ inches). Illustrated and decorated by Charles W. Post. Binding, parchment finish, over board sides. Title in gold leaf on side of book. Price, \$1.00 net, postpaid.

"Bethlehem" is a narrative poem, excellently done, presenting the poet's fancy as it weaves itself about the highways, hills, and fields, and the men and women of that far off day. The illustrations are in keeping with the subject matter of the poem, with a coloring of the weird and mystic. The people are dreamy, priestly, and yet so human as to betray the quest of the heart upon the face.

The Jericho Road, Charlotte E. Gray. Size, 12mo, (5x7½ inches). Pages, 357. Binding, cloth. Price, \$1.25 net.

"This is a pure and simple story of girl life and love. It portrays the struggles and success of two girls who have to make their way in the world. The heroine in the story, Ruth Mayburn, is a well-drawn, strong, symmetrical character. Every life she touches is the better for her touch. It is a story for girls, and every girl who reads it will be the better for the reading."—David G. Downey, Book Editor.

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EVANGELISTS' APPOINTMENTS.

REV. W. W. McCORD.
Ft. Meyers, Fla., Feb. 7-28.
REV. C. E. ROBERTS.
Canastota, N. Y., Feb. 23-26.
REV. G. O. CROW.
Gore, Okla., Feb. 8-22.
REV. A. A. MYRICK.
Jonesboro, Ill., Feb. 16-March 9.
REV. D. E. REED.
Blissfield, Mich., Feb. 16-March 2.
REV. B. H. MORSE.
Chicago, Ill., Feb. 16-March 2.
REV. A. J. MOORE.
Middletown, Ga., Feb. 17-March 2.
REV. W. J. HYDE.
Spoonerville, Wis., Feb. 18-March 2.
REV. J. W. DIBBENS.
February 20-March 2.
REV. C. W. BUTLER.
New Lathrop, Mich., Feb. 8-March 15.
REV. A. C. ZEPF.
Somers, Ia., Jan. 28-Feb. 29.
REV. JOSEPH HARKNESS.
Dennison, Texas, Feb. 19-March 5.
REV. W. E. SMITH.
Potter, N. Y., Feb. 1-28.
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REV. B. T. FLANERY.
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REV. J. C. CRIPPEN.
Bushnell, Fla., February.
MRS. D. A. BREWER.
Taylorsville, Ind., Feb. 9-23.
REV. JAMES CROOKS.
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THE PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, February 26, 1913.

\$1.00 Per Year.
Volume 25, No. 9.

Editorial—Rev. H. C. Morrison

Promote Holiness In The Spirit of Holiness.

You cannot do the right thing the wrong way. Holiness cannot be promoted by carnal methods.

There is an enthusiasm, a zeal without knowledge, that burns instead of building; that tramples down and tangles the harvest instead of gathering it in.

When a group of holiness people pick up a stranger, of whom they know nothing, and go into a church without the pastor's knowledge, or against his protest, they are not promoting holiness, but are fermenting strife and hindering the work of the Lord.

No right-thinking man will go into a pastor's church and use his pulpit without the pastor's consent. Beware of the man whom you do not know, and of whom you know nothing; who is eager to thrust himself upon a community and break into churches without proper authority.

There are times when Bible truth has been shut out of churches, but there are halls, empty stores, tents, groves and tabernacles. There is no need to raise a fuss with the pastor. Get a place and preach full salvation, sing and shout, but be sure of your motives in it all. That which is not of faith is sin. Be sure that you are seeking God's glory and that you are not seeking to have your own way, and to show people that you are not to be beat when you set your head to do a thing.

The holiness people should beware of men whom they know nothing about; wanderers who have no credentials and who come from nowhere in particular, and who are going nowhere especially, but are ready to stop and raise a fuss about religion and drag the banner of holiness in the dust. Do not run after strange men; the mail service and telegraph lines make it easy to find out about men. There is no need or reason for being imposed upon by strangers and deceivers.

Yes, hold meetings in halls, schoolhouses, tents, sheds, under the trees and in private houses and any and everywhere the truth can be proclaimed and an immortal soul won to Christ; but be sure of your motive and be sure of your agents. Do all things to the glory of God. "Do nothing through strife or vainglory." Promote holiness in the spirit of holiness.

CENTRAL HOLINESS UNIVERSITY.

Last summer at Wichita camp meeting Dr. McLaughlin, President of Central Holiness University, invited me to hold a ten days' meeting at his school, the first of February. The meeting has just closed and I feel constrained to write a word of commendation of the University as one of our great centers for the propagation of full salvation.

Central Holiness University is located in the suburbs of Oskaloosa, Iowa. It is only a short distance from Des Moines, the capital of the state,

and a day's travel northwest of Chicago. A beautiful village has sprung up around the University, which has been named University Park. The University has three large buildings, remarkably well adapted to the uses for which they are intended. They have a very excellent faculty and a fine student body.

Dr. McLaughlin was a most fortunate selection for the Presidency of this institution. He is a graduate of one of the large colleges of the East; a man of wide experience, deep piety and clear conceptions of truth, with high ideals and one of the purest and truest of men in life and conversation. It was really a great delight to be in the school.

The matriculation this year has been close to three hundred. A fine student body, full of earnestness and zeal. One or two revivals had gone before my coming during the college year and there was not a large amount of material to be gathered in; but there was an excellent opportunity for teaching and the deepening of the spiritual life. There was an average of ten to twelve seekers at the altar every evening during the meeting, and many of them were most graciously blest. There were some remarkable manifestations of the presence and power of the Holy Ghost.

I was delighted with the school and community, the spirit of aggressiveness and devotion. My fellowship with the President was very pleasant indeed. We took dinner every day during the series of meetings with some pleasant family in the village, and I had an opportunity to form some delightful Christian acquaintances. The school treated the preacher with beautiful Christian courtesy and genuine liberality.

Asbury College lost nothing by my going. I left home with a great burden of prayer for our school and directly after my leaving the Holy Spirit came upon our people with gracious power. Prof. Franklin, our dean, led the hosts and God gave Asbury College one of the greatest revivals in her history.

There is abundance of grace in the Lord for us all. When I look upon these great schools and the host of young people full of holy enthusiasm consecrating themselves to the service of the Lord, I am girded up with new hope and holy purposes. Remember us all at the throne of grace.

MEMOIR OF MRS. T. F. TALIAFERRO.

In the closing days of December, 1912, there passed from earth to heaven a loving wife, a devoted mother, a faithful friend and a trusting Christian of whom I feel constrained to write a brief memoir.

On the afternoon of December the 29th, I was notified over the long distance telephone that Mrs. Mary Taliaferro, wife of Rev. T. F. Taliaferro, had died suddenly in her home at Frankfort, Ky., and that her grief-stricken family desired my presence.

If memory serves me correctly, it was in the fall of 1875, that Rev. T. F. Taliaferro was sent to the pastorate of the Methodist Church in Perryville, Ky. It was a critical period in the life of this writer. Left an orphan from babyhood, growing up

here and there without a fixed place of abode, without education or means to pay my way in school, I was struggling with the call to preach, with a strong current setting in against me and drifting toward worldly hopes and ambitions. I was in the greatest need of another and a stronger hand upon the oars or my life-boat, when Bro. Taliaferro came with his young wife and a sweet little baby girl.

At once he discerned my call to the ministry and laid his hands upon me in the name of the Lord. He fought my battles against my opposers, encouraged me to face and surmount my difficulties, to rally after disappointment and failures and go hopefully again to the battle. The parsonage became my headquarters and I was always welcome there with a warmth of love with which parents would receive a son. I went there for counsel, encouragement and prayer and the preacher and his good wife never tired of my coming. There were tears in their eyes over my sorrows and they laughed my fears away; helped me to a cheerful supper, followed me with encouraging words to the door and called to me from the front gate to be sure and come to church next Sabbath and come home with them to dinner. I imagine my sainted mother, who left me in babyhood, has met with Mary Taliaferro in the city of the skies and thanked her for her cheerful helpfulness to her orphan boy.

Sister Taliaferro was a woman of fine education. She had large and attractive natural gifts and personal magnetism. She overflowed with good humor and laughter. Her home was a place of cheerfulness and songs and sunshine. She was the embodiment of refinement, neatness, good taste and adaptation to the various situations a Methodist minister's wife is called to face. She had a restful faith in the word of God and his crucified and risen Son. She was zealous in the cause of missions. She loved Methodism. She delighted to attend the annual conferences and mingle with the warriors from the front. It was easy for her to laugh with those who rejoiced, and to drop a tear with those who were discouraged or downhearted. Her two remarkably interesting daughters were her devoted companions and heart's delight. Her grandchildren were doubly dear to her. She and her husband lived together like a boy and girl in love.

Although not robust in health, we could not think of her as one who was going away so soon. Her sickness was of short duration. Death came suddenly and she laid down in sweet repose and awoke beyond the stars.

Mary Summers Taliaferro was born at Carlisle, Nicholas Co., Ky., Jan. 26, 1848. She was the daughter of Geo. W. and Maria Campbell Summers. In her early girlhood her father moved to Newport, Ky., in order to provide better educational advantages for his children. Mary was educated in the Newport public school and subsequently taught in Carlisle and Newport schools. She was converted and joined the Methodist Episcopal Church, South, at Mount Pleasant, now Fort Thomas, Ky. Her conversion was clear and satisfactory. On the 30th day of October, 1872, she was united in marriage to Rev. T. F. Taliaferro of the Kentucky Conference, by Dr. T. N. Ralston, and at once consecrated her life to the work of the Christian ministry. She exchanged the cross for the crown, Dec. 28th, 1912.

The larger part of her family was on the other side to greet her. Out of a family of seven, only two sisters remain, Mrs. D. W. Robertson, of the Kentucky Conference, and Mrs. Mattie E. Pennington, of Los Angeles, Cal. A large group of the ministers of the Kentucky Conference hastened at once to Frankfort on receipt of the news, to express to

(Continued on page Eight.)

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OF ASBURY THEOLOGICAL SEMINARY

Dr. W. F. Tillett's Book, Personal Salvation.

J. W. HARRIS.

Chapter XIX. SANCTIFY THEM.

To *justify*, is to forgive sins. To *regenerate*, is to impart new life. To *sanctify* is to extirpate carnality.

I do not claim that the words are not used with other meanings in the Bible, but as applied to God's work in the salvation of the penitent, believing soul these are, as short definitions, reasonably accurate. God forgives sin; God imparts new life; God cleanses from carnality. But we are to deal with the latter term—sanctification of holiness, as they are translations of one and the same word, both in the Hebrew and in the Greek; hence they mean the same thing; and it is entirely accurate to use one for the other and we shall use them interchangeably.

The divine Agent through whom God sanctifies, is the Holy Spirit. 11 Thes. 3:13 "Through sanctification of the Spirit." The new life imparted when we are "born of the Spirit," is, and must of necessity be, holy. Hence every regenerated person is, so far as his new life is concerned, holy. But St. Paul says, "The flesh lusteth against the Spirit," and we are told by Christ that "the world" (unregenerate men) "cannot receive the Spirit because it seeth him not, neither knoweth him." Hence while the flesh is in the unregenerate man, the Spirit is not. But both are in the "babe in Christ," striving against each other. The "flesh" or carnality being the result of Adam's fall cannot be, and is not holy. Hence every believer is, so far as his carnal nature is concerned, unholy, and will continue to be so, so long as the carnal nature remains in him. It does not reign, but it does remain.

Page 232 Dr. Tillett correctly says: "Others have erred in the opposite direction, unduly exaggerating the work done in regeneration, teaching a doctrine, which accords neither with the New Testament nor with universal Christian experience, representing truly regenerate believers, as no longer having any battle with sin in their own hearts and natures. But experience proves that the regenerate Christian soon discovers that there is much that his heart calls sinful in him and about him after his conversion, and that, instead of having then won the final victory over sin, only the ascendancy over sin was secured, and the real battle with sin is but truly begun."

If by "sin" the Doctor means carnal nature, and I suppose he does, the above passage is thoroughly Biblical and Wesleyan, but is utterly at variance with Zinzendorfism. So in the very next paragraph the Doctor "unsays"—"takes it back" by saying: "We say there is much that his heart calls sinful left in him after regeneration: perhaps we should so far modify that statement as to say that there is not a little difference of opinion among theologians as to whether or not the evil that the believer has to contend with in his own nature after regeneration may properly be called sin or sinful. We shall find it more convenient to reserve the discussion of this special point for a later chapter on "Sin in the Regenerate." In this later chapter, page 379, he says: "Acquired depravity remains at least in some degree after regeneration." This "Acquired depravity" he defines as "not sin" but only as a "liability to sin."

So while the Bible, facts, and experience prompted him to write what was true in the first passage, the difference of opinion among theologians, and to save his Zinzendorf theory, allured him to "modify" to the extent of going over to the Zinzendorf theory of all "sin" or carnality cast out at regeneration. Let us examine a few passages of Scripture on Sanctify.

Christ, in his high-priestly prayer, John 17 prays to his Father: "Sanctify them." The "them" were his regenerate disciples. V. 2. "Even as thou gavest him authority over all flesh, that whosoever thou hast given him to them he should give eternal life." V. 9. "I pray for them: I pray not for the world,

but for those whom thou hast given me, for they are thine." Then he had given them eternal life and they were regenerates. This is still further proved by verse 16. "They are not of the world even as I am not of the world." Then no one can deny that they were regenerates. Yet they needed to be sanctified, at least in a fuller measure, or Christ, who knew their hearts would not have prayed that they should be. Our prayers, because often fallible and foolish, may not be answered; but certainly the Father never denied his all-wise, infallible, obedient Son any petition, and they received this Sanctification.

Dr. Tillett, Page 260, says: "At conversion the penitent believer by virtue of the work of sanctification that is then wrought in him, and upon him, is separated from all sinfulness and sin then in sight, then seen and known. The point we establish now is, that, according to the Scriptures, sanctification, or separation from sin, is a work that takes place at the same time that sin is pardoned."

The Doctor says "All God's works." Justification, regeneration, and sanctification "are complete." If sanctification at conversion is complete, then it is impossible to harmonize this completed sanctification at conversion either with the above-quoted scripture or with the above statement of the Doctor's that the believer has at regeneration but begun the battle against sin in his heart. The Doctor's appended modification "so far as sin is known" has no authority in Scripture.

II Cor. 7:1. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." This scripture shows that the sanctification at conversion was imperfect, and that the apostle wants it perfected by cleansing from filthiness of the flesh and spirit. These persons have filthiness of the flesh and spirit else it were foolish for the apostle to desire it removed. Dr. Tillett's endeavor to adjust this text to his Zinzendorf teaching is somewhat amusing.

Page 265 he says: "In Ephesians 4:12, we read of the perfecting of the saints, and in II Corinthians 7:1, of perfecting holiness in the fear of God, which shows that holiness belongs to believers as such from the moment of their regeneration, but their perfection is regarded as a continuous and progressive work." Which shows that the Doctor tries to cover up "perfecting holiness" with "perfecting" perfection which was perfected at regeneration.

I Thessalonians 3:12-13, "The Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you; to the end he may establish your hearts unblameable in holiness before God."

Here the apostle desires an increasing love to the end that these Christians may be *unblameable* in holiness before God. Then there was some blame attaching to their present state of holiness which could not have been if *all* carnality had been cast out at regeneration.

I Thes. 4:3, "This is the will of God, even your sanctification." Here the apostle tells these regenerate Christians that God wants them sanctified, lest being led on, like David by remaining lust, they should commit fornication.

Romans 6:17. "But God be thanked, that whereas ye were servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Then they were regenerates. V. 19. "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

This language is of general application. These persons when yet sinners had "yielded their members as servants to uncleanness and iniquity unto iniquity." That is had gone from "iniquity" on

to worse iniquity. But having become regenerate Christians they were exhorted to "yield your members as servants to righteousness" (justification) "unto holiness." (R. V. Sanctification) showing the holiness followed the righteousness as the worse iniquity had followed the former iniquity.

Page 265. This is Dr. Tillett's comment: "It is regenerate believers in general who are described as those who, having been formerly servants of sin, uncleanness, and iniquity, are now servants unto righteousness (justification) and holiness (sanctification) as though the sanctification did not follow the justification."

(Continued.)

PEN PICTURES OF THE SAINTS.

REV G. W. RIDOUT.

MADAM GUYON.

Some of the brightest lights of the church have shone in the darkest ages, and it is one of the singular mercies of God that in the age of Louis XIV of France—"an age of depraved court, dissolute and extravagant nobility, beguiled and besotted populace," he gave to the church and nation such shining lights of piety and holiness as Madame Guyon, Archbishop Fenelon, Pascal and LaCombe.

Madame Guyon was a Frenchwoman born 1648, at Montargis, a town some fifty miles South of Paris. She was born and brought up in the Roman Catholic Church, lived her life within its pale, died in that communion and was buried in the Church of Cordeliers at Blois, a city some hundred miles from Paris to which she was banished by the authorities after her release from the Bastille, where she spent four years in dreadful confinement.

Madame Guyon was one of the most remarkable women of French history and her influence on her times is almost without parallel. She was a woman of remarkable power, had a great mind, was refined, somewhat wealthy, married one of the nobility, was cultured and could meet on a level with the great minds of the Church or State. She was a great writer; her works were published in forty volumes. She wrote a commentary on the Old Testament in twelve volumes and one on the New Testament of eight volumes, and such an effect did her writings, her work, her life and influence have upon her times that the King appointed a royal commission to investigate and examine her works.

Madame Guyon was a great saint. It would be difficult to find one to excel her in this respect in all the history of the church. She was a wonderful woman of piety. She paid the price of sainthood; she knew its marvelous and soul-enrapturing secrets. She experienced the great depths of its joys, ecstasies, raptures and mysteries. She reaped largely the fruits of sainthood in seeing bishops, priests and nuns converted and sanctified, and in witnessing signal outbreaks of religion in communities where she would stay for a while and then—sad, oh so sad that it has to be written, she suffered the penalties of terrestrial sainthood. She was persecuted, maligned, tormented, chased from place to place, hated and afflicted and molested by the church whom she sought to bless. She is imprisoned in the Convent of St. Marie first. Here the Mother Superior regarded her as a heretic, an enthusiast and a hypocrite and disordered in mind. "God alone knows what she made me suffer," said Madame Guyon, and yet it was in this place she wrote that wonderfully sweet song:

"A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To Him who placed me there,
Well pleased a prisoner to be,
Because my God, it pleases thee."

This period of imprisonment was one of great usefulness and it afforded her time of prayer, meditation and writing. Many of her poems were written here. It was to her what Patmos was to John the Evangelist and what Bedford was to John Bunyan.

Her second imprisonment was in the Castle at Vincennes. Here she says, "I passed my time in great peace, content to spend the remainder of my life if such should be the will of God. . . . It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing

ing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love thee in the midst of their greatest crosses."

Her other case of imprisonment was the most shocking having been confined in the Bastille for four years, out of which she came broken in constitution. She lived fifteen years after her release and died, 1717.

All of her persecution and imprisonments grew out of her holy living, and her writings and teachings on the holy life; and her church, its bishops and eminent preachers were her persecutors. O my soul alas! alas!!

Now what were the greatest and deepest truths of her divine life Madame Guyon taught?

We note the following trend in her own personal experience: (1) Her conversion. (2) Her conviction of inbred sin. (3) Her consecration. (4) Her distinction between partial and entire sanctification. (5) Her complete sanctification.

1. Her conversion was after great struggling in which she tried to get peace of soul through good works and the performance of religious duties. She suffered this rebuke from a godly Franciscan to whom she made known her state: "Your efforts have been unsuccessful, Madame, because you have sought without, what you can only find within. Accustom yourself to seek God in your heart and you will not fail to find him." Those words stuck like darts in her heart. "Oh my Lord, thou wast in my heart," she exclaimed, "and demanded only the turning of my mind inward to make me feel thy presence. Oh infinite goodness! Thou wast so near and I ran hither and thither seeking thee and yet found thee not. My heart was quite changed. I felt in my soul an unction which healed in a moment all my wounds. I slept not all that night because thy love O God, flowed in me like delicious oil and burned as a fire. . . . I was all on a sudden so altered that I was hardly to be known either by myself or others."

2. Her conversion was very marked and glorious, yet very soon she feels evil within. She vigorously wages warfare against inward propensities but she finds that the contest which she endeavored to carry on with other and higher parts of her nature was most trying and not always successful and she sets out to be wholly the Lord's and to be dead to self.

3. She next reaches the stage of entire consecration which was accentuated by a strange, yet Spirit-led man "religiously solemn and instructive in his appearance and intercourse, but so poor and almost repulsive in his attire that at their first meeting, thinking him an object of charity she offered him alms." "The man spoke to me," she says, "in a wonderful manner of God and divine things. . . . He told me I was too fond of my personal attractions and enumerated one after another the various faults and imperfections of my life. . . . He gave me to understand that God not only required a heart which could be said to be forgiven, but a heart which could properly and in some real sense be designated as holy; that it was not sufficient to escape hell but that he demanded also the subjection of our nature and the utmost purity and height of Christian attainment. . . . The Spirit of God bore witness to what he said." From this point she gave herself wholly to the Lord, to be his forever.

4. She grows in grace and sees clearly between the condition of soul which is sanctified in part and that state in which the soul is "purified from its selfishness like gold in the furnace and finds itself clothed in those dispositions and divine states" of the entirely sanctified.

5. She entered into the blessing of full sanctification after seven years of struggle and conflict on July 22, 1680. "That happy day my soul was delivered from all its pains." "The peace which I now possessed was all holy, heavenly, inexpressible. What I had possessed some years before was consolation, peace; the gift of God rather than the Giver; but now I was brought into such harmony with the will of God that I might now be said to possess not merely consolation, but the God of consolation; not merely peace, but the God of peace."

In her book, "The Torrents" in which she de-

scribes the progress of the soul in God or torrents which take their rise in hills and mountain tops and rolling onward toward the ocean, she gives quite a few glimpses into her experience of the holy life as she now experienced it. "Great was the change which I now experienced, but still in my exterior life I appeared to others quite simple, unobtrusive and common and the reason was that my soul was not only brought into harmony with itself and with God but with God's providences. . . . I was now in God and God in me and where God is, there is much simplicity and power. . . . As a sanctified heart is always in harmony with divine providences, I had no will but the divine will. . . . I do not mean to say I was in a state in which I could not be afflicted; oftentimes I suffered much, but in the center of the soul there was divine and supreme peace."



MADAM GUYON

"One characteristic of this higher degree of experience was a sense of inward purity. . . . I found myself in the enjoyment of liberty; God's order became my law. In fulfilling this law I experienced no inward repugnance but the consciousness of the highest inward liberty." She sang joyously:

"My sole possession is thy love,
In earth beneath, or heaven above,
I have no other store;
And though with fervent suits I pray
And importune Thee night and day
I ask Thee nothing more."

In later years she wrote a remarkable book, "The Method of Prayer," in that work she has the following on "Divine Union," with which we will close this "pen picture."

"The result of all religion is to bring us into union with God. The divine will never varies and never can vary from the line of perfect rectitude on the one hand and of perfect love on the other. This is the law of its movement, unchangeable as the divine existence. There can be no moral union between God and man until the human will is brought into harmony with the divine and this life of union which is the highest and most glorious result of our being is the gift of God. . . . Men may pretend to be wholly the Lord's by harmony of affection and will and by being in entire moral union with him, but if they are not so, there will certainly be something in look, in word or in action which will show it."

"Thy love O God restores me
From sighs and tears to praise:
And deep my soul adores thee
Nor thinks of time or place:
I ask no more, in good or ill
But union with thy holy will."

"Tis that which makes my treasure,
'Tis that which brings me pain;
Converting woes to pleasure,
And reaping joy from pain.
O 'tis enough, whate'er befall,
To know that God is All in All."

THE FAILURE AND SIN OF LOCAL OPTION.

L. L. PICKETT.

I do not say that it is a sin to vote "dry" in a local option contest; far from it. It would seem to me a sin to not vote "dry" on such occasion. Still I affirm that local option as a solution of the crime of the liquor traffic, as a method of washing the nation's hands of blood, is a failure, a farce, a sin.

To understand my position, consider the question, What is local option? Some think it means a community without saloons by precinct, town or county vote. Men say, we are a dry town; we have local option. To their mind the term local option as applied to a town means no saloons there.

Mistake! big mistake! "Local" means in the immediate territory, as town or county. "Option" means choice, preference. Then "local option" as a means of dealing with the saloons is simply a way of leaving to the voters of the legal territory, — precinct, township, county, etc., to say whether they prefer saloons or no saloons. This law says, "Take your choice, and as the majority of the voters cast their ballots, so shall it be." Hence, the territory that votes "wet," that approves and sanctions saloons is as much under local option as the territory that votes "dry," that repudiates the murder mills.

It can be readily seen that the method has no moral quality or backbone in it. It stands for nothing, so far as the liquor traffic is concerned. By this method, the state says, "We take no sides; so far as the law is concerned saloons are legitimate, the traffic is harmless, the law has no word of condemnation; the saloon stands legally on a par with the home, the school, the church; settle it yourselves, boys, either way is right in the eyes of the state; saloons or no saloons, take your choice, and on with the dance."

Such a method is essentially wicked; it gives legal sanction to the murderous traffic, it takes no stand within itself for home and sobriety, for truth and virtue, for either God or humanity. It makes no distinction between the good and the evil, between God and the devil. Heaven would of course vote "dry," if I may reverently use the illustration, and hell would certainly vote "wet," but the one would have the sanction of this law just as surely as the other. Is this right? Reader, you know it is not. Then local option as a law is sinful, a wicked method of dealing with a nation's sin. Local option is a compromise, a makeshift. It palliates the evil, condones the wrong, justifies the traffic where it can muster support.

By this plan a thing is sanctioned at one time and outlawed at another, condemned as an evil this year and legitimized next year. Or it is condemned in one county and licensed in the adjoining county. By this fool measure if a man's house stands directly on the precinct or county line and on one side the majority vote is "for license," while on the other side the vote is "against license," he might be legally authorized to run a saloon in his parlor, whereas, if he should sell a drink in his kitchen it would put him in the chain gang. According to this, right and wrong is a matter of geography rather than of moral quality.

"But," says one, "by local option many saloons have been driven out." Very true, they have "been driven out," but not many have been exterminated. And by the same method that clears one community of saloons another place continues or restores them and sometimes doubles their number.

Indeed, you may wipe out a few saloons by this method, just as in battle an army equipped with old muskets and flintlocks may kill a few of the enemy, while losing the battle. You might save a few bushels of wheat in a thousand acre field with an old cradle and yet lose your crop.

It is better to use reapers and save the product of your ground rather than lose your harvest while boasting of a few bushels reaped by the old-fashioned cradle or scythe. It is far better to equip your army with Krag-Jorgensen rifles, rapid-fire machine guns and up-to-date artillery, and win your battles and make a successful issue of the war, than to arm the boys with flintlocks, be driven from the field and terminate the war in defeat and shame, while blowing your horn and boasting of a few hundred enemies slain.

Local option deals only with the saloon, whereas the tap-root of the curse is the manufacture, and the problem will never be solved till we cut the tap-root. But I will deal with this question later.

For sixty years we have spent our force and wasted our ammunition fighting the nation's traitor, the hell-spawned liquor octopus; by local option and even state-wide prohibition laws enacted by non-partisan methods while the cruel foe has steadily gained upon us.

More than three-fourths of the nation has at one time or another been legally "dry" during the past six decades, and yet more liquor is made and sold now than ever before. A half century ago the per capita consumption of alcoholic liquors was six gallons per year, now it is more than twenty-two gallons.

Eighteen states have had at one time or another even state-wide prohibition and yet have gone back to license. The reason? Simple enough. It was non-partisan prohibition legislation, secured by some hook or crook through whiskey parties, who have sacrificed the law to political expediency. Law cannot enforce itself and it will never be properly enforced when left to its enemies, or its quasi friends. Prohibition, like our Lord, has been crucified between two thieves, the Democratic and Republican parties, these being the tools the brewers will use as a cats-paw with which to rake their chestnuts out of the fire.

What about a law against killing with murderers in charge of the executive and judicial branches of government? Enact a law against stealing and elect thieves to office. Or pass a statute condemning Mormonism and put it in the hands of Brigham Young. We have passed all manner of prohibitory laws and have left the enforcement to men elected by or through the political parties that have foisted the whole liquor traffic on the nation. Bright, aren't we?

Local option has (1) Saved a few homes in the villages, while legalizing the destruction of thousands of homes in our cities. It has (2) kept a few boys and girls from the saloon, while by law turning over thousands of others to its insatiable maws. It has (3) dipped the poison out with a spoon and poured it in from a faucet. It has (4) proclaimed the saloon an outlaw in small country villages and towns and has wrapped about it the folds of "Old Glory" in our densely-populated cities. It has (5) pacified the conscience of the church voter in the face of thousands of murders, rivers of tears and cyclones of sighs, and enabled the bloody liquor gang to corral the church vote on brewer-bossed political platforms. A man can thus talk temperance because he votes against three saloons in his village and still vote with his parties half of the nation's two hundred and sixty thousand saloons, breweries, distilleries and wholesale damnation-depots. Thus local option not only legalizes liquor selling, perpetuates the infernal business and allows the liquid poison venders to steadily increase their grip on the nation's throat, but it breeds a first-rate type of hypocrite who prates about temperance and his love for church and home while voting for the nation's murder mills, who talks for God, but votes for the devil and his chief ally.

Friend, quit the folly of wasting your time and your money on local option and dedicate your life and your ballot to your nation's redemption. Vote a ticket that has no blood on it and that never receives the support of liquor makers and venders, The Prohibition Ticket, from president on down the line.

Local option is too local for a nation's redemption, too optional to satisfy an enlightened Christian conscience, too compromising to please God, and too meager of results for the twentieth century. It would not do in handling theft, murder, the lottery, gambling, polygamy, profanity or anarchy and it is a farce in the war on that "sum of all villainies," the legalized liquor traffic.

Rev. F. V. Harwood: "My meetings were closed out at Cerulean, Ky., by high water and I had to leave and spent several days at home. Bro. Sheffer was very much disappointed. We began at Carrsville, Feb. 16, with Rev. Gillett, pastor of M. E. Church, South."

IN THE OFFICE

Mrs. Bettie Whitehead.

WHAT PROVOKED THE SUGGESTION?

We have been reading with some interest, and yet with a degree of sadness, about the suggestion of Professor Fisher, of Wesleyan University, to close the churches for a time. In order for our readers to know the facts in the case, we give a clipping from *Harper's Weekly*:

SHOULD THE CHURCHES SHUT DOWN?

"It seems that Professor Willard O. Fisher, of Wesleyan University, at Middletown, Connecticut, lately disclosed in public his belief that religion would benefit by a closing of all the churches for several years. Whereupon President Shanklin felt called upon to invite him to resign from the Wesleyan faculty as being out of place in Wesleyan University, and Professor Fisher did resign forthwith without delay and without complaint.

"We have not seen a full report of Professor Fisher's remarks, but if they were merely to the effect above indicated, we fail to see why he should have resigned. His suggestion of the closing of the churches for several years is a bit novel, but there is no harm in it. Indeed, it is an interesting remark and worth debating. How much good do the churches do at this time and as at present conducted? How nearly Christian are they and how necessary to the promulgation of the Christian religion? If they all shut down for a time, what sort of substitutes could be devised for them; and when they started again, with what changes would they resume business?

"It is a fact that many people whose disposition is entirely favorable to the churches ask themselves whether the churches nowadays fulfil their function as well as they should and whether they could be bettered. If that is what is going on in the mind of Professor Fisher, what's the harm? It is as though a mill inspector should be asked to resign for saying that the machinery in a certain mill seemed to him out of date and the mill might better shut down for a time. It might be a sound opinion. The operatives in the mill probably would not like it, and perhaps they would do what President Shanklin has done.

"For at least a generation we have heard the complaint that the ministry was not getting the men it was entitled to. Why not? It may be that Professor Fisher thinks he knows."

You will note that the comment on his action is not unfavorable to the critic's view and he insinuates that the church is not worth while, as at present conducted and might as well "Close shop." Now the question naturally arises, what prompted this suggestion from one so high in authority? Has the church become so unfruitful that it costs more than it comes to? Or is it because the people have gone so far from God that they do not appreciate the blessings which the church brings to them?

To be candid, we are of the opinion that both views are somewhat correct. The church is not fulfilling its mission in the world as God intended it should; if such were the case the population would not increase many times faster than converts are being made to the Christian faith. The apostolic church started out under the power of the Holy Ghost, and men who came in contact with its fire-baptized preachers, took notice of them that they had been with Jesus. Under one sermon, after the day of pentecost, three thousand were converted, and everywhere they went souls were pricked to the heart and cried aloud for salvation.

We fear the tendency to try "new things" has taken too deep hold upon the church, when there is but one way to reach the lost and sin-burdened of earth, and that is through the power of the gospel. "Not by might, nor by power, but by my Spirit," is still the divine plan for meeting the needs of the human heart, and when we try to substitute man-made programs and sensational fandangoes to arrest the attention of the people to get them to "join" the church, we might as well relegate the

"old paths" to the rear, for they will not work together.

God's plan is to humble yourselves before the Lord, but this old world does not like that idea, but would rather "organize and resolute," going over the same useless routine of "church activity" until those who are spiritual and know the mind of the Lord, become disgusted and cry out in the agony of their souls, "How long, oh Lord, how long?"

It is a fact too, that we have had the church so long, and its blessings have been so lavishly bestowed upon us, that we fail to appreciate them as we should. It is an old saying that "You never miss the water till the well runs dry"; so we believe it would prove in the case if the churches should be closed up, even for a time. When we contemplate what our country would be without churches, then we begin to realize what they are worth to us. We pay little enough attention to the Sabbath as it is, and if the churches no longer called the people to its sacred altars on Sabbath morning and evening what a temptation it would be to those who frequent the house of God to wander into forbidden paths.

What would be the result if the thousands of bright-faced, happy-hearted children who attend our Sunday schools every Sunday morning, were to seek entertainment elsewhere than the house of God. Then, we wonder if it would make any difference if the thousands of prayers that rise from devout hearts, should not be heard in the mid-week prayer meetings all over the land. And where would the sinner go for consolation when convicted of his sins? What would take the place of the revivals that are being conducted all over the country, in which thousands of immortal souls are being snatched as brands from the burning?

Well, what is the use of thinking about such a thing! The vision and opinion of a few will not discourage the faith of those who believe in him "who is invisible," yet who is just as powerful to save as when he said to the sin-polluted woman who washed his feet with her tears and wiped them with the hairs of her head, "Thy sins are forgiven."

But the fact still stares us in the face, that the followers of Christ must pay the price of soul travail if we are to see sons and daughters born unto Zion, and if the church would keep her position as God's channel through which to save a prodigal world. "To your tents, oh, Israel," and call mightily upon God for an outpouring of his Spirit that will bring the world from darkness to light, and from the power of Satan unto God. He *can* and *will*, if we will meet the conditions.

Rev. Will Hill: "The meeting at Myrtle Point, Oregon, is nine days old and the tide is rising at every coming together. We are indefinitely here for the job and not by the day."

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Question Bureau

Rev. John Paul.

THE CARNAL MIND POSSESSED VS. THE CARNAL MIND FOLLOWED.

I see in the *Pentecostal Herald* of January 15, that you say "carnal mind" means "a disposition in the direction of carnal or unhallowed things," etc., and that to be "carnally minded" means "to follow a wrong disposition." Thus you make a difference between the two phrases in meaning, i. e., Biblical meaning. If you be correct, then I wish to ask you why the references in Romans 8 give them from the original Greek the same common meaning, "the mind of the flesh." It would seem from the Greek meaning that you gave the second phrase alone the meaning that each ought to have. Or are the references wrong?—G. T. T., Tennessee.

True there are two Greek nouns in each of the instances, verses 6 and 7, each phrase meaning identically the same when isolated; the *evilness of the flesh*. But the translators of our authorized version believed that the position of these phrases in the chapter was sufficiently different to justify rendering one with an adverb and a verb, *carnally minded*, and the other with an adjective and a noun, *carnal mind*. You know the sense conveyed by a word or a phrase is often determined by its position in the body of the composition. Of four English translations which I have before me, two take this position and two take the position that the noun quality should appear in both instances; that is, an evil disposition is referred to in both instances, rather than the following of an evil disposition. I am not disposed to be dogmatic in the case, I may be mistaken; but I think the old English translators had a discernment into the real sense of the passage, from the standpoint of the whole composition, and that their adverb and verb in the sixth verse carry us more fully into the idea of the writer. In verse 6 the direction of the *activity* of this evil principle is implied—death. In verse 7 the inherent *attitude* of this evil principle follows—enmity against God.

In eschatology, and with special reference to the millennium, at what juncture do you believe Christ will return in like manner as he ascended?—J. F. S., Pennsylvania.

(1) In apostolic days they were taught constantly to look for the second coming of Christ. (2) During Christ's ministry he emphasized the fact that God had elected to make the time of his second advent a profound secret, as a thief in the night, with not a single omen that could be trusted to indicate day, hour, or season. This was not to discourage their expecting him soon, but to stimulate them to expect him constantly, and to watch and pray. (3) During his ministry he dropped the thought that the gospel must be preached to all nations before his coming, and that it would be immediately after certain troublous periods among the nations, periods of war and calamity which have come repeatedly and which may come some more; thus instead of this revealing it served the more to conceal the time of his advent; for we know that tribulations have been, but we do not know that they are over, and could not know it by any signal but the second coming of Christ. Moreover, he said it was not for us to know. Acts 1:7. Paul also indicated that the second coming would not be till after a falling away, but he had no authority to say how long after, nor does he discourage the idea that there might be reclamations and revivals after the falling away and before the second advent. All the signs were designedly so ambiguous that not even the early church could know positively but that they had been sufficiently fulfilled; and Christ's actual coming will be the only justification any man will have for saying that the fulness of time has come. (4) Such expressions as *Immediately after the tribulation of those days, and the coming of the Lord draweth nigh*, justify us for keeping the matter in mind. Eighteen hundred years ago he was near at hand, coming quickly; but since with God a thousand years is as a day, the actual date of his

advent is still shrouded in mystery. (5) But to give direct answer to your question, such passages as 2 Thessalonians 2:8, and the suggestions that his coming will be after the tribulations and after the falling away, lead us to the belief that when Jesus comes the millennium will be dawning, and that his coming will bring in the fulness of the millennial day. The working of the kingdom of heaven like leaven hid in three measures of meal and other lessons which we incidentally find along the way in reading the Scriptures, seem to corroborate this view.

THE BINDING OF SATAN.

Will the binding of Satan be accomplished by a gradual or sudden process, and is there a sense in which he is now bound?—J. F. S.

We might say both, but to maintain the gradual side of it would be straining a figure, and making restrained and bound to mean the same thing. The points we make under part (5) of the above article go to prove that before the ultimate apprehension of the devil he will be gradually counteracted and reduced in his influence on earth; but such passages as Revelation 20 serve to prove clearly that the Scriptural binding of Satan will culminate in a distinct epoch at last. There is no sense in which Satan is bound today excepting that general sense of limitation to which he has always been subject, since he is reserved in everlasting chains; Jude 6. Of course it is put within the power of man to restrict Satan's boundaries, for every time a heart is regenerated there remains that much less of elbow room in the world for the devil, which is also true every time righteousness prevails against wickedness, in society. But we understand the binding of Satan to which the Scriptures point as a future event, as being his total inhibition, and not the mere curtailment of his liberties or narrowing of his field of operation, or fixing a barrier to his return to the estate from which he is fallen.

HOLINESS UNION CONVENTION, LOUISVILLE, KY., April 28-May 4.

It is only a few more weeks till an interesting host of worshipers from different states will begin to assemble in Louisville, Ky., to enjoy that new inspiration and spiritual blessing and instruction which characterize these gatherings. Greetings will be received from Rev. Joseph H. Smith who is now beyond the seas under the auspices of this movement, and many other missionaries will be heard from. The possibilities of world-wide holiness evangelism will be looked into, and the best means of contributing to the spiritual life of the church in all its forms, everywhere, will be considered. The railroads of all the territory South of the Ohio and East of the Mississippi have granted one and one-half rates, plus fifty cents to all who attend, requiring of course two hundred certificates of attendance, but we expect to see many more than that present.

EVANGELISTIC AND PERSONAL.

Rev. S. J. Bond has recently closed a good meeting at Hasse, Texas. Bro. Bond is doing much for the spread of full salvation in that part of the country.

Rev. E. S. Burr, who is a member of the Nebraska Conference, M. E. Church, also of the State Holiness Association, is open for evangelistic engagements. He may be addressed at Hastings, Neb., Colorado and High Sts.

Mrs. C. M. Dunaway writes that Bro. Dunaway's condition is much improved. Since returning from Springfield, Tenn., he has been quite ill, but through the goodness of God his recovery is eagerly anticipated. Prayer is requested that he may soon be in the soul-winning work.

Rev. E. B. Cole: "I am in the greatest meeting at Edmond, Okla., of my life, and the greatest in the history of this city. This is a school town with more than 700 students attending the State Normal. I have broken my slate all to pieces because I could not get away. Numbers are being saved and sanctified at every service. The Lord is wonderfully blessing the people. My slate is as follows:

Driftwood, Okla., Feb. 21-March 9; Crescent, Okla., March 14-31."

Rev. H. C. Wilson: "We have recently closed a two weeks' meeting at Russell Springs, Ky., in which people came to the altar and prayed through to victory. Eight were saved and the people revived generally. Two took membership with the Baptists and six with the Methodists. We started the meeting in the Methodist Church but the crowds increased so we had to move to the Baptist Church, so you see it was a union meeting. Bro. Montgomery is pastor of the Methodist Church and Bro. Grider pastor of the Baptist. The writer was the mountain evangelist."

"The Meridian Male College and Woman's College are glad to announce a revival service to be held at the college, beginning Friday, March 7, and lasting ten days. Prayer is requested for this meeting which will doubtless mean much to many souls. Bro. Babcock, who will conduct the meeting, is from Portsmouth, Va., and is a very strong and successful evangelist and we are expecting a blessed refreshing time for the colleges and community. Every one is cordially invited to these services."—J. W. Beeson.

Rev. J. W. Oliver: "Our meeting at Orlando, Okla., closed on account of the continued cold weather. We had liberty in preaching to the people who could get out; our promise is to return some time in the future. We are now at home, the revival beginning here March 9, under the direction of our pastor, Rev. A. M. Sprague. We are certainly glad to report our work to THE HERALD, but it affords us much more pleasure to push its circulation, for it is one of the best, sanest and all-round holiness papers we know of. God bless it and double its circulation."

Rev. Joseph Harkness: "We had three glorious weeks with Rev. E. R. Hauck, at El Reno, Okla. He is a Christian gentleman and a sanctified preacher of righteousness. The church will reap great and lasting benefit from the meetings. There were about 60 conversions, besides the whole country greatly stirred so they are going after souls. We are holding meetings in Oklahoma City in the tabernacle and God is saving sinners and sanctifying believers. I go from here to Denison, Texas, for a three weeks' meeting with Bro. Hamrick, of the M. E. Church."

The Southwest Texas Holiness Convention will meet the fifth Sunday in March, at Red Rock, Texas, beginning Friday night before. Some prominent workers will be in attendance, among them being Rev. Allie Irick, round the world evangelist, Miss Lillian Poole, returned missionary from Japan, Rev. T. O. Burdick, Houston, Texas, Rev. J. P. Roberts and helpers from Rest Cottage, Pilot Point, Texas, and others. A rich program is being arranged and a "feast of fat things" awaits you. Let all the saints help to pray the fire down. Free entertainment for all from a distance. Notify C. R. Blevins, Red Rock, Texas, when you expect to arrive. Remember the date—March 28-30.

REV. M. M. BUSSEY AND WIFE ENTER EVANGELISTIC WORK.

We now have with us permanently in the evangelistic field, Rev. M. M. Bussey and wife, of Atlanta, Ga. Rev. Bussey is well known throughout Georgia, Alabama, and North Carolina where he has formerly been in this work. He is a graduate from the Atlanta Theological Seminary, was at Asbury College as a special student, and for some months past has been serving as assistant pastor of St. Paul, the largest church in Southern Methodism. Mrs. Bussey is a graduate from the National Bible Training School, Washington, D. C., where she was thoroughly equipped for this special work. She has had considerable experience in evangelistic singing throughout New England. Rev. and Mrs. Bussey come to us recommended by the Atlanta Holiness Union. Any pastors or Christian workers who desire consecrated help in revival work may communicate with them at the following address: Rev. M. M. Bussey, 317 Grant St., Atlanta, Ga.

EVANGELISTIC

CHANDLER, INDIANA.

We closed our meeting at the Chandler, Ind., M. E. Church, Evansville District, Indiana Conference, Sunday, February 9th, in a halo of glory with a crowded house.

Rev. Wm. W. Simmons is pastor of this church; he is a Spirit-filled man and believes in straight, old-fashioned gospel preaching and encourages his people to go all the way with Jesus. The Lord wonderfully blessed our labors with that people. Thirty-seven souls were reclaimed or pardoned during the meeting and twenty-three united with the church. The church was lifted nearer God and cemented closer together in a sweet fellowship that did one good to look upon.

We were privileged to hold a noonday service in one of the coal mines and it was quite a privilege to preach the gospel in the bowels of the earth. There was one soul born into the kingdom in that service. Bless God for the refining presence of the Holy Spirit that makes men more like the Christ.

My next meeting is at Paragon, Ind., in the Methodist Church, beginning February 16th. I have open dates for May and June; any one wishing my services can address me, 1207 Spruce St., Indianapolis, Ind. JOHN E. HEWSON.

RIVERDALE, MICHIGAN.

We are glad to report another blessed revival at North Branch, Mich. The pastor, Rev. Chas. H. Hare, who is a young man serving his first charge, engaged us for a revival in his church, but when conferring with his conference president was informed that he could not have the assistance of a second-blessing evangelist. "Better have none at all than to have one of that kind," was the president's wise declaration. He was further informed by the president that he had to quit preaching holiness or get out. "Stay away from holiness camp meetings and discard your holiness papers and you will be all right," the president continued. Will you who read these lines please pray to God in behalf of this man, that God may open his eyes to see the light of full salvation.

Regardless of the president's opposition the meeting has been held. And that by a second blessing evangelist. Praise God. The saints prayed, pungent conviction came down on the people, the seekers were genuine and the results glorious; sixty-five bowed at the altar for pardon or purity. The last week of the meeting we were privileged to have with us Sister Clendenning, that gifted and consecrated singer of Pontiac, Mich. She rendered excellent services and was a great blessing to the people. Pastor and people stood by loyally. In perfect love. EDWARD E. MIERAS.

ALBION, MICHIGAN.

The Y. M. H. L. of Albion planned a pleasant surprise on their president, Evangelist George Bennard, last Tuesday evening, the occasion being his birthday. The entire prayer meeting crowd, consisting of about 30 Albion College students and friends piled into his home at prayer meeting hour, and a lively, joyous, spiritual feast was had for the next hour and a half. After the prayer meeting Bro. Bennard was presented with a little souvenir of the occasion in the form of a compact, handy traveling companion for his traveling case, accompanied by the united wishes of the company that he might have forty years more of victorious service in the Master's kingdom.

Our meetings are keeping up in interest, and our average attendance is about 30. Most of these are college students, although the meeting is not confined to them. The opposition is definite, but in spite of that, we are witnessing victories from time to time, and are having inquiries from hungry souls as to just what *Full Salvation* does mean, and how it is to be received. Bless God!

Our Tuesday evening meeting has been branching out. Not satisfied with having a good time them-

selves, a number of our members have gone over to the west side of the city, where the element is largely foreign, and are reaching the unchurched folks there in two ways, one through a regular Friday evening prayer meeting held in a private home, which meeting has an attendance as high as 25, and the other is through a Sunday school work for the foreigners, which is held in the West Ward School-house, and the attendance of these neglected folks at this meeting was 50 a couple of weeks ago. This is God's way; first, purity, then works. Yours in the abiding Comforter. ARTHUR F. WESLEY, Sec.



Rev. John D. Edgin.

BETHEL, OHIO.

We are in the midst of a great revival here at Bethel. The church people are becoming aroused, and are beginning to see that there is more in the Christian life than merely belonging to church, and that soul winning is more satisfactory than many other things they have been doing to try to satisfy the soul.

I have had the privilege of speaking three times before the different rooms in the public schools, and on Friday night had "High School Night." The church was packed. The ten teachers and the pupils, sang three good selections. I addressed them on Matt. 6:33, and there were several conversions. Some of the teachers are splendid personal workers. They are so different here from some other places, as some places they will not permit me to speak before the schools. But I find many places that they are not really to blame, as they have been imposed upon by some one who preached churcharnity instead of Christianity. I am shut out of the factory here just on that ground. One preacher went in there and pushed church instead of Christ. I also find much opposition in places against the doctrine of perfect love, on the grounds of the abuse and foolishness of some who profess the doctrine. I find by my own, and the experiences of others, that persons with clean hearts are more humble, teachable and loyal to their church than ever. There is no disposition to rule, or divide, but a spirit of unity.

Sunday the 9th, was a great day of all the three services. The greatest men's meeting in the afternoon it has been my privilege to address for a long time. I spoke on "Looking for a man," showing the kind of men the world needs now. At all the services yesterday we had decisions for Christ. I go next week to Hollensburg, Ohio. After April 1, will have some open dates for revival, camp and tent meeting. Your brother in the work.

E. B. WESTHAFFER.

Home address, Muncie, Ind.

MCCOMB, MISSISSIPPI.

Since my last communication I have finished up a revival campaign; during this campaign I tried to preach 103 times, saw a few hundred souls bow at the altar for pardon or holiness, some of them finding that for which they sought. I traveled 903 miles by rail, 60 miles in private conveyance, and 53 miles in an auto. I have also wound up my fourth consecutive year as pastor of Seventh Ave. Methodist Church in Meridian, Miss., leaving my record there in the hands of him, before whom I shall some day stand in judgment.

This writing finds me on my new work, adapting myself to new surroundings, to new people, and a circuit of three churches. To say I am well pleased with my new work is putting it mildly; I am delighted with the work and we have been received by the people royally indeed. We have two camp meetings on the work; one is run strictly on holiness lines, yet in full sympathy and accord with the church, and the camp meeting people are the most enthusiastic members and workers in the church. The other camp is an old camp meeting and has lost its power and influence for good to some extent, but we are praying to Almighty God to revive it, to regenerate it, to cause it to be "born again," having the power of godliness as well as the form and we are confidently expecting the Lord to answer our prayer.

Every service on the work thus far, in the new year have been melting services indeed, when the preacher's heart and hearers' hearts felt the thrill of the Holy Spirit, to the extent, that tears of joy flowed freely from the eyes of the true and hungry saints.

We are asking the Lord (Jno. 14:14) to send us a genuine and precious revival all over the work and intend to do our part as we see it, hence the revival will surely come. Amen! Considering the work, as a whole, we have the greatest responsibility and the best opportunity we have ever had and we face the same with victory in our own soul, having the assurance that the Lord sweetly sanctifies and keeps just now. Hallelujah! His and yours.

J. A. WELLS.

WOODBINE, GEORGIA.

I have not reported through your columns lately, but have been busy just the same. Will give now report of two meetings just held in the bounds of our work.

This being the second year the Lord has given us the opportunity of working with the dear people on the Woodbine charge, we felt that a good old-time revival was a good thing to begin the year with so we engaged Bro. Ed. Cowan, of McDonough, Ga., to do the preaching, and Bro. Frank P. Allen, of Waycross, Ga., to help with the singing. We began work on 5th Sunday in December at Woodbine, and closed out at Ceylon on Jan. 26th. The Lord gave victory at both places. Bro. Cowan preached pure, plain, gospel sermons, which brought irresistible conviction for sin, and the Lord blessed in mighty power. In the two meetings there were about 75 conversions and reclamations, 26 united with the churches on profession of faith. These were considered really great meetings for this section, Camden Co., Ga.

We have some few who know what experimental godliness is, but the conception of Christianity with a lot of our people is so meager that it means but little to profess to be a Christian. Members of the church could live as other sinners, and yet be respectable church members. They could attend a dance on Saturday evening and partake of the sacrament of the Lord's Supper on Sunday morning with as sanctimonious a countenance as a sanctified saint. They could play cards during the week, and stand before their Sunday school class on Sunday as teacher, without a blush. There is so much worldly-mindedness and money-making spirit among our people that we feel that we should try to get people

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into the kingdom before we begin to preach holiness to them.

We have made a real beginning that we believe will open the way for greater things in the near future. Pray for us, as we attempt greater things for God. I am praising God for an experience of victory through the blood, and joy in the Holy Ghost. Brethren needing help in revivals would do well to write Bro. Cowan, at McDonough, Ga. Yours for lost souls,

C. C. BOLAND.

REMARKABLE REVIVAL IN CAMBRIDGE, MASS.

A most remarkable revival has been in progress in the First Evangelical Church, Cambridge, Mass. The pastor, Rev. H. S. Trueman, secured the services of Evangelists C. E. Roberts and wife, assisted by Miss Leonora Taylor, of Pilot Point, Texas, for a two weeks' meeting, from Jan. 5 to 19, but it lengthened out and is still in progress. The evangelists opened fire on Sunday, January 5.

The church had been praying and believing for great things, and right in the center of unitarianism, Harvard College, universalism, higher criticism (Boston University), God sent a sweeping revival of old-time religion. The everlasting truth of God has not lost its power. Glory. It was declared without fear or favor, and the mighty power of God fell upon the people. Night after night the church, seating 500, was crowded and the altar lined with seekers. Words cannot describe the scenes. Old-time conviction, with Bible repentance, restitution, paying up old bills, and straightening out crooked paths, was ever in order.

At the close of the second week the evangelists decided to run over on another engagement and remain another week. The tide continued to rise, Cambridge felt an old-time wave of salvation. Old-time Christians said that they had not witnessed such a revival in Cambridge for many years.

Over 280 seekers were at the altar for pardon or purity.

One of the marked features of the revival was the definiteness of the seekers; they were urged to hold on until they got the witness to their acceptance, and the great majority did. Another, was the large percentage of new material; another, the number of young people who were seekers, but the most remarkable feature of all was the number of men among the seekers. The meetings are still in progress under the pastor, Rev. H. S. Trueman, and conversions are in order each night.

One of the outcroppings will undoubtedly be a Sunday afternoon mass meeting in the interest of holiness. When the question was put by the pastor on Tuesday night, a sea of hands was raised all over the church in favor of it. Pray for us. God is moving in Cambridge, and the revival is felt all around Boston and outlying towns.

As a testimony for the evangelists I cannot speak too highly of their work. I have never employed, nor have I come into contact during my 19 years in the work, more successful, definite and satisfactory workers. Rev. C. E. Roberts is a wonderful preacher; he carries with him a magnetism that draws people to him. He is tender in declaring the judgments of God against sin, yet emphatic; he presents an old-time gospel in old-time Methodist manner, with convincing and converting power. Mrs. Roberts is also a good preacher, and is most successful in her work. Too much cannot be said of the singing of Mrs. Roberts and Miss Taylor; they clothe old-time songs with new power and meaning. Their meetings are clear from all religious fanaticism that they do not countenance, and their work has the appearance of permanency. They help the church instead of hurting, as many so-called evangelists do.

H. S. TRUEMAN,

Pastor First Evangelical Church.

ROANOKE, INDIANA.

I am glad to report victory; the Lord was with us in our meeting at Roanoke, Ind., and blessed his truth; something like one hundred knelt at the altar, and between seventy and seventy-five prayed through. The pastor, Rev. C. R. Booth, did most of the preaching at night; he preached the truth with no uncertain sound. Out of the number that was saved a young man prayed through and was called to the mission field. We closed with great victory

and left many bright faces while others refused to accept the truth. We shall never forget their hungry looks. May the Lord abundantly bless them and bring them into the marvelous light of the gospel of Jesus Christ.

I received a telegram from East Liverpool, Ohio, to accompany my sister, Miss Lula Kell, home who had been sick about five weeks with nervous prostration. Rev. Booth accompanied me as far as Taylor University, where we spent the night. We were very much delighted to attend the chapel services and see so many happy faces of different nationalities preparing for the Lord's work. We understood, while there, that Taylor University was at its best. May the Lord's richest blessings rest upon it. We arrived at East Liverpool; our sister, Mrs. Carrie Crow, had just closed a good meeting on Tuesday night in the Nazarene Church. I was requested to preach in the same church Wednesday night, and the Lord blessed five souls, and the meetings were continued over the Sabbath and about forty were saved and sanctified, this making 166 that found the Lord during the meeting.

Praise God! I never loved Jesus better and am more delighted with the way of holiness. I am expecting great victories in the Lord. Yours in his service.

R. M. KELL.

LOVELAND, OHIO.

Monday night, Feb. 3, we closed a fifteen days' meeting in the Methodist Episcopal Church in Loveland, Ohio.

Loveland is a suburb of Cincinnati, being only ten miles from the corporate limits of that city, and hence suffers from all the attractions and detractions peculiar to towns and contiguous to large cities.

The Methodists in Loveland have a nice new church building, which, they say, will seat five hundred people, and a coterie of members that are far above many churches of like grade, in culture, intellectual ability, and financial strength. They are capable of paying a salary of twelve or fifteen hundred dollars, and of furnishing a nice parsonage home for the pastor, and we confidently expect that they will do this at no distant day. If they come short in anything, it is in deep spirituality, and devotion to spiritual things.

The attendance was excellent, in the main, day and night, and especially since the weather was very inclement much of the time. On Sunday nights the Auditorium was packed, and the Sunday school room had to be opened to accommodate the people that came. The pastor of the Presbyterian Church called off all the meetings in his church except his Sunday morning services, during our meeting, and he and his people attended our revival and entered heartily into the services. While Loveland is only one mile from the Epworth Heights camp grounds, where an annual camp meeting is held, and where, in former years, some of the strongest holiness pastors and evangelists have labored, yet the people in Loveland seemed to be strangers to the doctrine of heart purity, and some of them had lowered the Bible standard of justification. We preached the doctrine of justification by faith, and entire sanctification by the baptism of the Holy Ghost, strongly and explicitly. The people accepted the truth preached as the standard set up in God's Word. The plane of Christian living was elevated, many people got greatly blessed, a goodly number professed to be converted and reclaimed, and some to have entered into the blessing of heart purity, and a gracious influence pervaded all the services, while harmony prevailed among the people.

Brother Parker, the pastor, stood heroically by the work. He took the responsibility of raising all the current expenses incident to the meeting, by nightly collections, and, by private solicitation, gathered the free-will offerings of the people for the support of the evangelist, which were adequate, and which he declared were contributed most cheerfully.

There was a deficit on the pastor's salary, and the general church expenses, of one hundred and fifty dollars, which we had the pleasure of raising on the last Sunday night of the meeting. This put the pastor and his officials and, indeed the whole church, in fine spirits, and the meeting closed leaving a "good taste" in the mouth of every one, along all lines. To God be all the glory and the praise.

We are now engaged in a meeting in Manchester,

Ind., which we will close February 12. February 16 to March 2, we will hold a meeting in Washington, D. C. After that we can accept one or two more calls in the East, or on our return home. Address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. GLASCOCK.

ANOTHER MAN.

I have just read with much interest, a pamphlet by Rev. John Paul, entitled "Another Man." It is plain, concise, comprehensive and grips you from first to last. It has two divisions: First, "Being Born Again." Second, "The Joy of Forgiveness." Under the first division the following thoughts are treated: First, "The Promise and its Meaning." Second, "The New Birth a Miracle," and third, "The Psychic Moment." The second division the writer shows that true religion is a principle, a practice, a feeling, and that every generation takes its turn in emphasizing one of these three, sometimes to the verge of forgetting the rest.

The following thoughts are considered and brought out in a most impressive way: First, "Practical Age." Second, "The Hypnotism of our Surroundings." Third, "Called to Glory." It is worth while to read this little book. Yours very truly.

J. T. RUSHING.

RECOMMENDATION.

I take this opportunity to recommend Rev. John D. Edgin, Ozark, Ark. He is a strong forceful preacher, clear in the experience and doctrine of holiness, and full of the Holy Ghost. Any church or camp meeting committee will make no mistake in employing him for your spring or summer meetings.

G. E. WADDLE.

Arkansas Dist.

A GOOD EVANGELIST.

I am glad to hear that Rev. Jno. Edgin of Ozark has entered the evangelistic field. He is an earnest man of God, has the revival fire and evangelistic gifts. He has met with great success in meetings in his own state and will no doubt reap a great harvest of souls as his efforts are extended to wider fields.

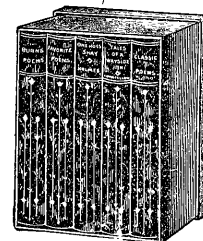
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Rev. C. C. Cary	Rev. Ira M. Hargett.
Dr. M. A. Beeson	Rev. R. Hurlbut.

EDITORIAL

Rev. H. C. Morrison.

(Continued from page One.)

the bereaved family their tender sympathy and to pay their last respects to the remains of the beloved sister.

Dr. Horace Turner, her pastor, Dr. Edward Mann, Editor of the *Central Methodist Advocate*, and this writer spoke loving words of appreciation and condolence to a large audience gathered at the funeral services at the Methodist Church in Frankfort, Ky.

She is not dead. The house of clay has fallen, but the immortal spirit lives to rise and meet the Christ and the loved ones gone before and to receive with glad greeting those who shall follow on. May God's sustaining grace comfort and keep her loved ones until we shall meet in that land of infinite blessedness and bliss where separations never come.

H. C. MORRISON.

SPECIAL NOTICE TO STOCKHOLDERS IN THE PENTECOSTAL PUBLISHING CO.

Yesterday I received a letter from an excellent Christian woman who is old and feeble and whose finances are limited. She has been a reader of THE PENTECOSTAL HERALD for a number of years and loves the paper, but does not see hardly how she will be able to continue its visits to her home.

She writes me that many years ago she subscribed for \$5.00 worth of stock in the Pentecostal Pub. Co., and wishes to exchange her certificate of stock for the paper. This is an excellent arrangement for such persons as this good woman. I wrote her at once, telling her to send in her certificate and we would mark her paid for five years, and the paper will go to her regularly for that time.

It has occurred to me that there may be someone else in like circumstances, who took some stock in the paper and who now find it difficult to subscribe for the same. Under like circumstances we would be glad to accommodate them by taking up their stock and marking them paid at the rate of \$1.00 per year for the amount of stock they have in the company. Any such person will please write us and we will be glad to accommodate them in this way.

We find THE HERALD making its way into much new territory and making the acquaintance of many new readers, and our mails indicate to us that

many souls are being blest and converted through its instrumentality, for which we are very grateful to the Lord.

Let all THE HERALD family pray God's blessing upon the paper, its circulation and its readers, and especially that his Spirit may be poured out in great power upon the Holiness Movement, sending a thrill of revival and power all along the fire-flung battle line of full salvation workers. Faithfully your brother,

H. C. MORRISON.

A NEW EVANGELIST IN THE FIELD.

Rev. John F. Owen, of Boaz, Ala., who has been a successful evangelist for several years but who has been pastor the last year or two at Boaz, Ala., has again made his arrangements to enter the evangelistic field. Bro. Owen is a man of high order of ability, deep piety and fine equipment. He is a graduate of one of the strong colleges. A man of very discreet behavior and modest, Christian manner. He will be a safe proposition for pastors, camp meeting committees and convention work. Do not fail to use him. He is too strong a preacher and too good a man to lose any time from the great work of soul saving, to which he proposes to devote his time and talents. His address will be Boaz, Ala. Very truly your brother, for the spread of full salvation.

H. C. MORRISON.



REV. AND MRS. J. D. POINTER.

MORE MISSIONARIES SAIL.

The command "go ye into all the world and preach the gospel to every creature" has been heard and obeyed by Rev. and Mrs. J. D. Pointer. Rev. Pointer and wife have been accepted by the Board of Foreign Missions of the Methodist Episcopal Church, and assigned work in Inhambane, Portuguese East Africa. They sailed from New York, January 23rd, by the steamer "Baltic" for Liverpool, and thence to Oporto, Portugal, where they are to get a start in the Portuguese language before sailing to Africa in April.

Rev. Pointer has, for a number of years, been a successful pastor, and is now a member of the Gulf Conference of the Methodist Episcopal Church. He spent some years as a student in Asbury College. His wife (formerly Miss Marvin McNeil) is a graduate of Meridian Woman's College, Meridian, Miss.

While these good people are gone from us let us not forget them, but remember them in prayer that they may "wholly follow the Lord" and be a blessing to the people to whom they minister.

R. R. ELLIS.

Pastor M. E. Church, Gloster, Miss.

CHINKS IN A MISSIONARY'S FENCE.

REV. E. STANLEY JONES.

In some of my "chinks" I think I have mentioned something of Europeans and Americans who are apostates from Christianity and are in India usually as disciples of Mrs. Besant, of Theosophical fame. Theosophy is Hinduized Christianity. It is old

rank Hinduism with here and there a Christian term acting as salt to keep the whole from putrefaction.

Madame Blatarsky, "the woman of Theosophy" set many unthinking people agog with her alleged power over nature. She claimed that by following the tenets of Theosophy one gained mastery over the material world. She claimed to show great signs and wonders, the result of spiritual force. She was exposed. Her tricks were shown to be those of every other trickster—done by sleight of hand. Her bark went to pieces on the rock of public exposure.

Now Mrs. Besant comes. She is hailed as a deliverer in India. At the railway stations as she passes through, great crowds of Hindus greet her. She has a Brahman boy in England being trained in Oxford. He is to be an incarnation of Christ—the coming world teacher. Although he is said to be a dullard, yet many silly people are literally bowing at his feet and touching them to partake of his holiness. He has given forth his first installment of world teaching. The great Dr. Horton, of England, has been sucked into this whirlpool of religious folly and blasphemy and in a sermon commended the idea that this was the world teacher. But retribution does not sleep. It is already hunting down this last cheat. The father of the boy wants custody of him. He brings fearful charges against Mrs. Besant, that the boy's morals have been corrupted by a disciple of Mrs. Besant into whose charge the boy was given for training. He charges that this first installment of teaching could never have been given by the boy as he never knew enough English to write it. Mrs. Besant, cornered, says she edited it! The case is now in the courts.

I believe he *will* be a world teacher. He will teach the world the folly of forsaking the Fountain of Living Waters and hewing out cisterns that can hold no water. He will teach the world the scrap-heap of exploded follies is growing. A new world teacher? We haven't caught up with the teaching of the first one yet!

She went to Cashmere. The Maharaja was desiring an heir to the throne. To the joy of all a son was born. Mrs. Besant arrived in Cashmere just at that time. She saw it was a psychological moment. She told the ruler that she had worked the oracles to bring the boy. In fact, she had been trying for some time. He was very grateful to her. She was entertained royally; a palace was given her. Sad to relate, the child died. The Maharaja came to the conclusion that she who had been responsible for its coming was responsible for its being taken. She was deposed, in fact, invited to leave. Another chapter in this gigantic swindle. A follower of hers, an American, came to Sitapur a few weeks ago and great crowds came to hear her. I had a talk with her. All religions were right, she said. She said that the idolatry of India was a beautiful symbolism—that Kali the gory goddess, who is only satiated with human and animal blood, is a figure of the terrible in human life; that unmentionable lewd idols are the symbols of the generative principle in human life; that Krishna's vile deeds were a beautiful allegory, if rightly understood and so on *ad nauseum*. She said that we were all Christ's.

That last statement reminds me of an incident that happened today. A Hindu came up to us and evidently from his actions he was cracked in the head or drunk, I am not certain which. He announced to us that he was Jesus Christ. He pointed to his palms where he said the cross could be seen. An Englishman, an officer of a sea-going vessel, and evidently pretty rough and caring not much for God or man, looked at him contemptuously and said, "Well, if you're Jesus Christ I'm going to change my religion. I don't want any such Christ as you!" I said a deep "amen" in my soul.

What blasphemy for Theosophists to say that we are all Christ's. They kiss him but it is the kiss of a Judas; they take his name but it is only a name, they worship they know not what. In reality they worship themselves for Theosophy is human conceit gone to seed.

Rev. C. P. Ellis: "Our meeting at Dunning, Neb., is still on and the Lord is giving victory. We are hoping for greater things than we have ever yet seen."

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OF ASBURY THEOLOGICAL SEMINARY

BUD ROBINSON'S CORNER.

TOTAL DEPRAVITY.

In Ephesians 2:3, we have a life-sized photo of the human heart in its natural, unregenerated state. Hear the words of the great Apostle: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

The reader will see that the apostle does not say that we were the children of wrath by choice, but that we were the children of wrath by nature; that is, the child was born into this world with the carnal mind, and its heart full of depravity; the seed of sin was there and from the birth of the child it was out of harmony with the blessed will of God. It started in the downward direction and every tendency of its heart is to do evil. The child murders and doesn't know that it is a murderer; it steals and doesn't know that it is a thief; it lies and doesn't know that it is a liar; it gets just as mad as its daddy and doesn't know that it is doing wrong: all of the above is found in the heart of the baby, which is in harmony with the words of the apostle when he said that "We were the children of wrath even as others."

The Book and human family agree. If the apostle had said that we were the children of wrath, then the children would have been born into the world as pure, sweet, and kind as the angels of heaven. We would have said that the apostle did not know what he was talking about; but alas! he said that we were the children of wrath even as others. As soon as the baby is born he kicks, screams, fights, bites and whips his mother before he is a year old. Again, we read in Gal. 4:4: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Here is somebody under the law and they had to be redeemed. Now the question naturally arises, when did these folks get under the law, and how came them under the law? There is but one sensible answer: man is born in a state of total depravity and is out of harmony with God, his fellowman, and worse still, he is out of harmony with himself.

I have so often heard the expression, "I hate myself." A young woman in my meeting said, "Bro. Robinson, I have wished ten thousand times that I was dead; sometimes I have wished that I was dead and in hell." Poor child! She was battling with the monster in her own breast that had controlled her since she was born, and her only hope in the world is found in these two things: first, the birth of the Spirit, and second, the baptism with the Spirit. The first time she was born she was born with her face toward the pit, and the second time she was born with her face toward the city in the skies. The child starts out under the law, and a little later in life he is under the lock, a little later he is on the scaffold; a few minutes later the hemp is around his neck, in a few minutes he drops from the top of the platform, and in a few minutes he stands before the God that he has disobeyed all the days of his life. That is as far as we can go with him; we have to say with the old prophet, "Will not the Judge of all the earth do right?" Our poor hearts bleed as we turn to walk away and we say, "Without the shedding of blood there is no remission of sins." My only hope, my only plea, the blood was shed for me.

I have seen men before the Holy Spirit had quickened them and opened their blinded eyes, talk as though they were all right, and were as well satisfied, contented and happy as anybody; really, they could not see that they were helpless, undone and lost. I have seen the same man under the mighty convicting power of the Holy Ghost, lay stretched out on the ground and beg God for mercy, and plead with him to save their poor lost souls; and confess to the Lord and the folks that they were the worst man on the whole earth. They were as bad off all the time as they are now, but

their blinded eyes had not yet been opened and they never had seen their own hearts before. When God showed them their hearts, and gave them the true revelation of their real condition, the sight was so awful that I have seen them fall off of the bench, throw up their hand and cry, "Lost! Lost! No hope, no hope!" This is the same man that you heard say that he was as good as any of his neighbors and would not swap chances with any of the church members in town. The other day he was looking out, but God touched him and he looked in and beheld the vipers in the nest and was made to tremble when he saw what he had carried in his bosom for these many years. He is surprised to find so much there when he had thought that he was as nice a man as there was in town, and, without the grace of God, he was; he is no worse off in the straw begging God for mercy than when he was walking the streets with his head in the clouds, his nose in the air and his upper lip curled. The other day he saw what he thought he was, but today God showed him what he is and the revelation is about to kill him.

When we think that there is a way by which man may escape from the depravity of his own heart it is enough to cause us to take off several hundred years when we get to heaven and run a thanksgiving meeting. I am willing to join the crowd and do the thing up just as it ought to be done. I knew a preacher to backslide, quit preaching and go into the tombstone business, and I thought that it was the greatest job on earth for a backslidden preacher to be in. Oh beloved, the Old Book said that, "It is appointed unto man once to die, and after this the judgment." Again, "The wages of sin is death." The sinner wants a marble shaft pointing to the skies to let the world know where his dust is laid away, but the Old Book says of Moses, that the eye of man had not rested on that spot. The life of Moses is the finest marble shaft that ever pointed in the upward direction. Nobody is uneasy about Moses, and they never think of his tombstone; they think of him.

LOVE'S LESSONS.

ABBIE C. MORROW BROWN.

Chapter V.

"THE SACRIFICE OF PRAISE."

To sing the doxology aloud "in his sanctuary," when all is well, is blessed, but to sing in your heart, "bringing sacrifices of praise to the house of the Lord," when everything seems wrong, is much more blessed.

Well do I remember the first time I praised the Lord for an apparently adverse circumstance. I must leave the literary work that was pressing and go across the city to the store kept by Alice Stratton's husband. I missed my car and there would not be another for twenty minutes. Only an instant did I watch the receding car and then said, "Well, praise the Lord."

Before it had always been, "Oh dear," or "Isn't it dreadful?" or "Isn't it too bad." But I had come to believe, in my heart, that, "all things work together for good to them that love God." Rom. 8:28. So I walked cheerfully on toward the post-office to mail some letters I had forgotten to put in the letter box. In the doorway I met Alice Stratton who exclaimed in delight, "I was on the way to your house, but I really did not know how to take the time and now I can tell you my errand and return home." And I told her my errand to her husband, and went back rejoicing that by missing my car I had not missed seeing my friend and had been spared the long trip across the city. It was as really a "praise the Lord" when I stood on the street corner and said so, as it was when I reached home and saw so.

It was not long after this that I was sitting one evening in an open car with my purse in my lap and presently it was missing. I praised the Lord over and over and then prayed that some one who needed money might find it, and seemed to see an aged woman dressed in black, walking in the early morning toward the track, and picking up the pocket-book, and opening it laugh softly as she took out some postage stamps, some change, a silver dollar a five dollar bill, and then walk quickly back the way she came.

Years afterward at a convention, relating the in-

cident, I seemed to have a heavenly vision. I was sitting on the bank of a most beautiful river and a lady sat down beside me and began talking. There will be no strangers in the heavenly city. Presently she said, "I used to live in Minneapolis." "So did I," was my reply. "I was very poor, after my husband died," she continued, "and one night there was nothing in the house to eat. I could not sleep for the pain of having to tell my children in the morning that we had no food, when I had always told them the Lord would provide. So I arose very early and went out and walked aimlessly down to the railroad track and there I picked up a pocket-book and found in it some postage stamps and some change and . . ." I could not let her finish. Eagerly I told her that I lost the pocket-book and praised the Lord and prayed that some one in need might find it. I have had more joy over that lost pocket-book than over any money that I have ever spent on myself in all my life. If we could only realize that God intends that every trial, little and big, shall be a rich blessing to someone, how easy it would be to "rejoice" instead of weep.

It was while I was in the Deaconess' Home that a large corn grew upon the sole of my right foot, and pained me when I walked. A neighbor doctored three weeks for a similar corn before he obtained relief, but I took mine to the Great Physician. Evidently I did not really trust him and leave it with him, for it grew worse instead of better. One day I was asked to lead a divine healing meeting in the home of Mrs. J. A. Bernard. On the way the enemy taunted me with the words, "You're a pretty one to lead a divine healing meeting when every step of the way your foot pains you."

I replied, "The word of God is true if my foot does pain me." The healing texts in my Bible were marked with purple ink. I began in Genesis and went through the whole Bible. I never gave so much Scripture in any service in all my life. God knew, what I did not then, that there was a young school teacher in the meeting who had three incurable diseases and had given up her position and accepted the verdict of her physician that she must die. She knew nothing about healing but some one persuaded her to come to the service. Eagerly she drank in the truth, was perfectly healed and again took up her occupation. Not having yet heard of what God had wrought I went on my way home and each step of the way my foot pained me. But God is true. He was to give me a vivid experience of the proverb, "He that watereth shall be watered also himself." Prov. 11:25. The words that I had spoken burned into my soul and inspired a faith which led me presently to stop on the corner of the street and plant my right foot firmly on the pavement and sing the doxology aloud. I was oblivious of who passed by; and when I finished my song of praise, I walked on without pain and in time the large corn perfectly disappeared.

It was after this that I rose very early one morning to go to a S. S. Convention in a distant city. There had not been time for our regular family devotions but as I stood in the parlor ready to depart, Thomas proposed that we have prayer. I said, "There is not time for all of you to pray," but they did not heed my words and when we rose and I looked at my watch, it was eight minutes past the time when the motor left the corner and no possibility of my reaching the depot in time. I said so, but Thomas who had a big bump of perseverance said we would try. We reached the corner just in time to hail the delayed motor. The motorman went down the track around the curves with a speed that was really dangerous. As we left the car at the depot we heard the conductor say something to the motorman and he responded, "I was eight minutes behind when I left the car house and I was bound I would make it up."

I do not remember if I said, "Praise the Lord" that morning when it seemed that I had missed my train, but the spirit of praise possessed my being, for I had said and I had meant it, "I will bless the Lord at all times, his praise shall continually be in my mouth." Ps. 34:1. Not always spoken with my lips, for sometimes I must pray, and sometimes prophesy, sometimes rebuke, sometimes be silent—but always in my heart welling up into my mouth, ready to be offered at the Spirit's prompting.

The Missionary World

DEGRADATION OF WOMEN. IN MOHAMMEDAN LANDS.

The very chapter in the Koran which deals with the legal status of women and which provides that every Mohammedan may have four legal wives, and as many concubines or slave girls as his right hand can hold according to Robert E. Speer, goes by the title of 'The Cow' as to the degeneration of women one does not know where to begin according to Dr. Henry Lansdell. You have heard a little about it; but the most horrible thing I have ever known is the system of temporary marriages practiced in the valley of the Tarim, especially in Kashgar. The Russian Consul told me that during the five years he had lived there he had known many girls before they were twelve years old to have twenty husbands! Temporary marriages are sanctioned for a week. I am not sure whether they are for a day, and it is common for men there to change their wives five or six times a year; and that, be it observed, is in a place where Mohammedanism has had full sway for a great many years, and where if the system were good, it ought certainly by this time to have shown itself.

From the India Census reports it is found that: owing to the system of buying wives among the Afghan, girls are for all practical purposes, put up for auction and sold to the highest bidder. Even the betrothal of girls yet unborn is frequent. Among the Afghans and their neighbors polygamy is only limited by the purchasing ability of the man, and a wife is looked on as a better investment than cattle; for in a country where drought and scarcity are continually present, the risk of loss in animals is great, while the female offspring of a woman will fetch a high price. Woman tutelage does not end with widowhood. In the household of a deceased Afghan, she is looked on as an asset, in the division of his property. It is no uncommon thing to find a son willing to sell his own mother.

This trampling the honor of womanhood is one of the evil results. That hellish system of polygamy, concubinage, and unlimited divorce, together with slavery brings a curse on every home in the Mohammedan world. But alas there social and domestical evils cannot be rebuked without reflecting on the character of Mohammed. Pray for them W. H. Forsythe.

Bible School Church Report.

We have been especially favoured by a visit from the Rev. Joseph H. Smith and his wife, and a very blessed series of meetings was held here in which many were saved and sanctified and burdened for the salvation of other souls, and the results are now being seen in the way that these Christians are going after the lost, not only in this district, but Christians who came from other churches to the meetings have gone back home and are spreading the fire in their circle.

Our regular pastor, Brother Sasao has been absent quite a bit here of late, holding conventions, and others have taken his place here and the Lord has given us rich feasts for our souls Sunday after Sunday. Brother Kurumada's Bible classes are proving a wonderful help to all who attend, and his deep messages from the Word of God are always simple and penetrating which is a characteristic of all his talks.

The cholera scare kept many children away from Sunday school for a time but now the attendance is much larger than it was before. This is a result of a special evangelistic service which we had for the children on our last national holiday. About 400 children came to this service which was held in the afternoon as the children were free from school, and since that time we have had as many as one hundred and eighty children at Sunday school.

For some time the women of the church have had a desire to take part in active work, so recently a band of ten decided to go out and distribute tracts in the villages of this country. They met in the Bible School Hall and with tracts in hand, bowed before the Lord and asked His blessing on the printed messages which they were going to give out.

They then started out and walked about ten miles reaching small villages here and there, and they also made their way to a large village called Nakano. Words in season were dropped here and there and much interest was shown though they were not welcome at every place.

They continued all day long and returned in the evening happy, and not feeling tired as the Lord had graciously helped them. The seed sown is being watered by prayer and already one soul has come to the Bible School enquiring the way of salvation as a result of that day's work.

We have had some interesting cases of conversion in our visiting work this month. One of the members of our Church has a friend who was an earnest believer in the Tenrikyo religion, which is very much like Christianity as it teaches salvation by faith, and the people are being deceived by the enemy. Our brother was much in prayer for his friend's salvation and the Lord heard and answered and he was blessedly saved. Then they both began to pray for this friend's son who is about 24 years old and one day, as this young man was visiting our Christian friend, Brother Ikeda happened to drop in and helped to deal with him about his soul and had the great joy of seeing him accept Jesus as his Saviour. Praise the Lord!

The Lord is also helping us in our open-air work and the meetings are proving fruitful. We also hold open-air Sunday Schools and in that way are reaching many children with the gospel message.

COCHABAMBA, BOLIVIA, S. A.

Dear Herald Readers:

We too enjoy reading The Pentecostal Herald away down here in S.A.

With the opening of the new year we did the usual amount of turning over new leaves, and praised God for the privilege of beginning a new year anew. Among our resolutions was one to write to The Pentecostal Herald and share with its many readers our joys and triumphs in this great field, to which, God in His providence, has sent us to labor for him.

Last year, after three months of studying Spanish and beginning our Sunday school and Church work in La Paz, we were ordered to teach in the American Institute in that city for year 1912; while we enjoyed the work in the school and the close contact we had with about three hundred young lives of Bolivia, and feel that God is using the schools to break down prejudice and win for us the love and confidence of the students and through them that of the parents also, yet we were glad when we were appointed to evangelistic work in a new city.

Cochabamba is said to be the most fanatical city in all Bolivia and we are ready to believe it now without a question. Her religious teachers, who should be examples of godliness and holy living are, sad to say, more often examples of unholy living in many ways. How true is the Proverb, "Like Priest, like people." Until the clergy lives a pure life, we can't expect more of the people who look to him for spiritual guidance. These same religious teachers warn the people against us, telling them horrible things that we have done; are doing, and will do until the people are actually afraid to come to our services. Oh! how sad is their condition, "having a form of godliness but denying the power thereof," and surely the lack of this power is manifested in their daily lives.

We left La Paz Oct. 24, of last year for Cochabamba, an interior city of about 30,000 inhabitants, where we are now located. A railroad is being built but on account of the mountain torrents during the rainy season, sweeping away their efforts, the work progresses rather slowly, and still we must make a day's journey by coach or mule back, after leaving the end of the rails, to reach the city. It is well nigh impossible to make the trip during the rainy season which is now on; we realized this anew, last week when Bishop Stuntz who was in La Paz, had to pass us by because of the dangers of the flood and the uncertainties of the journey which might delay him so that he would not be able to reach Chile in time for the Conference he is to hold there soon.

Last year the Government made an appropriation for the opening of an American Institute in this city similar to the one in La Paz. This Institution began the year 1913 with 220 students and a splendid faculty of American teachers sent out by our home board, and the prospects for the year are fine. We stopped in the Cochabamba Institute for about two months when we arrived and Mr. Brownlee walked the city over looking for a house in which to live and a place in which to worship. As soon as the people, who advertised places to rent, heard what we wanted to do, we got a decided "no puedo," (I can not.) Some are liberal enough not to care, but they, for the most part, are afraid of those who are not; so it

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Large new brick. Lot 32x200 ft. Will sell at public auction on Tuesday, Feb. 25th., 1913 at 11 o'clock. Write me at once for particulars.

E. H. Ritchie, Wilmore, Ky.

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all over the time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I. A., 581 E. Blvd., Indianapolis, Indiana.

was with difficulty and loss of much shoe leather that we finally found a place where we could live, with the privilege of holding services in the front room of our house. We opened up with a watchnight service in English for the Professors in the Institute (of course you understand that our work among the people must be done in Spanish). Mr. Brownlee had some little announcement slips printed and gave them out over the city telling of the opening of our Sunday school at 9:00 Sunday morning and a preaching service at 7:45 in the evening. We waited, I must say with some degree of anxiety as to what our attendance should be, but somehow believing that God would answer the prayer that we had been making for months previous. "Oh God, give us the hearts of this people, so that they will come and hear the truth."

We had two sections of the Sunday school that morning. Many stood at the open window, looked and listened with earnestness but were afraid to enter. We had our first service and after dismissal 15 boys and girls who had stood outside were persuaded to enter and we had a song and prayer service with them. They learned to sing "When he cometh," in their native tongue. How they did enjoy holding the books all by themselves and singing as if they were important personages. Thus our second section was better than the first, and all told we opened our first Sunday school with thirty-six. At night Mr. Brownlee preached with about forty present counting the teachers who had come to help with the music. During the following week we were given some free advertising from the Cathedral pulpit; and the next Sunday the children were afraid to come in, but said, when asked, "Will come tonight," and they did. Less danger of being seen, you know. But in spite of the effect of the priest's warning not to come near us; we organized three classes and expect to begin a fourth next Sunday. At the night service our little room was pretty well filled, mostly young men. Oh! how we long to turn them from their atheistic beliefs into the channel of simple faith in Jesus Christ whose name they hear so often but to whose life and personal help and love they are completely foreign. Our faith mounts up and somehow we are expecting this to be a glorious year for Bolivia. Pray with us wont you? that God may use us here to lead men and women to know him, "Whom to know is life eternal." Now I want to make another request: In our Sunday school work we can use old Sunday school cards, papers, postcards, the big picture lesson rolls etc, and would be glad if a number who read this request would appoint themselves a committee of one to superintend the gathering up of these things and mail them to us. These dear children have so little that is beautiful in their lives. Don't you want to share a few of your many many blessings with them? I'm sure you do. Little boys and girls who have saved their cards and papers etc. will be glad, I know to give them to your Superintendent or some dear teacher and let her make a big big package and mail it to Mrs. Sara Elizabeth Holt Brownlee, Cochambamba, Bolivia, S. A. Casilla 12. Let me suggest that if any one feels led to comply with this request to the

glory of God, that she correspond with a number of Sunday schools close to her own and gather quite a bunch of material before mailing, for we have to pay fifty centavos for every package small or large, according to a new law made this year for the special benefit (?) of Gringos (foreigners). So you see it will be a little easier on our finances if you send quite a lot in one package, not exceeding the Parcels Post limit of course. Please do not forget to remember us when you talk to the Father. With love to the big Herald family, I remain your Sister in Christ.

Mrs. Sara Elizabeth Holt Brownlee.

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

FOR MARCH 2, 1913.

God's Covenant With Abraham.
Genesis 15; 17:1-8.

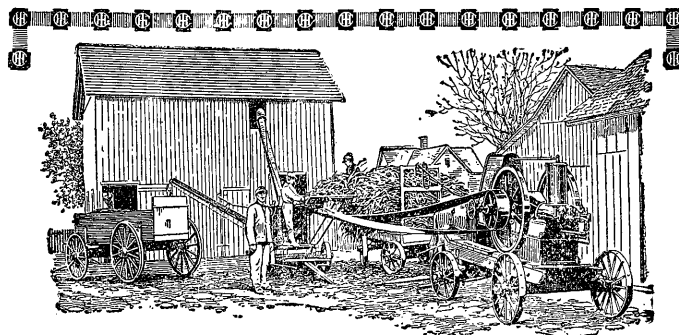
Golden Text.—"He is faithful that promised." Heb. 10:23.

The Statement.

Abraham had returned from his sojourn, in Egypt, whither he had been driven by a famine in Palestine. Seasons had come again in the land of promise. He and Lot had just separated, and an emotion of peculiar solemnity must have settled down upon the soul of the patriarch. He was now well advanced in years, probably in his eighties, at a time when the life of a man was not but about a third longer than it is now, and he had no heir. This was before even the birth of Ishmael. Could it be that in a few more years he would pass away and his life on earth would be a forgotten chapter? Would God give him that beautiful land of promise—could he do it, when he had passed the age when offspring might be expected? There would be no one to deliver it to. How could Abraham be a blessing to the world? And if he was not to be the custodian of true religion and a progenitor of a world redeemer, who would? Lot was the next best chance, and he had shown himself selfish and weak. Abraham had just rescued him and his family from a location of idolatrous kings. Who would rescue the weak man when Abraham was gone. It was while in this solemn mood, while Abram was alone in his meditation, that his attention was attracted by the voice of God, speaking to him and renewing the promise with additional detail, telling him that his heirs, who should act for him in future centuries, should be innumerable. With so little in sight it took a stretch of faith to believe this, but Abraham believed every word of God, and received a spiritual blessing. Then came the covenant, in which God deeded Canaan to him and his heirs. It was to this covenant that Abram desired a seal, and as a seal, God gave him a remarkable experience of the supernatural at the hour of sacrifice.

Justification by Faith.

Faith is the acceptance of evidence. Faith in God is, accepting the evidence which nature and history or experience furnish to believe all



The Best Bargain You Ever Made

HOW do you measure the value of a bargain? Suppose you bought an engine that did practically all of your hardest work for you—sawing, pumping, grinding, etc.—and that paid for itself in a short time. Would you call that a good bargain?

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Postage Paid 30 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 500 for \$1.00; 1,000 to 4,000 \$1.50 per thousand; 5000 to 9000, \$1.25 per thousand; 10,000 and over \$1.00 per thousand.

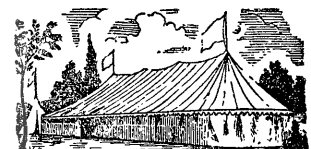
WM. C. GERATY, CO., Box 511 Yonges Island, S. C.

that he says, and act upon it. He an element of weakness in the faith to which Abram is represented as having attained in the 15th of Genesis. He believes the promise indeed, but in the 16th chapter we find him who does this is accounted righteous; he is approved of God and accepted. Abram met this test squarely, and stood it, and was justified by faith. Read Romans 4.

The Higher Standard.

Commendable as it was, there was trying to help fulfill it in the affair of Hagar. But the 17th chapter passes him up to higher ground. Under the new vision given there he arose to the attainment not only of a justified life but a perfect heart. A faith that laughs at impossibilities (verse 17) takes the place of a faith which nervously tries to arise in its own strength to a fulfillment of the promises of God.

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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.

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"Sterling" Hose are stainless fast dye, good, clean selected cotton yarn nice weight, full seamless double heel and toe, wide elastic instep, long loop on elastic ribbed top, full standard lengths, come in any color wanted one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, S. C.



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TEXAS

All year Tourist Tickets also on sale Daily to certain points in Texas. 90-days limit.

Among The Schools

Bishop Lambuth and Dr. Reid at Meridian Colleges.

The Meridian Male and Meridian Woman's College were highly favored Sunday, February 2, by a missionary rally conducted by Bishop W. R. Lambuth and Dr. C. F. Reid, secretary of the Laymen's Missionary Movement. Bishop Lambuth preached at eleven, a very deeply spiritual and effective sermon on "Prayer," which proved a blessing to quite a number of young men and young women who are preparing for the Lord's work in various walks of life. It will be the means of a closer walk with God for many of these young people.

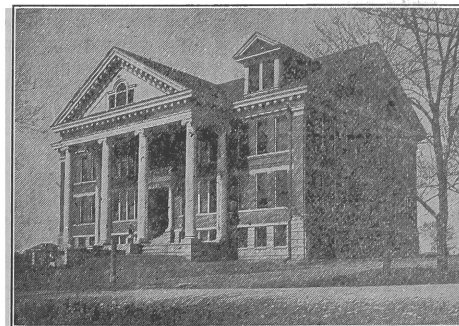
Bishop Lambuth gave the story of his travels in Africa, looking for a mission station, in the afternoon at three o'clock. This was listened to attentively, not only by the large audience of students and teachers, but quite a number of people from the city from various churches. This was a most thrilling and inspiring story and will be a great blessing to all who heard it. It will serve to show us a little something of our duty and opportunity to carry the blessing to the colored people beyond the seas. Bishop Lambuth spoke very tenderly of the great Presbyterian pioneer missionary, Samuel Lapsley, who was a college-mate of Pres. J. W. Beeson, of the Woman's College. The Presbyterian missionaries in Africa were a great help to Bishop Lambuth in giving the benefit of their experience and furnishing men and equipment for his caravan, and helping to suggest a location for a mission.

In the evening, Dr. Reid gave a great address on "The New Republic of China and our Opportunity." Dr. Reid not only showed great familiarity with this subject but showed a broad grasp and statesman-like knowledge of the situation. Dr. Reid spent many years in China and Korea and understands mission work as few people do. He and Bishop Lambuth are prepared to speak on missions as few living people, both of them having had such broad experience on the field and such experience of travel and study of the subject.

Between the afternoon and evening services Bishop Lambuth and Dr. Reid met a large number of student volunteers in the colleges and answered any questions they had in their minds to ask. Both gave God's counsel to the volunteers. Their interest and prayers will be a lasting benediction to these volunteers in helping them to settle not only their call, but the field of labor. Many recruits for many fields will be found from this band of volunteers. In fact one of the main objects of the visit was to find suitable material for new missionaries.

This was Bishop Lambuth's second visit to the colleges, he having preached the commencement sermon for us before he was made Bishop. The students and teachers who heard him then learned to love him and were delighted to have him with us again, and he in turn seemed genuinely glad to make us a second visit.

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Ideal Location	It's 22nd Year	Long List of Successful
Modern Buildings	Co-Educational	Graduates
Well-Equipped Faculty	Spiritual Environments	Low Rates

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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.

OUR PURPOSE—To develop Christian character, strong intellect, robust bodies.

These Facts Demand Your Consideration

Address, Henry C. Morrison, D.D., Wilmore, Ky.

POTASH

The corn crop fooled lots of farmers last year.

Many fields looked good but fell down on the yield. This was owing to a lack of available Potash, for Potash is primarily a producer of grain.

Your corn must have enough quickly available Potash to produce well-filled ears as well as stalks.

A corn fertilizer should contain at least 8% Potash—better 10%—no matter in what form the fertilizer is used. Kainit, 75 to 100 lbs. per acre, drilled in with the seed, will keep away cutworms and root lice.

If your dealer can't furnish brands rich enough in Potash and won't carry Potash Salts so you can supplement your stable manure or strengthen the brands he does carry, write to us for prices.

We will sell direct in any amount from a 200-lb. bag up. Write for free book of fertilizer formulas and directions.

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He is a man that walks close to the Lord and is doing great work for the Master.

The colleges were delighted to have these two men of God and Christian workers to hold three services for

them. It will be a memorable day in the Christian work of the colleges. The colleges have a very strong mis-

Stop Using a Truss

STUART'S PLAPAO-PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or press against the public bone. Thousands have successfully treated themselves at home without hindrance from work, and conquered the most obstinate cases. **Gold Medal.** Soft as velvet—easy to apply—inexpensive. Awarded Gold Medal and Grand Prix. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plapao absolutely **FREE**. Write us **TODAY.** Address: **Plapao Laboratories, Block 619, St. Louis, Mo.**

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(Incorporated)

sionary spirit and a large number of volunteers to foreign fields as well as preachers and Christian workers for various places in the home land. Visits from such men are always very helpful. We thank God for being so favored and ask the prayers of his people that we may continue to prepare young people to go out to bless the world and help to bring it to Jesus.

J. W. Beeson.

Workers Needed.
Wm. F. Quillian.

Applications are being received every week for the kind of workers that are being prepared for service in the Methodist Training School, Nashville, Tennessee.

Within the past sixty days twelve applications have been received. We are unable to supply the demand. I quote below a letter from one of our strongest pastors which is typical of the applications that are constantly coming in.

"I am writing you to find out what can be done in furnishing us a Missionary or Deaconess for the spring and summer months. We have a fruitful field here, but there is so much the pastor cannot do. There are hundreds of working girls that are being reached by no church at all. There are many families of working people that are without the church influence, and we pastors cannot reach them as we would like. A lady helper could reach the women and children, and through them we could reach the husbands and fathers. The Iron Mountain R. R. shops are here employing hundreds of men; the Peter's Shoe Factory is here employing hundreds of girls as well as large numbers of men and boys, and if we can get this help for the time above mentioned it will do more than anything else to bring about a better day for our church in De Soto and to advance the Kingdom in our midst."

The statements in this letter are indicative of the conditions all over our church. The day is at hand when the work of the most efficient pastor will not and cannot reach all of the people. If he visits the members of his congregation and ministers unto their needs his hands are full.

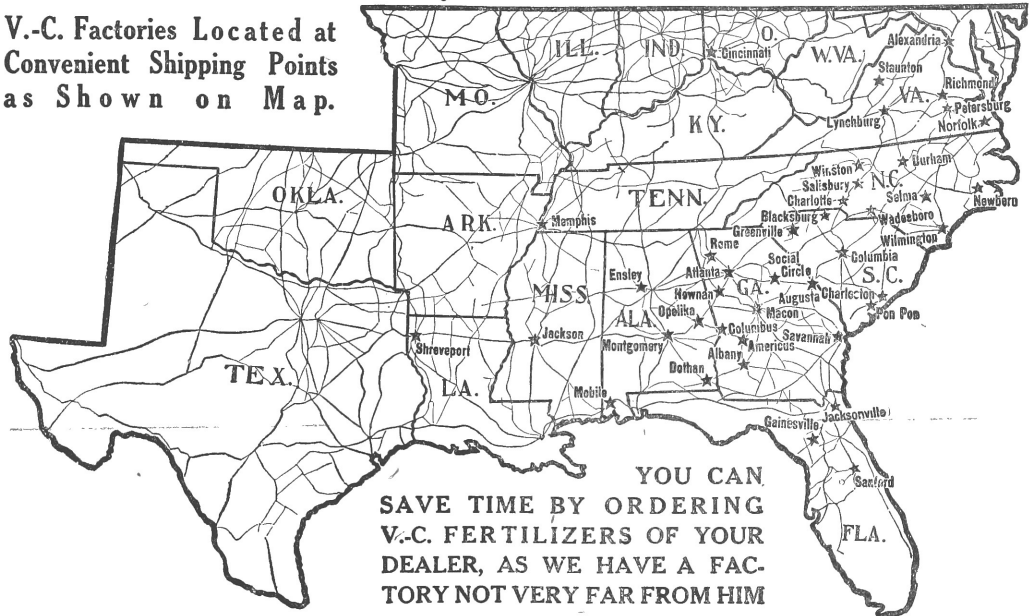
John Wesley was a man of affairs. By many he was called an innovator. Dr. J. R. Green, says, "The least results of the Methodist revival were the Methodists themselves. The noblest results were to remedy guilt, ignorance, physical suffering and the social degradation of the profligate and poor." Wesley organized many friendly Societies, Trades Unions, Co-operative Societies, Anti-Slavery Clubs, a Dispensary, Widow's Home and Orphan's Asylum, he established missions to the mines, the factories, the mountains. We need to place the emphasis where Wesley placed it when he said, we need congregations "all at it, at all times, in all places, in all ways." This is the great mission of the modern Training School. These schools must be enlarged because there will be an ever increasing demand for workers. In such an institution the workers are not only trained but sifted so that when they go out they are ready for the most efficient service. There are in America seventy thousand Catholic sisters. There are only one thousand Deaconesses of which only one hundred are in the South. We appeal to our pastors to encourage their young men

Increase Your Yields Per Acre of All Crops—Reduce Your Labor and Producing Cost and Make Bigger Profits This Year by Using

Virginia-Carolina High-Grade Fertilizers

Thousands of farmers learned in 1912 what many, many thousands already knew—that **Virginia-Carolina Fertilizers** are more than ordinary fertilizers. That at least one-and-a-half bales of cotton to the acre is not impossible, nor 100 bushels of corn per acre so very difficult with up-to-date farming methods, frequent cultivations and working of the crop, and several applications of **V.-C. Fertilizers**. That with the use of these excellent fertilizers the average yields of Wheat, Oats, Fruit, Rice, Peanuts and Truck can be often easily increased from fifty to a hundred per cent.

V.-C. Factories Located at Convenient Shipping Points as Shown on Map.



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There are sound, logical reasons why you should use **Virginia-Carolina Fertilizers**. The proven experiences of others—more farmers use **V.-C. Fertilizers** successfully than any other brand in the country. Our Factories and Shipping Points are so well distributed over the country that your dealer should effect a great saving in freight and time by ordering **Virginia-Carolina Fertilizers**. Our facilities for making **V.-C. Fertilizers** are perfect. They are scientifically and perfectly mixed of the highest-grade materials, and reach you in perfect mechanical condition. Granted that you use good seed and cultivate properly, there is only one thing necessary for you to make a banner crop this year—that is the liberal use of **V.-C. High-Grade Fertilizer**.

WRITE FOR FREE 1913 FARMERS' YEAR BOOK OR ALMANAC

and learn more about good fertilizers. You should preserve this book carefully when you receive it, for it contains a mine of information which will mean dollars and cents to you.

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and women to take this course in order that the demands of the church and the Kingdom may be met. We appeal to our great church, whose coffers are bursting with wealth, to properly equip this institution that its mission may be fulfilled.

Requests for Prayer.

Please pray that God may heal me of a chronic disease that is taking me away from my little children. Pray also that I may be sanctified. —Mrs. Nina Wilcox, Douglas, Ga.

Mrs. Maggie M. Dixon: "I have a serious attack of bronchitis which is disabling me for my work. Please pray that I may be healed. My two charges are gradually climbing. God meets with us at every service."

Ettie Self: "Please to pray for my mother that she may be healed."

JOIN THE SEWING MACHINE CLUB.

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.

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Pentecostal Pub. Co.
Louisville, Ky.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys and Girls: The letter from Sister Echols which follows this, is something that has been in my mind for sometime, and I want you cousins to think about it and see if we can't do something in the way of having a definite missionary work. I think it would be nice to have a fund to help Bro. Morrison with the foreign boys who are in Asbury College. I think I can get them to write to the cousins occasionally and thus you will get acquainted with them. Sister Echols, how does this strike you? I too, think the cousins, who are so many, should do something that will bless the world.

Dear Aunt Bettie: Here I come wishing a short talk with you and the cousins. Aunt Bettie, I have something to tell you and the cousins. It presses my mind so until I must suggest my plan to you and the cousins and see what you think about it. There are so many cousins in our family, and a large lot of letters to be published and so many poor souls who need salvation, and it takes money to support missionaries, and I want to know if the cousins do not want to help to send them? If this will be agreeable with Aunt Bettie, let each cousin who sends a letter, send a penny, or anything they wish to send, and let Aunt Bettie use that money as a gift from the cousins to help carry the gospel. If each one of us will make an effort we can stand by this work. Let us see how much we can do this year. Now cousins, let us help to send the gospel. I would be glad to receive cards from the cousins. Alice Echols.

McIntosh, Ala.

Sister Alice, you have given the cousins a capital idea and we hope and pray they will rally to the help of the Lord in this great work of saving the world. I have been thinking of proposing this, but glad you got ahead of me. Don't you think it would be fine to take one of the foreign boys in Asbury College for our very own? Perhaps we can get his picture in The Herald for the cousins and have him write us a letter occasionally. I think this would be fine. Don't you? We will call this the "Cousins' Fund," and I am sure God will bless it.

Dear Aunt Bettie: I am a Christian and belong to the M. E. Church. Who has my birthday, July 31st? I am 16 years old. I would like to exchange cards with the cousins. With love to Auntie and the cousins. Lena Fryar.

Salem, Ky.

Lena, we are always glad to hear from our Kentucky cousins.

Dear Aunt Bettie: Will you let one of God's little children in your corner this happy new year? As it has been some time since I wrote to your paper I would like to say a few words. I am happy to say this finds me rejoicing in full salvation. The dear Lord let me live to write one more time to the dear old Herald, as I am a little child only 55 years old, but all of God's children are little ones and this is why I like to write letters to the children. Well children, how is it with you all today? I am rejoicing in the Lord because he saves me all the time. Praise his holy name! Pray God to bless all of you little readers of The Herald. May God sanctify you through his truth, and make you holy this year, is my prayer. You must strive to know God for to know God is eternal life. May God's richest blessings be on Aunt Bettie and her children is my prayer. God bless all the readers of The Herald. Your cousin, saved and sanctified and kept by the power of God. Mrs. Mary W. Sutton.

Route 1, Box 67, Rusk, Tex.

Dear Sister Sutton, we are always glad to welcome the older folks to our corner. I am glad the children will enjoy your letter and no one can tell the good it may do some of these little hearts. God bless you.

Dear Aunt Bettie: I am 12 years old and am in the 6th grade. I am going to school now and like my teacher fine. Emma Pearce, you have my birthday, April 1st. I have three sisters. I am the oldest one and the baby's name is Ruby-lee. Tannie Robison, the reason Methuselah died before his father did, his father never did die. Gertrude Campbell.

Luna, La.

Gertrude, I expect you think a great deal of that baby sister. You girls must have a good time together.

Dear Aunt Bettie: Who has my birthday, February 21st? I am in the 5th grade and am nine years old. I have three sisters and no brothers. I have black hair and brown eyes. My father is a farmer. I have three pets, two puppies and a baby sister. I am going to school and like it fine. I would like to exchange cards with some of the cousins. Beatrice Campbell.

Luna, La.

Beatrice, I think you are doing fine in school, just push along and it will not be long until you can graduate.

Dear Aunt Bettie: I am going to school and in the third grade. I like to read The Herald and the Children's Page. I am a Christian and belong to the M. E. Church. I was glad to see your picture in The Herald. Who has my birthday, August 29th? I will be ten years old.

Route 1, Rome, Ky. Claudie Morgan.

Claudie, I hope you will make this year the best year of your life. Do something to make other lives brighter.

Dear Aunt Bettie: I am 7 years old, have light hair and blue eyes. I go to school every day and am in the 2nd grade. My papa takes The Herald and I enjoy the letters. I have two little sisters and a mother in heaven. We all belong to the M. E. Church. My mother was saved and sanctified. She told me the day before she died to remember she had pitched her tent in Beulah Land. I promised her I would meet her in heaven. I live with my Aunt and she is good to me. Papa comes to see me every Sunday.

Centerville, Ky. Tressie M. Kerns.

Tressie, no doubt your mother is watching and waiting for you. You must be true to her God and meet her in heaven where there will be no more parting.

Dear Aunt Bettie: Hope you and the cousins are enjoying yourselves. Our preacher is Rev. G. B. King; we like him fine. I certainly was glad to get your picture. I have received cards from two of the cousins, one having my birthday, March 16th. Hazel Browne, the word "blessed" is mentioned in the 119th Psalm three times. Adon King, the Holy Ghost is the third person in the Trinity, equal in power and glory to the Father and the Son. Minnie Anderson, Moab was David's washpot, found in Psalms 60:8. Bessie Nelson, the word "and" occurs in the Bible 46,277 times. Rose Ella Glenn and Viola Kahel, the disciples were first called Christians at Antioch, Acts 11:26. Clair Harris, the oldest man was Methuselah; his age was 969 years. Gen. 3:20. Creola Arnold, the middle verse is in Psalm 97:8. What is entire sanctification? How many times does the word "Reverend" occur in the Bible? How many letters does the Bible contain? Eva Herndon.

Whitmill, Va.

Eva, you have answered the questions fine and I hope some of the cousins will give you just as good answers to your questions.

Dear Aunt Bettie: Mama takes the dear old Herald and I enjoy it very much. I go to the Ralston High School and have been on the Honor Roll every week but one, then I was sick. Now I will answer some questions. Hazel Browne, 3 times the word "blessed" is found in the 119th Psalm. Clarence Martin, the giant King's bedstead was 9 cubits long and 4 cubits wide. How wide was Noah's ark? What is the hardest word in the Bible? I will send a post card to the one that answers my questions. The pastor of our church for next year is Bro. A. H. Logan.

Box 75, Ralston, Fla. Avery Tison.

Avery, you are doing fine at school and I hope you will continue.

Dear Aunt Bettie: I am eight years old and am going to school. I have one sister, five years old and one little brother but he died last August and I have been very lonesome ever since. I had told some stories and was afraid I couldn't meet him in heaven that way, and I went to camp meeting last fall and knelt at the altar and asked the dear Lord to forgive me for the stories and everything else I had done wrong and he did and I know I am ready to meet my little brother in heaven. I mean to live the balance of my life for Jesus, let it be long or short. Papa takes The Herald. Ethel Furrow.

Alleghany Springs, Va.

Ethel, I am glad to hear about your

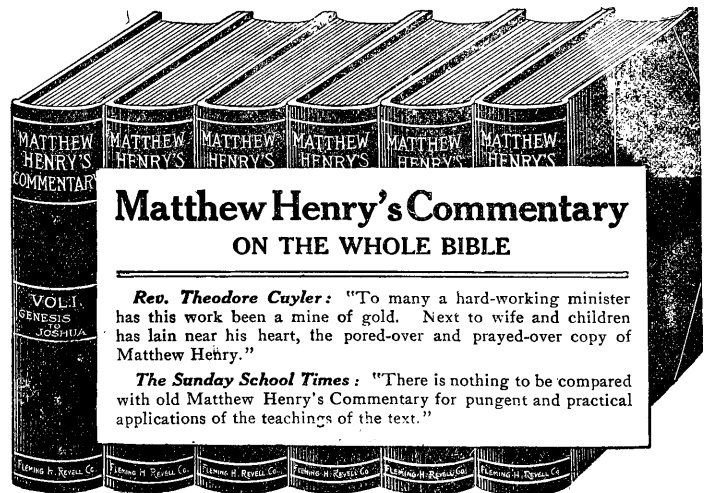
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An Opportunity to put your Savings to work in the Greatest Real Estate Investment Field in America, and with associates of known Capacity and Responsibility.

Can you spare a dollar a week from your savings? Would you put that dollar to work for you if you absolutely knew it was always safe and always busy earning you more dollars? Do you know that more money is being made by the reputable, high class real estate corporations than any other? Real estate is the basis of all wealth. It is as safe as a government bond. If it is properly operated nothing is more profitable. Listen—Florida is the best field in America today for building up great assets in legitimate real estate operations. I ought to know. I have signed more property contracts and conveyances, possibly, in the last six years than any other man in Florida. I have just retired voluntarily from the executive management of one of the largest and most successful real estate corporations in the South, with assets today of more than a million and a quarter dollars. Why did I retire? To further an ideal. It is my ambition now to build up one of the largest and one of the strongest co-operative real estate corporations in the world and my partners shall be the working people of America, the salary earners, the savings bank depositors—indeed those who have heretofore been denied the privilege, by reason of their limited means, of investing in the great and really safe and sane corporations; and have thus been left as easy victims of the get-rich-quick plunderers and schemers. Stop giving up the wages of your toil to the professional promoters, who offer you worthless oil and mining and new invention stocks. You are working and sacrificing to provide luxuries for those who are unworthy of your confidence. Put your dollars in the safest of all securities—in the operation of a great, nation-wide business that is founded on the very bed-rock of American finances. Put your dollars to work in the same harness with the dollars of some of the best and most practical real estate operators in the country. Your dollars will grow—your profits will astound you.

All I want you to do now is to investigate. That will only cost you a postage stamp. **DO NOT SEND ME A DOLLAR UNTIL YOU HAVE DONE THIS.** If the opportunity I shall present to you does not appeal to you, you will at least have afforded me the pleasure of placing before you what I regard as one of the most remarkable real estate operating opportunities ever inaugurated in this country. Do not reply unless you are in earnest and you can invest at least one dollar a week. I shall send you satisfying references as to myself and my associates. If you wish to become a partner you must furnish me with the same. JAMES A. HOLLOMON, President, American Securities Company, Jacksonville, Florida.

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Pentecostal Publishing Company,

Louisville, Ky.

experience and hope you will live for Jesus all your life.

Dear Aunt Bettie: I have been reading The Herald for 15 years and think it is a fine paper. Could not do without it. I enjoy reading the cousins' page, so much I will venture to write to the corner. I was saved when about 14 years old and was afterwards sanctified. I am glad to know so many of the cousins are Christians. Just a word to the unsaved. Read St. John 3:16. Lorena Ryan, you have my birthday, September 22nd. Guess my age. Columbia, Ky. Lou Ella Garrison.

Lou Ella, I will address you as I do the children. We are always glad to have the older folks write to the corner and I know the children will enjoy reading your letter. Come again.

Fine Table Meal

—Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell.

Those who use

Monarch Mills

can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.



SPROUT, WALDRON & COMPANY
Box 437, Muncy, Pa.

OUR DEAD

BOYD.

The death angel visited the home of Mr. and Mrs. Larne Boyd, Jan. 22, 1913, and took from their fond embrace their precious darling baby boy, Raymond, aged 4 months, 17 days. Oh how hard to give him up, but God in his infinite wisdom and love knows best.

He was only sick eight days with diphtheria. All was done that loving hands and medical aid could do, but of no avail. Weep not dear parents, if you will prepare to meet your God you will see your darling again. Heaven will be more dear to you for you have an interest there now.

"When we see a precious blossom
That we've tended with such care,
Rudely taken from our bosom
How our aching hearts despair.

"The golden gates were opened wide,
A gentle voice said come,
The angels on the other side,
Welcomed little Raymond home."

Written by his Aunt.

BOTTOM.

The death angel visited the home of Ben and Mammie Bottom on Friday, Jan. 17, 1913, and claimed for its victim little Florence. She was four years, two months, and six days old. She was a bright, good child. It was so hard to give her up but our precious Father knows best. We know she is enjoying that bright and happy home and is waiting and watching for papa and mama and brother and sister to join her.

Lay aside her little playthings,
Wet with mother's pearly tears,
How we shall miss little Florence
All the coming weary years.
Fold the dainty little dresses,
That she never more will wear,
For her little feet are waiting,
Up above the golden stair.

Kiss the curly little tresses,
Cut from her bright golden hair,
Do the angels kiss our darling,
In the realms so bright and fair?
O we pray to meet our darling,
For a long, sad, sweet, embrace,
Where the little feet are waiting,
And we see her face to face.
May we all live for God and meet little Florence again some day where we will never part again. Dear parents, Florence can't come to you, but you can go to her. We do not forget to weep and truly sympathize with her bereaved father and mother. And may God bless you all in my prayer.
Her Aunt,
Ruth Best.

HADDEN.

God in his infinite wisdom and love has again visited our midst, and taken our dear aunt, Jennie Hadden, from us. Her entire life was a perfect model of industry. Every one that knew her loved her dearly. It was on Sunday night, Jan. 12, 1913, when the death angel claimed dear Aunt Jennie, leaving behind one brother, three sisters, nine children and a host of friends and relatives to mourn her loss. She had only been sick nine days, and from the first there seemed to be no chance for her recovery, but how truly it has been said, "As long as there is life there is hope."

She was about 56 years of age, and a picture of health, but took that dreaded disease pneumonia, and had a very brief spell, only lived nine days. May her death be the means by the unsaved relatives coming to repentance, and that those who have already accepted Jesus as their Savior, may live a better life.

She was a consistent member of the Methodist Church, and now that all of her cares and responsibilities are over, she enters into an eternal rest where sickness, sorrow, pain and death are felt and feared no more. The writer has known her long, she being my mother's sister. I never knew anything but to love her. Methinks I can almost hear her singing, "I'll sail the wild seas no more." All danger now is past; the raging tempests all are over and she is on the rock at last. She will be missed by all but our loss is her eternal gain. Weep not dear sisters and brother, and children, but just press on and after while we will meet her again.

Services were held at the grave by her pastor, Rev. G. W. Shugart, of Elkton, Ky. Her favorite hymn was "Will there be any stars in my crown?" She was laid to rest in Glenwood cemetery.

Peaceful be thy silent slumber;
Peaceful in thy grave so low;
Thou no more will join our number,
Thou no more our sorrows know.
Yet again we hope to meet thee,

When the day of life is fled,
And in heaven with joy to greet thee,
Where no farewell tears are shed.
Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we left her,
Soon to meet and part no more.
When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved one,
In our Father's mansion fair.
Her niece,
Nellie Crawford.

ATKINSON.

On Dec. 3, 1912, about 10 o'clock, Friday morning, God in his great wisdom and love saw it was best to send his angels down to the home of her dear father, Robt. Moore, and took our sweet Sister Corinna, and translate her into the beautiful City of God where she will be with God and the holy angels to await the home-coming of her loved ones. She was a beautiful, sweet Christian woman. To know her was to love her. She had a smile and kind word for all she met. To the very last she had such a Christlike spirit.

She leaves a father two sisters, two brothers and a husband to mourn her loss. From the life she lived among us we know where our dear one is, and my prayer is that we who loved her company here will so live that when sickness and conflicts are passed, we can meet sweet Corinna where there will be no more sickness, no more sorrow, no more parting, no more tears to be shed for God said he would wipe away all tears from our eyes. No more will her sweet voice be heard at home, no more in the choir at church, no more will she kneel at the family altar with a kind father or husband to say her evening prayers; no more will she comfort her loved ones with smiles and words. We can only go for comfort in this sad hour to God who "doeth all things well."

"There is no death; an angel form walks over the earth with silent tread, and bears our best loved ones away and we call them dead. He leaves our hearts desolate, he plucks our fairest, sweetest flowers, transplanted into bliss they now adorn immortal bowers." Darling Corinna how we miss you, but we know you are safe in the arms of Jesus. Oh how I long to cross the Jordan and be with that precious darling we love. The time will not be long when we shall see her again.

Weep not that her tolls are over,
Weep not that her race is run,
God grant that we may rest as calmly,
When our work like hers is done.
Till then we yield with gladness,
Our darling with him to keep
And rejoice in the sweet assurance,
He giveth his loved ones sleep.
Written by Sister Lake.

EVANGELISTS' APPOINTMENTS.

- REV. W. W. McCORD.
Ft. Meyers, Fla., Feb. 7-28.
REV. C. E. ROBERTS.
Canastota, N. Y., Feb. 23-26.
REV. A. A. MYRICK.
Jonesboro, Ill., Feb. 16-March 9.
REV. D. E. REED.
Blissfield, Mich., Feb. 16-March 2.
REV. B. H. MORSE.
Chicago, Ill., Feb. 16-March 2.
REV. A. J. MOORE.
Milltown, Ga., Feb. 17-March 2.
REV. W. J. HYDE.
Spooner, Wis., Feb. 18-March 2.
REV. J. W. DIBBENS.
February 20-March 2.
REV. C. W. BUTLER.
New Lathrop, Mich., Feb. 8-March 15.
REV. A. C. ZEPP.
Somers, Ia., Jan. 28-Feb. 29.
REV. JOSEPH HARKNESS.
Dennison, Texas, Feb. 19-March 5.
REV. W. E. SMITH.
Potter, N. Y., Feb. 1-28.
REV. W. R. QUINTON.
Marlow, Okla. Feb. and part of March.
REV. GEORGE BENNARD.
Cattaraugus, N. Y., Feb. 8-28.
REV. J. C. CRIPPEN.
Bushnell, Fla., February.
MILLIE LAWHEAD.
Dunkirk, Ind., Feb. 2-28.
REV. J. B. KENDALL.
Portis, Kan., Feb. 10-March 2.
REV. E. M. KELL.
Centaur Station, Mo. Feb. 20-March 17.
REV. T. P. ROBERTS.
Corinth, Ky. Feb. 26-March 9.
REV. J. E. HEWSON.
Paragon, Ind. Feb. 16-March 2.
REV. C. P. ELLIS.
Prairie View, Kansas, Feb. 18-March 2.
REV. O. L. COTTERELL.
Gilmore City, Ia. Feb. 17-March 17.
REV. E. B. WESTHAFFER.
Hollenburg, Ohio, Feb. and March.
REV. W. A. VANDERSALL.
Canton, Ohio, Feb. 15-March 2.

J. B. KENDALL'S SLATE.

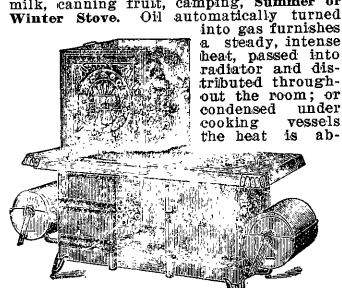
- Portis, Kan. Feb. 10-29
Beecher City, Ill. March 6-26
Cedar Grove, W. Va. March 28-April 14
Louisville, Ky. April 29-May 5

PORTABLE STOVE

COOKING
AND
HEATING

Saves Fuel Bills, Saves Dirt, Work and Drudgery.
SIMPLE IN CONSTRUCTION, DURABLE, AND ABSOLUTELY SAFE
COMBINES ECONOMY, COMFORT AND CONVENIENCE

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 Winter Stove. Oil automatically turned into gas furnishes a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked. Heat under control. Not dangerous like gas. No valves. No small parts open—nothing to clog, close up or get out of order.



Two-Burner with Oven

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.

THE PORTABLE STOVE.

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 overheat 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 oil 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.

CHEAP FUEL.

EASILY REGULATED.
The flow of oil is easily controlled by the adjuster at 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 a 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 cooking stove. The Portable Stove will save trouble, anxiety and annoyance, without any additional fuel.

THESE STOVES ARE PORTABLE.

How convenient on a hot summer day to take out on the porch for a quick meal, or for 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, Cal., who is a railroad man, said he used their stove on a caboose and was able to cook with the hard and fast 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.

DURABILITY.
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.

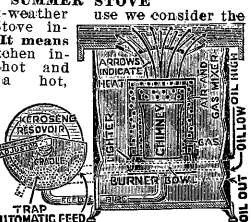
OVENS FOR BAKING.

The ovens furnished with the Portable Stove are splendid bakers, handsomely finished 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 hot and stifling; quick fire in a few moments whenever you want it. Think of the time wasted in starting a fire in a 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. These are great times and fuel savers." H. M. Irey, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baerling, Ind. "With the radiator it soon warmed up our dining room." J. F. Lissom, Calif. "We are using it to heat our office." McPherson Co., E. 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, Me. "It doesn't smoke, is easy to operate, and we find it clean." Wm. Irwin, 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. Haswell, Fla. "It does not leak at all; it is a great comfort. The oven is a beauty and bakes fine—not heavy to move. The 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 it. 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.

AGENTS MAKE MONEY
Quick, Easy, Sure
Show stove MAKING GAS—people stop, look, excited—want it—buy. R. L. Huested, 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. Gauthauser, 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.

CO., 1868 World Bldg. Cincinnati, Ohio.

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By Evangelist Mrs. D. A. Brewer, is a book that ought to be in every home. Testimonials are coming from all over the country telling of the blessing that has come to those who have read it. Many pastors have come into the experience of entire sanctification and revivals have come to churches in which scores of souls have been reached and won for Christ through Mrs. Brewer's teaching. The simplicity of her teaching, her tender, loving pleadings, her strict adherence to the word of God, her freedom from fanaticism, her heart full of mother love, her utter abandonment to the Holy Ghost and the power of God resting upon and abiding in her, may be given as the secret of her success. This book is neatly bound in cloth and may be had of The Pen-

tecostal Publishing Co., for 50c.



Mrs. D. A. Brewer.

Let's Make Him Glad.

Some of the friends of Prof. Wm. J. Kirkpatrick, the well known hymn writer, author of "Lord I'm Coming Home," "Saved to the Uttermost," "Redeemed," "He Hideth My Soul" and a host of other famous gospel songs, have arranged for him a Postal Card Shower on his Seventy-Fifth Birthday, which occurs February the 27th. All of the friends of Wm. J. Kirkpatrick, or any one who has been helped by his many gospel songs, are invited to send him a postal card on his seventy-fifth anniversary. Mr. Kirkpatrick's address will be William J. Kirkpatrick, Winter Park, Fla. Send your cards on the 25th instant so as to reach him by the 27th.

Now Ready!

Dr. S. A. Danford's new book, "Spreading Scriptural Holiness," is

now out and may be had of The Pentecostal Publishing Company, for 50 cents a copy.

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O. P. WOOD.

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To introduce the beautiful "La France" silk hose for Ladies and Gents we offer 3 prs. 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic lisle top, heel and toe for long wear. Sizes 8 to 10½. In white, tan or black, assorted if desired. Money back promptly if not delighted.

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Black Face Type Teachers' Bible.

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