

THE PENTECOSTAL HERALD

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

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EDITORIAL—Rev. H. C. Morrison, D.D.

“Ye Must Be Born Again.”

The Lord Jesus Christ has spoken most emphatically on the importance of the new birth: “Except a man be born again, he cannot see the kingdom of God.”

The operation of the Holy Spirit working that radical change in a man's spiritual nature which Christ calls the “new birth,” is as powerful and mysterious as the blowing wind.

Man's part in this transaction is as simple as the looking to the brazen serpent by a bitten Hebrew in the camps of Israel in the long ago. The man who sorrows for his sins, forsakes them and looks to Christ for salvation, finds it, not only in forgiveness, but in a gracious renewing of the Holy Spirit—he is born again.

Thousands of people are coming into our Protestant churches today without *regeneration*. In card-signing revivals, on “decision days,” or through the earnest persuasion of some friend, they are induced to join the church. They are not hypocrites; they are doing what their teachers tell them to do, but they have never had a touch of divine power. They have never been taught the necessity of the “new birth,” or how to approach God for the gracious work of the Holy Spirit. They are deceived and unsaved.

All this teaching that children simply need proper environment and good religious training, and there is no need for their regeneration, is utterly false, and a most dangerous heresy. Drove of children are being brought into the church in their sins without regeneration, and are being taught that they do not need to be born of the Spirit. They are carnal and sinful, following their blind leaders in darkness, growing up unregenerated without any heart experience, and in due time, they will fall into the ditch of worldliness, Russellism, Eddyism, and higher criticism. These preachers who are fighting Bible salvation and substituting all sorts of unscriptural notions in its stead, are dragging the church down into an awful apostasy—they are sending the people to hell.

AN OPEN LETTER TO BISHOP CANDLER.—No. V.

Bear Bishop Candler:

In these days, things come to pass so rapidly that it is dangerous to prophesy. If events moved slowly a man might guess with reference to the future, and die before coming events proved his guesses incorrect; but now things are happening so rapidly that a man uttering false prophecies stands a good chance to be exposed before his funeral services take place.

“The Evangelist of the Future” was one of the subjects down on the program of the Evangelistic Convention which met in Nashville during Christmas week. It would take a brave, perhaps a rash man, to undertake to predict who will be the evangelist of the future. God has a way of surprising men. What wise old Hebrew priest, or dignified old Jewish lawyer in his philosophy could have drawn a picture of John the Baptist, true to life, five years or six months before John the Baptist appeared? Who would have said a few years ago that God would go to a baseball nine to find the great national evangelist of the present time. When Sam Jones was driving a transfer cart in a Georgia town, no one would have dreamed that his matchless ministry would have produced a marked effect upon the American pulpit, bringing preacher, and people closer together, and to a more practical and matter-of-fact way of dealing with each other than ever before in the history of the church.

I shall not undertake to prophesy, but am simply going to say that it looks as if a great future is not only knocking at, but entering the door of the South. The development of our southern country is something truly wonderful. In ten years the population of Atlanta, Ga., increases from 89,872 to 154,830. Birmingham, Ala., in the same length of time grows from a population of 38,415 to 132,685. Jacksonville, Fla., in the meanwhile has an increase of something over 100 per cent. El Paso, Texas, of 146 per cent., Ft. Worth, 174 per cent. In a little more than a decade Alabama has added to her population something near 500,000 people, Arkansas 313,000, Florida more than a quarter of a million, Georgia almost half a million, Louisiana nearly 400,000, Mississippi more than a quarter of a million, North and South Carolina considerably over half a million, Tennessee more than 200,000, and Texas in the last ten years has added to her population considerably over one million of people. This is a marvelous growth, and while there has been a considerable sprinkle of foreigners among these people who have flowed in upon us, a very large per cent. of this increase of population is people moving from the northern states to the South.

In traveling in the North, I find that many people who have gotten somewhat ahead in their finances are looking southward. They are tired of the long, severe winters, the inconvenience and the expense connected with the same. They want more sunshine and out-of-doors life; they want the fruit and vegetables of the South without having to pay for the transportation of them. It looks as if we may expect within the next ten years, a great multitude of people coming South from northern states. Without the least reflection

upon the good people of the North, it is quite well understood that Christian Science has its headquarters in Boston, Russellism has its headquarters in New York, higher criticism has its strongholds from Boston to Chicago, and as these multitudes of people come southward they will bring these various infections with them, and they will spread and grow like thistles scattered by the wind.

It behooves us to kindle a revival fire in the South that will consume this thistle down of propaganda of false and destructive teaching. We ought, every bishop, pastor, and evangelist, to gird on our evangelistic armor and set the South on fire with a great conflagration of revival power. We must do so, or before we are aware of it, our land will be filled with all sorts of theories, notions, false doctrines, Sabbath desecration, and we shall be swept away with a tide of unbelief and sin. It is high time that our ministry get down off of its false dignity and grapple with the situation more tremendous and critical than any language that I can use can possibly describe.

Our southern country is the most orthodox country in the world. It offers at this moment the whitest harvest field for evangelism beneath the sun. Our people believe in and love King James Version of the Bible, Old Testament and New, as no other people in the world. Our people keep the Sabbath and attend church, and believe in “getting religion,” as no other people in all civilization. The time has come when we must, by some means, promote a revival of religion that will bring our own people into a spiritual state that will enable them to season and salt the new inrush of population with its isms, theories, and false teachings, or our opportunity will be gone to come back no more. There has come and will come from the North a multitude of most excellent people, who will contribute to our spiritual life and moral power, but I am thinking just now of a host of newcomers from the Old World, as well as from the northern part of our nation, who will not contribute anything to our reverence or spirituality, and who must be met with favorable spiritual conditions or we will be bound to suffer.

So far as I can see, the new notion and unmethodistic doctrines which have crept in upon us, have not got real spiritual fire in them to warm up the benumbed souls of the people. We will need, it seems to me, to fall back on old Methodism. Old Methodism is simply a clear, forceful expression of Bible truth, and it never grows old—it is new to each succeeding generation. It has attractions, power, and life in it—it reveals man a lost and ruined sinner and Jesus Christ as his only Savior. It appeals both to the intellect and to the conscience.

All of the hubbub that has been raised
(Continued on page eight.)

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OF ASBURY THEOLOGICAL SEMINARY

THE DIVINE PLAN.

Rev. C. C. Cary.

We speak of the divine plan in saving men in contradistinction to all other plans of men. He has one plan, and that plan is clearly revealed in His revealed Word. Only as He has seen fit to discover His plan to us can we have any idea what it is. And so when we search the Scriptures, we find, first of all, that Almighty God proposes to save men from sin, and to get unto Himself a holy people, peculiar and unlike the world. So in the Old Testament dispensation we find Him choosing a nation unto Himself that they might be a holy people, separated from all other ungodly nations. Every effort was bent in that direction, for by precept and promise, by warning and caution, all the divine energies were turned toward getting a people who would walk worthy of the Lord and be an example to other nations.

And this same idea is transferred to the New Testament dispensation, for on quite every page we find holiness of life insisted upon, while the one thing for which Christ came is sounded out clearly and explicitly, namely, to save the people from their sins. First of all, God wants and is working to the end of securing a holy people, unworldly who walk not after the flesh but after the Spirit. He wants a holy people just for holiness' sake, primarily because He Himself is holy, and He wants His intelligent creatures to bear His moral likeness.

But some one asks, "What about evangelical work for others? Are His people to be only subjective characters, and are they not to look after their fellowmen?" O yes, no doubt on that score. The mission of the Church—which is but another way of saying the mission of those who themselves have been saved from sin, is to give the gospel to the entire world. Of course it is, but before there is to be any thought of missionary work, and before the Church is to think a moment of going elsewhere with any gospel, the same Church must see that itself is saved from sin, a worthy exponent of the gospel it proposes to offer to others.

If we are to send the gospel to all the world, some very pertinent questions arise, and face us.

First, who are to be sent with this gospel to the heathen world? By every token, they must be those who have accepted this gospel in its fulness, who have been saved from sin by it, and who are worthy examples of what it can do for men.

Secondly, who are they who are to do the sending? We answer, the same kind of people, those who are living according to this gospel, who have the spirit of Jesus Christ, and who are unworldly, and who show by their lives what this gospel can do for them. They live the gospel at home which they seek to send abroad.

Thirdly, and what sort of gospel is it we are to send? The answer is plain; a gospel which saves from sin and from all manner of worldliness, which satisfies human hearts, and drives away wretchedness and unrest of soul, bringing peace to troubled spirits.

All of which gives peculiar emphasis to holy living, first of all, since this gospel which is to be sent in the work or missions is pre-eminently one which promotes holiness of life, and which teaches entire separation from the world and the things of the world. No sinner need apply for the job of sending the gospel away from home, neither has any worldly church member who rides roughshod over his baptismal covenant, any business in this work. "Physician, heal thyself," is the doctrine to be preached to him.

First, let him be cured of sin and of the love of the world; then let him talk about sending an unworldly, soul-saving gospel to others.

Just at this point is our great error and our supreme folly.

1. Instead of seeking first to save men from sin and making them a holy people, worthy examples of what religion can do, we are endeavoring to make men religious by mere works. We are counting people religious simply because they give money, go to church, and do many things, whereas they must first be holy, then do that which is holy.

2. We are endeavoring to impose tasks upon unregenerate men which belong peculiarly to regenerate men. This can never be done successfully. Some things sinners can do as well as Christians. Other things in the Church only regenerate men can do, because the Lord never intended that any others should do them. This is especially true of soul saving. No use trying to get unsaved men to seek the salvation of the unsaved; unregenerate people never will work for the regeneration of others. They do not feel like it, and they realize how inconsistent it would be for them to do such a thing. Moreover, they have absolutely no heart for such high spiritual tasks.

Much talk these days about "personal work" and "service" in the Church falls into this same folly, and for this very reason it is so difficult to get thousands in the Church to engage in revival services, to take missions on their hearts, and to do anything which looks to the conversion of sinners. The whole gospel plan contemplates that first we must get people to be religious; then we can talk about getting them to work for others.

"Yes, but you will never get all the Church to live right. We never have done it." What does that pretext mean? The logic of it is that we should make little of a holy life, and sidetrack religious living, and undertake to do what is impossible, and which God never intended we should do—engage unregenerate men to do the work which belongs exclusively to regenerate people.

RUSSELLISM AND OTHER ANNIHILATIONISTS REFUTED.

PART III.

REV. D. F. BROOKS, D. D.

I introduce a few words used in the Greek to mean complete, finish, bring to an end, perfect, accomplishment, termination, limit; end of some act, as the end of life, death, etc., in order to bring out in my closing argument that all these words and some similar ones do not mean annihilation of any material thing.

These words are as follows: *Teleutao*, used at Matt. 2:19; 9:18; Mark 7:10; Luke 7:2; Acts 2:29; 7:15; Matt. 15:4; Mark 9:44-48; Heb. 10:22. *Teleute*, the end of life, decease, death. Matt. 2:15. *Teleioo*, *Teliotes*, *Teliotes*, *Teleiosis*, *Teleiotes*, *Teleoo*, *Telos*, *Thuoo*—to rush, breathe hard; to sacrifice, to immolate, slaughter, do sacrifice, slay. This latter word is used at Matt. 24:4, 14, 12; Luke 15:23, 27, 30; John 10:10-13.

Phonos, murder, is used at Matt. 15:19; Luke 23:19-25; Romans 1:29; Rev. 9:21. *Phoneoo*, to be a murderer of, to kill, to murder, slay. Matt. 5:21; 19:18; 23:21; Mark 10:19; Luke 18:20; Romans 13:9; James 2:11; 4:2, 5, 6. *Phoneus*, murderer; always of criminal conduct. Acts 3:14; 28:

4; 1st Pet. 4:15. *Sphazoo*, to butcher an animal; to slaughter an animal; to kill, slay. Rev. 6:4.

These words cannot be properly accented in this English form of printing, and I have also placed the "oo" to indicate the letter *Omega*, to show how these words end. None of these words as used by the sacred writers, stand for the annihilation of both form and existence in all the constituent parts of any material thing and especially the human body and the immaterial soul.

Three words that are used in the New Testament we wish to consider next. *Nekroo*, to make dead, to put to death, slay, worn out; to deprive of power, destroy the strength of; evil desire working in the members of the body. Rom. 4:19; Heb. 11:12; Col. 3:5.

The next one is *Nekrosis*, a putting to death, killing, dying; the dead state, utter sluggishness. Romans 4:19. The next form of this word is *Nekros*. This latter word is used more numerous than any other one. Its meaning is various; one who has breathed his last; lifeless; as if already dead; sure to die; destined eventually to die; among the dead. The corpse of a murdered man; deceased; departed. One whose soul is in hades; destitute of life; inanimate; spiritually dead, inactive as to Christian life and conduct; destitute of force, or power. Unaffected, that is, no affirmative response to any invitation to sin.

The following passages are referred to: Matthew 8:22; 10:8; 11:5; 14:2; 17:9; 22:31; 23:27; 27:64; 28:4-7; Mark 6:14; 16; 9:9, 10, 26; 12:25, 26, 27; Luke 7:15-22; 9:7-60; 15:24-32; 16:30, 31; 20:35, 37, 38; John 2:25; 12:1, 9, 17, 20, 9; 21:14; Acts 3:15; 4:2-10; 10:41, 42; 13:30-34; 17:3, 31, 32; 20:9; 23:6; 24:15-21; 26:8-23; 28:6. Romans 1:4; 4:17; 24:6; 4:9-11, 13; 7:4-8; 8:10; 11:11; 10:7-9; 11:15; 14:9. 1st Cor. 5:12, 13, 15, 16, 20, 25, 29, 32, 35, 42, 52. Galatians 1:1; Eph. 1:20; 2:1-5; 5:14; Col. 1:18; 2:12, 13; 1st Thess. 1:10; 4:16; 2nd Tim. 2:8; 4:1; Hebrews 6:1, 2; 9:17; 11:19-35; 13:20; James 2:17, 20, 26; 1st Peter, 1:3, 21; 4:5, 6; Rev. 1:5, 17, 18; 2:8; 11:18; 41:13, 16, 20; 5:12; 12:13.

Nekros, this last word quoted, is used very freely as may be seen by the numerous passages cited. It has many uses in the New Testament; as for instance, breathed his last, or lifeless, Matt. 28:4; Mark 9:26; Luke 7:15; Acts 5:10; 20:9; Heb. 11:35; Rev. 1:17. Hyperbolically and proleptically dead. That is, as if already dead, or sure to die. Rom. 8:10. Among the dead or the buried. Luke 24:5; Matt. 8:22; Luke 9:60. Corpse of a murdered man. Rev. 16:3. One whose soul is in hades. Rev. 1:18; 2:18. Dead to life. Rom. 11:15. Destitute of life, or without life. Jas. 2:26. Spiritually dead. John 5:25; Rom. 6:13. (Life from the spiritually dead). Eph. 2:1-5; 5:14; Rev. 3:1; Col. 2:13; Matt. 8:22; Luke 9:60. Destitute of force or power; inactive, inoperative, unaffected by sin. Rom. 6:11; James 17:20; Heb. 6:1; 9:14.

Phrenoo—this word used to denote murder is obsolete; but *Phrneiroo*, the verb, is used in the New Testament to mean, to shrivel or wither; to spoil; ruin; corrupt, destroy. At 1st Cor. 3:17, to punish with death; 2nd Cor. 7:2, passively, to be destroyed, or perish by a thing. See also Jude 10, 2nd Peter 2:12. In an ethical sense, to corrupt, deprave, etc., 1st Cor. 15:33, the character of the inhabitants of the earth, as at Rev. 19:2. See also 2nd Cor. 11:3; Eph. 4:22. This word is used to denote that the

Temple was corrupted, or destroyed, in the mind of the Jew, when any one defiled it, or damaged anything in it, or if its guardians neglected their duties. Then again it is used to denote the leading away of the Christian Church from the knowledge or experience of holiness in which it should abide. See 1st Cor. 3:17. To punish with death for the destruction of the body, or the holiness in which it resides. Paul's denial that he was guilty of the act for which this word stands, 2nd Cor. 2:7. Passively, to be destroyed, to perish by a thing. Jude 10. With a dative of condition. 2nd. Peter 2:12. Ethically as follows: Corrupt, depraved, 1st Cor. 15:33. Fall away, 2nd Cor. 11:3.

We have another word that means *fatal*, *poisonous*, *deadly*, *spurious*, etc. This word is used at Mark 16:18, translated *deadly*, but the passage is no doubt a spurious one for the whole text from verse nine to the end, is rejected by the two oldest Greek manuscripts, hence Tischendorf omits altogether, and Alford and Westcott and Hort place them in brackets.

DOING GOD'S WILL.

REV. W. W. LOVELESS.

"Thy will be done in earth as it is in heaven." Matt. 6:10.

Psychologists have divided the powers of the mind into three classes, viz., *intellect*, *sensibility*, and *will*. The intellect comprises those powers by which we are able to *know*. The sensibility or the emotions is that group of powers by which we *feel*. The will is that power to choose and execute. Or, we may perhaps better say, the will is the mind, or soul, or ego choosing and putting forth effort to execute its choices. It is the relation of our *will* to God's will that we wish to speak about.

A completed act of the *will* includes both the choice of an aim or object and the putting forth of an effort to accomplish that aim or to attain that object. To put forth effort in executing without any choice would show *will power* no more than a machine shows *will power* while in motion; and if we choose without making any effort in the line of that choice, that is no act of the will; it is a mere *preference* or *wish*. So we see that the will has the double power of choosing and executing and it is not complete unless both powers are used.

We hold that the human will is *free* to choose and execute as it pleases, therefore man is a responsible being to God for choices and actions and cannot throw the responsibility upon God. Every man is conscious that he makes free choice and acts accordingly scores of times every day of his life. We hold others responsible for their acts and we praise or blame them accordingly, because we believe their acts are the results of their own *free* choice. On this ground rests all law of right or wrong and all punishment. Here too, is the ground for the reasonableness of any exhortation, or argument, or appeal designed to influence another's conduct. To blame a machine, or a stick, or any inanimate object for an undesirable result would be an act of supreme folly. Xerxes has been held up to the ridicule of the ages for chastising the sea because it wrecked his fleet; but every magistrate who punishes a criminal is equally ridiculous and far more blameworthy if that criminal has *no free will*.

If a man is a machine his responsibility is at an end or never existed. But the fact that men everywhere, and in all ages, and in all states of society hold themselves and others responsible, is proof positive that man has a *free will*. Then if we are responsible to one another, we must be even more so to God for we are created to glorify Him by giving Him the *free will service* of our *lives*.

God has a will too, according to our text,

as well as man, and it is God's will that you and I have our wills in harmony with His divine will; hence for this reason Jesus taught His disciples to pray, "Thy will be done in earth as it is done in heaven," and before you or I can ever be fit subjects for heaven our wills must be in harmony with His divine will; in fact, we can never enter in unless we do His will for Jesus says, "Not every one that saith unto Me Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. But remember that God will never coerce or force us to do His will, but wants us to freely, gladly and lovingly do it. Then it is our love or affections He wants and if He has our love, there will be no discount but that we will do His will. He says, "Son, give me thine heart," which means affections or love; and Jesus said, "If ye love Me keep My commandments." Again He said, "If a man *love* Me he will keep My words and My Father will love him." And again, He said, "He that loveth Me not keepeth not My sayings."

From this, we learn that man chooses and does what he loves to do. If he loves the world and sin, the love of God is not in him and he will choose and do as the world does because he loves the world better than God. *Love will fulfill the law of God.* But before we can love God supremely and do His will, we must have our sins forgiven; our nature changed in sanctification and become the temple of the Holy Spirit. The Holy Spirit as the detective of heaven, hunts us out in our sins and convicts us, and then if we will willingly confess them and repent through and then believe that Jesus is able to intercede for us before His Father for our pardon, the work will be done and we will be pardoned, justified and regenerated. This is what we term the first work of grace, and it gives us a great desire to do God's will; but we will not run long until we will find a great hindrance in doing the whole will of God, because the "carnal mind" is still with us and it is "enmity against God; for it is not subject to the law of God *neither indeed can be.*"

In regeneration we receive the *spiritual mind* but still retain the *carnal mind* and James describes such a person as a double-minded man, who is unstable in all his ways. These two minds were what Paul referred to when he said "I delight in the law of God after the inward man. But I see another law in my members warring against the law of my *mind*, and bringing me into captivity to the law of sin which is in my members." So Paul found a war or clash very often between these two minds which caused him much trouble.

James gives plain directions how to get rid of the carnal mind. After telling the sinners to cleanse their hands he says, "purify your hearts ye double-minded." James does not teach us that the "old man" can be *suppressed*, *depressed*, *repressed* or *compressed*, but God has an "Adam's Express Company" that will express the old Adamic nature out of our lives and then we no longer have the carnal mind to contend with, but we have only one mind which is the spiritual, and that brings life and peace. "Perfect peace have they whose mind is stayed upon Thee." Brethren, "Let this mind be in you; which was also in Christ Jesus."

Now let us see if the "mind of Christ" in us won't bring us in harmony with God's will. Jesus said in one place, "I seek not Mine own will but the will of the Father Who sent Me." Three times He prayed in the Garden of Gethsemane that God's will be done, and not His. We know that God's will was done in Him and that He was in harmony with His Father, for if not, there would have been no atonement for our sins. Can we pray the same prayer? Thousands and thousands of church members over the land have the habit of repeating this prayer

that our text is taken from Sunday after Sunday, and fight sanctification right along.

There are two definitions to the word "sanctify." One meaning is "to make holy by having the carnal nature destroyed," and the other meaning is "to set apart for a holy use." These two meanings are clearly set forth in the 17th of St. John, where Jesus prays, "Sanctify them through Thy truth." By this He means to have the carnal nature destroyed in His disciples. Then He says, "For their sakes I sanctify Myself that they also might be sanctified through the truth." When Jesus sanctified Himself He set Himself apart for a holy use as He had no carnal nature to be destroyed. Now to sanctify ourselves, or set ourselves apart for a holy use, is what Paul means in Romans 12:1, where he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice *holy* acceptable unto God which is your reasonable service."

He asks, but just a reasonable service. But so many are afraid to take the step and say "yes" to the whole will of God for fear they will have to go through some tests, trials and experiences that seem to them unreasonable.

When I presented my sanctified, living body to Him for service, He gave me the call to preach His gospel and I faltered. I thought I could never do that. But these inspired words came ringing in my soul, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's." Yes, it flashed upon me that I was not my own, but was "Bought with a price, not of silver or gold, Bought with a price of a value yet untold; 'Twas the blood of Jesus, shed on Calvary, Purchased my redemption, and set me free." I said, "yes, Lord, I am yours for service," then I could sing,

"I'll go where you want me to go, dear Lord, Over mountain, or plain or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be."

I then realized what it was to live in Romans 12:2 where it says, "And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable and perfect *will* of God." John says, "And the world passeth away and the lust thereof; but he that *doeth the will of God abideth forever.*" Now doesn't this look like it pays to do God's will? "Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." Bless God! Through repentance and the new birth we are called out of the world, and through sanctification we become one of the elect, and if we will do these things we need never to fall. Don't talk to me about backsliding. The fellow who does the will of God has no desire or inclination to backslide, and while there is a liability to backslide, if he fails to do God's will, yet there is no necessity for it when he does His will. He finds the yoke of Jesus (which is His will) easy, and he can say, with the Psalmist, "I delight to do thy will, O my God; yea thy law is within my heart," and instead of making our own plans and setting stakes we will say "If the Lord *will*, we shall live and do this or that."

The next thing we notice is, that they who do God's will are very closely related to Jesus. He says, "For whosoever shall do the *will* of God the same is My brother, My sister and My mother." Some are denying the fact that we can do God's will. Well, if we can't Ephraim was mistaken when he prayed for this very thing. Listen: "Ephraim who is one of you, a servant of Christ saluteth you, always laboring fervently for you in prayer that ye may stand *perfect and complete in all the will of God.*"

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

ARE YOU A CONDUCTOR?

A man in a temperance meeting made the remark that he did not see why God did not send lightning and destroy all the rumshops, when another interrupted him by saying, "God has lightning enough; what He needs is conductors."

When we read this pertinent reply, we could but think that is the great need of the world today. We have a God Who is the same yesterday, today and forever. He is able to put to flight the enemy on every battlefield; failure, He never knew, but He has such poor "conductors" in the persons of His followers that His avenues of operation are blocked and His work hindered.

There are times in life when a *profession* of religion may answer the purpose; when the sea is smooth, the winds are driving the boat without use of oar, and the sun smiles as we glide down the stream of time; but there are *more* times when the tide is against us, the winds contrary, and the sun is behind the clouds; then it is, that we need connection with the supernatural, the mighty God Who can speak to the mad and stormy sea and all will be hushed into silence. A sham will not meet the needs of the case, when the "enemy comes in like a flood," but the Lord is He Who lifts up a standard against him, and causes us to triumph through grace divine.

It is declared in the old Book, the infallible Word, that "the joy of the Lord is our strength." Not our talents; not our profession; not our morality; not our winning manners; not our outward life; not what the people think we are; but the *joy of the Lord is our strength*. It is His joy that makes us to be "conductors" of His saving grace; conductors of His healing balm to stricken hearts; conductors of encouraging words to the tempest-tossed one; conductors of His salvation by pointing the seeking one to the Lamb of God which taketh away the sin of the world.

If there ever was a time when this old world needed conductors of God's grace and power, it is today. How many alabaster boxes are waiting to be broken, if there could only be found conductors for the perfume. Remember that postmortem kindness does not cheer the troubled spirit, and the flowers placed upon the coffin find no response from the lifeless heart beneath.

Dear readers, may we not suggest that each one of us search our hearts and see whether we are so in touch with the Divine, that He can flow through us as conductors of His saving grace. Our own heart rebukes us as we think of the numberless blessings, the innumerable mercies, the countless manifestations of God's grace and power in our life, and that we have not been a better conductor of these mercies, blessings and manifestations. We are more and more convinced that, "this world is not a friend to grace, to help us on to God," but that it is through "dying daily," as Paul termed it, fighting with the whole armor, that we may hope to be conqueror in this strife.

The joy of the Lord comes by a living, personal faith in Him as our Savior and sanctifier. This is the joy that will enable us to sing away the cares; to smile amid our tears; to sound the note of victory in the face of every opposing power; the joy that made Job look up from the ashheap of his affliction, smile in the face of his accusers and say, "Though He slay me, yet will I trust in Him." It was such a joy that made the miner, as he dug the coal in his dingy workshop, sing,

"I've reached the land of corn and wine,

And all its riches freely mine,

Here shines undimmed one blissful day,

For all my night has passed away."

Let the prayer of our hearts be, Lord, make me so free from the rubbish and filth of this world, that I may be an unobstructed conductor of thy grace and power to a sin-cursed and doomed world.

MRS. MARY WALLINGFORD HUGHES.

Mrs Mary W. Hughes was born April 3rd, 1858. She was married to Rev. J. W. Hughes, July 28, 1881. To this union were born eight children, four of whom and her beloved husband survive her; the other four preceded her to the glory world. She was converted in the Methodist Church at Chaplin, Ky., December, 1882, and was sanctified about the year of 1895, in the college chapel at Wilmore, Ky. Her second year in the itinerancy was a marked epoch in her life, it being the year of her conversion.

On Sunday night, December 20th, I received this message from J. W. Hughes: "Mother is gone, will expect you at Wilmore Tuesday morning." Tuesday morning found the large auditorium of the Wilmore Methodist Church filled with old friends of Bro. and Sister Hughes. A memorial was conducted by the pastor, Rev. M. S. Clark, at which the writer spoke at some length in memory of Sister Hughes. This was followed by other and briefer addresses.

About forty-five years ago a slender, light-haired youth called on me in my father's home. That youth was J. W. Hughes. Then and there began a friendship which has continued without interruption to the present time, and which will no doubt last through eternity.

Several years later, when I heard that Bro. Hughes had taken to himself a wife, I was anxious to know what kind of a choice he had made. When I met Sister Hughes I felt assured that he had drawn a prize. Then and there I found another lifelong friend.

Their marriage was a fusion of opposites: he was a blond, she was a brunette. Psychically they were opposite: he was demonstrative, energetic, active and strong; she was delicate, gentle and retiring. In one way they were alike: each had an exalted opinion of the other. He evidently thought that he had the one woman in the world; she thought she had the one man. The beauty of it was, it lasted. As long as they lived together they never abandoned that belief. Their domestic life, I thought, was beautiful. In relating her experience, I have heard Sister Hughes say that in her girlhood she loved worldly pleasures. However, there came a time when she was soundly converted to God. Then she broke at once and forever with the old life, and followed the new, unswervingly to the end.

Brother and Sister Hughes had a family of bright sons and daughters to whom they extended a parental loyalty and devotion, which were pleasant to behold. The lives of this man and woman not only were connected by joys in the life of their children, but were more potently welded by the little graves they dug together. Some of their experiences were pathetic to the last degree.

Bro. Hall Pollitt was there and spoke kindly of the deceased. He had a right to be there and lay a flower upon her casket. He alone had known her from the cradle. They had been friends and playmates in childhood. It was very gratifying to hear him speak in strong terms of approval of

this woman he had always known. He recounted the pleasures and memories coming down from the days unlike all other days—the halcyon days of childhood.

Bro. W. S. Maxwell also pronounced a well deserved tribute of esteem and especial friendship in memory of Sister Hughes.

Dr. H. C. Morrison spoke of traits in Sister Hughes' character in a way we heartily endorsed. He said she was an example of virtuous womanhood in dress, in deportment, and in sentiment, which should be strongly emphasized in this day, when scant decency in female attire has swept over the land like a flood. He spoke of her Christian consistency. She professed the higher life in conversation and in conduct. In all her intercourse with her friends, she never trailed its banner in the dust. No indiscretion brought reproach to her Master. She was the advocate of a despised tenet, the "second blessing, properly so called." Her defence of this doctrine and experience was calm and dignified, and always commanded respect.

Bro. Andrew Johnson in an eloquent tribute emphasized the fitness of bringing the remains of Sister Hughes to Wilmore, Ky. Instituting a comparison between Susanna Wesley, the mother of Methodism, and Katherine Booth, the mother of the Salvation Army, he said, when the history of the Holiness Movement is written it will be found that Sister Hughes was the mother of holiness colleges, as she was the wife of Rev. J. W. Hughes, the founder of Asbury College, the first holiness college in America, and as far as is ascertained, in the world. It was proper that her ashes should rest at Wilmore where her college career commenced and where most of it was spent.

Numbers of other friends desired to speak of this beautiful life, but time would not permit. The simple but impressive service was interspersed with appropriate and touching hymns sung by the Kingswood and Asbury Male Quartettes, and the remains were laid to rest in the Wilmore cemetery.

A. REDD.

TO THE SUBSCRIBERS AND READERS OF "ARROWS OF TRUTH."

Permit us to say, that owing to circumstances and over work, we are obliged to discontinue the publication of *Arrows of Truth*. This will undoubtedly come as a surprise to you but we can't help it. If all of our people who board at our spiritual table would be as prompt to pay their board as they should be, some of these things would not need to be so. Nevertheless, you are not the loser by it. We are the losers for every over-due subscription dropped is that much loss to us. The *unexpired subscriptions will be filled* by THE PENTECOSTAL HERALD, of Louisville, Ky. Doctor H. C. Morrison has kindly consented to do this. So you, whose time has not expired, will surely not be the loser. We hope and pray that all of you will renew to THE PENTECOSTAL HERALD when you are notified that your subscription has run out, and do it promptly. We shall act for THE PENTECOSTAL HERALD hereafter.

With best wishes, we remain,

S. A. ZUBER.

SPECIAL ANNOUNCEMENT!

We are glad to announce that Dr. H. C. Morrison will be the special evangelist at the mid-winter meeting at Peniel University, February 12th to 21st. All visitors from a distance will be provided free entertainment. Come to this great feast.

JAS. B. CHAPMAN, Pres.

"There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's mercy and His wrath."

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 15. Noah's Days and Ours. Part II.

PRAYER.

Lord Jesus Christ, Who didst come into this dark world to be its Light, send forth, in ever-growing might, Thy light and Thy truth that the clouds of error and of sin may be dispelled, and that the hearts of men may be filled with the brightness of Thy peace and righteousness. May our lives be so free from all defilement, duplicity and deceit that we shall not be afraid of Thy light. It must be possible for us to walk in the light as Thou art in the light, or Thou wouldst never have set such an experience before us. Apart from the moment by moment cleansing of the precious blood, and the energizing power of the Holy Spirit, such an experience is impossible. But through the sacrifice of Calvary, and the great gift of the Holy Spirit, the impossible becomes the possible. We thank Thee then that "The sons of ignorance and night, may dwell in the Eternal Light through the Eternal Love." In this light therefore, may we walk till all our traveling days are done. We beg it for the sake of our Redeemer and King. Amen.

SERMON.

"And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." Luke 17:26, 27.

4. THE DAYS OF NOAH WERE DAYS OF LONG-SUFFERING.

"The longsuffering of God waited in the days of Noah." (1 Peter 3:20). The days before the flood were, in other words, days of Divine forbearance and longsuffering. The Lord saw how great was the wickedness of man, yet He said: "My Spirit shall not always strive with man, for in his going astray he is flesh, yet shall his days be an hundred and twenty years." (Gen. 6:3). For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and after the Lord had shut him in, for seven days he remained there before the deluge came. Standing at the open door of the ark he delivered God's last message of grace, entreating men to come in. (Gen. 7:1-16).

What pen can picture the scene. Think of the crowds who came clamoring round the ark when they saw that the warning of Noah, at which they had mocked and jeered, was about to be fulfilled! Think of the groans, shrieks, and cries of those who saw the fast-closed ark rising above the insatiable waters, and knew that their only hope of salvation from the descending and uprising waters was gone!

"So will it be in the days of the Son of Man." While the scoffers ask, "Where is the promise of His Coming?" the inspired Word says: "Forget not this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:8, 9). That is the explanation of the delay in His appearing. It is His longsuffering that keeps Him from letting loose His anger, from whetting His glittering sword, and using it in His sore displeasure upon the godless inhabitants of the earth.

5. THE DAYS OF NOAH WERE DAYS OF TESTIMONY.

To many students of prophecy it seems as if we were now in the period corresponding

to the seven last days, to which we have referred, proclaiming God's last loving message to long-resisting and procrastinating men and women. God always warns and strives before He strikes. He has left us in no doubt, unless we are wilfully blind, as to His program and purpose. First of all He sent out Enoch, the seventh from Adam, with His testimony, "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." (Jude 14). He lays the axe at the root of the tree before He hews it down. (Matt. 3:10). Am I speaking, in these words, to some hardened heart, to some impenitent soul? Look at that little thing, shining as it lies among the grass at the root of the tree! It is the woodman's axe. It lies there to give warning of the doom of the trees which bring not forth good fruit. It is a testimony of God's grace that has waited so long and so patiently; and it is a testimony of His justice, for one day the axe will be at the root of the tree no longer. It will be taken up to hew down the barren cumberer, for the pleading of the Intercessor will cease, and He who has been instrumental in sparing it for years, will plead for it no longer. "If it bear fruit well; if not then after that Thou shalt cut it down." (Luke 13:9).

6. THE DAYS OF NOAH WERE DAYS OF STRIVING.

"My Spirit shall not always strive." All history is a battlefield recording the struggle between the flesh and the Spirit. There is no restraint upon evil that does not proceed from the Holy Spirit. Throughout the centuries He has been in the world maintaining a protest against human depravity. When Jesus went back to His Father, He promised another Comforter. "If I go not away the Comforter will not come unto you, but if I go, I will send Him unto you. And He, when He is come (unto you) will convict the world in respect of sin, and of righteousness, and of judgment." (John 16:7, 8). "The Holy Spirit," says the author of The Central Doctrine of Jesus Christ, "has no mission to the world *except through believers*." That statement is a veritable judgment throne to us who are Christians, because a man fully indwelt by the Holy Spirit becomes an incarnate conscience to those who are living in sin. The actual measure of the Spirit's indwelling is the actual measure of our testimony against sin. What is our contribution to the conviction and conversion of the poor blind, deluded, befooled men and women around us? A church living in the power of the Pentecostal birthright would mean a convicted multitude, and it is because the church is content to live on the wrong side of Pentecost, to be in the Pentecost historically and dispensationally, but out of it experimentally, that there is so little conviction of sin.

How solemn this makes life! The Holy Spirit does battle for God, maintaining His testimony for holiness, and His protest against sin, until at last "the dead line" is passed, and He retires from the contest baffled and beaten, for He will not invade the freedom of the human will.

Unsaved man, take care lest you cross "the dead line" for "to cross that hidden boundary is to die!"

7. THE DAYS OF NOAH WERE DAYS OF GRACE.

All who were shut out of the ark shut

themselves out. They chose their own destruction. They might have been saved, for the door was open for seven days even after Noah and his family entered it. The question has often been asked, "What became of Noah's carpenters?" It is hardly likely that he built the ark single-handed. He must have hired fellers of trees, carpenters, calkers and shipwrights of various kinds. What became of them? They were all lost. Those who helped to build the ark were shut out of it. Noah's carpenters correspond to those who are interested in the prosperity of the Church; who contribute to its maintenance; who worship with its members; whose names, perchance, are on its roll, but who are not of it. How many there are who have never been born again, who because they were admitted into church fellowship when only convicted of sin have never been really converted, and who shelter themselves from the close questioning of God's faithful watchman, behind the barrier of church membership, as if church membership of necessity involved Christ-membership.

As sure as you read these lines, unconverted church member, you will be shut out of heaven forever, unless you are aroused from your false peace, which is the devil's travesty and counterfeit of God's peace. "When once the Master of the house is risen up and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall they begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob and all the prophets, in the Kingdom of God, and you yourselves thrust out." (Luke 13:25-29).

The first part of Bunyan's Immortal Allegory closes in the following manner. The dreamer has seen the Gates open to admit Christian and Hopeful to the City; he has heard the music of the golden harps; he has wished himself among the blessed ones within the City, then he says: "Now while I was gazing upon all these things, I saw Ignorance come up to the riverside; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain-hope, a ferryman, that with his boat helped him over. So he did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him. But he was asked by the men that looked over the top of the Gate for his Certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King but He would not come down to see him, but commanded the two shining ones that conducted Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot and have him put away. Then I saw that there was a way to Hell even from the Gates of Heaven, as well as from the City of Destruction. So I awoke, and behold it was a dream." And yet it is not a dream, but an awful reality.

EVANGELISTIC

KANSAS CITY, MISSOURI.

Since our meeting closed at Wray, Colo., I have been at home resting, writing music, and praising the Lord for His many mercies. From now until my meeting opens at Esbon, Kansas, I shall help Bro. Jimmie Kendall push the battle on the west side of Kansas City, Mo. We are laboring together in perfect unity and harmony and witnessing the salvation of souls daily. Grace M. E. Church is being stirred most gloriously. Pastor Moore and wife are enjoying holiness and helping much in the building of the kingdom here. Blessings on them and all the household of faith. Remember us in your prayers. Yours for a fruitful year,

ARTHUR F. INGLER.

FABIUS, NEW YORK.

I am within the bounds of the Central New York Conference, with Rev. E. L. Eaton, pastor. A more clean, devoted man I have never met. He has had the courage of his convictions at all of his appointments, and no year has been barren of results. The services were owned and blessed of the Lord and many of his leading members are now out clear, and with this new force they will have the balance of power. It was indeed a great victory and the end is not yet.

In spite of the opposition of some of the members and a grange they organized, and an opposition meeting started in the Baptist Church, we kept pouring in the truth and God gave us victory; the meeting closed in a halo of glory and showers of blessing. We are now in another field and another fight, and another victory that surely will come.

D. F. BROOKS.

FROM THE FIELD.

We recently closed at Toledo, Ohio, with the Mills Brothers in a mission. The weather was cold, the streets were slick and the mission was some distance from the car line; we had 12 squares to walk to every service from our place of entertainment, and from the way we moved along you would think it was some old man over 60 years old.

In our first service we were a little late in getting in; they were having a testimony meeting; we heard some big speeches and not so much testimony. One brother, who was quite enthusiastic, made quite a display in his demonstrations. He was very much determined that we should know that he had the fire, but as we listened at his testimony it sounded to us more like the escaping water out of a bathtub. There was surely some going down in this meeting; there was but little opposition and they were willing to walk in the light. The preaching was easy, and the meeting ran as smoothly as a river of oil. There were only two services but what we had from three to fifteen seekers. Our crowds were not so large on account of the weather, but those who did come were interested and we surely did have a blessed time. We were well entertained and came away as happy as a meadowlark and a little bit ahead in our experience.

JOHN T. HATFIELD.

CLARE, MICHIGAN.

Greetings to THE HERALD family, north, south, east and west. God grant that thousands more will belong to this family before the close of 1915. The Lord bless and encourage the editor and all its contributors. Praise God there are a few all over the world who still believe in heaven, hell, and old-time religion. O, that old-fashioned revivals

might sweep over this U. S., and Canada until every preacher and church would get on fire and go in for soul winning. There is plenty of machinery but not enough fire and steam in some places to drive the machinery.

Bro. Wm. Shaffer, of Harrison, called the writer to assist in a meeting six miles northwest of Harrison, and the Lord blessed the effort. There were some good day prayer meetings. There is a noble people in that locality. God bless them all. Bro. Shaffer is self-denying and drove six miles every night for three weeks.

I am now nine miles northeast of Clare, assisting Rev. H. Roland, in the U. B. Church. Attendance and interest are good. The Church of God, and the Friends have societies near here and all are in unity and worship God in spirit and in truth.

Our next meeting will be with the Wesleyans near Twining, Mich. I could not keep house without THE HERALD, and if I had the price would be a subscriber to every Holy Ghost paper. The war is terrible in Europe, and so is the holy war against sin and the devil in the United States. God help us all to stay by the gospel gun and not retreat. Yours under the blood,

V. BUXTON.

SHARON, PENNSYLVANIA.

The meetings at Sharon, Pa., conducted by Rev. Will Huff, came to a close after four weeks of hard fighting. There were about 125 seekers, and the saints were all on higher ground. Bro. Huff's preaching was straight and to the point and it was not hard for folks to get located, although they did not all walk in the light. His message on "Confession" was the most searching that the writer ever sat under. Confessions and restitutions were made, feathers and jewelry were laid off and some folks got down to a solid rock experience.

The writer then went to Oil City, Pa., to assist Rev. Tingley and his singer, Robert Weston, both of Franklin, Pa., in a revival they were holding in the Nazarene Church.

The meeting had run for three weeks and the workers were tired, but we rallied the forces and for two weeks poured in the gospel with a result of 72 seekers for the five weeks. To God be all the glory. I am now helping in a union holiness meeting in the Free Methodist Church, Franklin. God is moving in the crowd and conviction is upon the people. We are looking for a great break and a sweeping revival.

Riceville, Pa. L. B. SOUTHWORTH.

NINEVEH, INDIANA.

We had a blessed revival at Pisgah. The Lord wonderfully blessed us and especially were the morning meetings filled with the Spirit of God. We had many breaking-up times and God came in mighty power, at times filling the messenger as well as his congregations.

Rev. L. R. Norvelle's preaching under the inspiration of the Holy Spirit certainly touched all who heard him and brought all of us to believe there is wonderful power in prayer. Bro. Norvelle's preaching was pure and clean and every message seemed to have a ring not like that of brass or tinkling cymbal, but the Holy Spirit.

I also wish to say that Rev. G. C. Ralston, who assisted Bro. Norvelle by leading the singing for us, is a beautiful singer and can handle this part of the service splendidly. Bro. Ralston also proved to us his ability as a preacher as well as a gospel singer, he having preached five times during our meeting. While not a great many were converted, yet the church is on higher ground, and we can say with Paul of old, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Our prayer is, the Lord will keep us on

"higher ground." I can readily recommend Bro. Norvelle and his assistant, Bro. Ralston, to anyone desiring evangelists filled with the Spirit of God. Yours in Him,

REV. R. STANLEY HENDRICKS.

RUSHVILLE, NEW YORK.

We have just closed a series of meetings in the Methodist Episcopal Church of this place, conducted by Evangelist Guy L. Wilson, and wife. The battle lasted for four weeks. As usual, when the prospects are encouraging for a real live work, the enemy and all his hosts get busy; the elements seemed to be in league with him, for the first two weeks were intensely cold and stormy. Then came the holiday season, with its festivities, which many people consider more important than the salvation of souls. However, we succeeded in getting in some good work. Some were at the altar for pardon and gloriously saved, among them being old men whose chances for the kingdom were waning; young people sought and found, backsliders were reclaimed, and the church has felt an uplift and a new inspiration for better and more efficient service.

Bro. Wilson is a young man of strong pulpit ability, and preaches a full gospel. He is a most excellent brother to work with; we predict for him a glorious future of usefulness. He was assisted the first two weeks by Mrs. Annable, of Union Springs, N. Y., who led the singing; after which came a young man, pastor of the United Brethren Church, in Frewsburg, N. Y., Rev. Victor Weidler, who is a power in song. We praise God for the young men who are giving their youthful energies to His service.

J. J. EDWARDS, Pastor.

SHREVE, OHIO.

The meeting closed at Brunswick, Ohio, with results that will stand. The pastor, O. M. Peoples, preached without fear or favor, giving out the truth unvarnished. Some got mad and quit coming; others went through and got blessed. We met some excellent people at Brunswick. Bro. C. S. Lindley lives there, and was always on deck to shout on the battle.

We left at the close of the service to meet our appointment at Sheldon, Vt., arriving there Tuesday afternoon, and found a few consecrated people who had been praying a long time for a revival of old-time religion. Here we assisted Rev. Geo. H. Lock, of the Methodist Church. We certainly had a good time together. I wish we had more pastors

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like Bro. Lock. One night, after delivering his message, he said to his people: "I don't know what you are going to do tonight, but I am going to the altar," and down he went, and was followed at once by his wife, and this action brought more than could kneel at the altar and front seats, and it seemed the heavens opened and God blessed the people in a wonderful way. One man got under such awful conviction that he left the church and walked around the churchyard groaning, and finally rushed into the parsonage, where a few of us found him and prayed him through. The village blacksmith, Frank Austin, is responsible for the writer's being there. May God bless the Sheldon people, is our prayer.

At this writing we are at Shreve, Ohio, with Rev. C. R. Chilton, pastor of the M. E. Church. To say he is preaching the truth is only the mild putting of it. The first night he paid his respects to dancing, cards, etc. We are in need of more pastors and evangelists who dare strike out from the shoulder and hit the sin that fills our brothels and damns so many of our young people each year. Great crowds fill the church each night, and we are only fairly started. We are expecting great things. We will have something to say later about the results of the meeting. Our God is able. Pray for us.

A. H. JOHNSTON, Song Evangelist.

SALTWELL CHARGE.

Since coming to this place we have found a people who know how to make a new pastor and his family welcome. The people were kind indeed to take us into their homes and care for us until we could get our own home in a condition to move into. The people are on fire for God and are in hearty co-operation with their pastor in everything that is good and for the upbuilding of Christ's kingdom. There has been a gentle breeze blowing ever since coming and more than once there has been a storm, in the way of everything good to eat. The first storm filled our barrel with flour, beside other things too numerous to mention. For all of this, we lift our hearts in true thankfulness to our heavenly Father Who "supplieth all of our needs." We are praying and asking God to make us worthy of these good people and we ask the prayers of THE HERALD family that we may give them the true bread of life and that we may not send forth any uncertain sound.

Since coming here, we have had two revival meetings. The first one was held at Wagoner's Chapel. There were not the visible results we had anxiously looked and prayed for but there was some real good work accomplished and the church was built up.

Our next meeting was at Oakland Mills, where we did our own preaching. There was one sanctification and one addition to the church. We feel that seed was sown that will bring forth an abundant harvest in the future. There are some earnest, devout Christian men and women at that place.

Miss Lula Martin took charge of the organ in both meetings. She is a true Christian girl, one who has obtained the fullness of the blessing and who will be a blessing in any meeting. Any one desiring a good sanctified organist will do well to write her, Cynthiana, Ky., Route 5.

We are now in a meeting at Saltwell. We are expecting great things from a great God. I hope each one of THE HERALD readers will lift their voices in prayer for us. We are doing our own preaching at this place. We have an open date after the 4th Sunday; any one desiring our help write us at once, Carlisle, Ky., Route 5. May heaven's richest blessings rest on the editor and may we all go forth this new year with a greater zeal and a stronger determination than ever to win souls for Christ. Yours for the lost.

REV. S. L. MOORE.

REPORT.

As we have a few spare moments we would like to mention the meeting we closed some two weeks ago at Bloomington, Ind., with Rev. C. M. Kroft. We say we closed, but we did not, as I had to leave for other engagements and the meeting had gathered fire to that extent the pastor concluded to go on. When we left, there had been twenty-seven reclaimed, converted or sanctified and twenty-one accessions to the church; since then the pastor informs me that forty-three more have prayed through and forty-six more joined the church. Bro. Kroft is a Spirit-filled Methodist preacher who believes in a full gospel; through hard work and an untiring effort under the leadership of the Holy Spirit, he is erecting what is known as the Fairview M. E. Church, at a cost of \$25,000. It is a beautiful stone-veneer structure and has a large auditorium and Sunday school room, with a large sliding door between the two, and when opened can seat about eleven hundred persons.

I am just closing a splendid two weeks' meeting at Flatrock, Ind., and go from here to Uniondale, Ind., for two weeks. I am open for summer meetings, either in church or tent.

JOHN E. HEWSON.

1207 Spruce St., Indianapolis, Ind.

ELTON, WISCONSIN.

Our last meeting held at Sidney, Ill., with the Sidney Holiness Band, Rev. B. B. Sapp, pastor. One year ago Bro. Sapp and Bro. Johnnie Williams and wife, of Connersville, Ind., landed in Sidney and held a meeting with more than 100 salvations. Since that time the Holiness Band was organized and the U. B. Church bought and repaired with a new furnace, lighted by electricity, and Rev. B. B. Sapp called as pastor. We were with these people a few services over two weeks with some clear salvation work and about sixteen sanctified. Bro. Sapp is an earnest worker, a good preacher, a splendid revivalist, and will hold you a good meeting if you get him.

From Sidney, I ran by my brother's home at Ellis, Ill., and on to Chicago, where my pocket was picked and I lost about \$27 in cash and some other things of value; I was left in the Northwestern Depot without a cent in my pocket and no ticket for home; so what was I to do? I had never taken a "goat ride," so to get some money I could not lift my hands and say, "Oh Lord my God! is there no help for the widow's son?" though in truth I am the son of a widow. I borrowed 25 cents from the head night clerk in the depot and called up Rev. A. G. Crockett, assistant pastor of The First Nazarene Church, and he let me have money to come home on. I left Chicago at 2:30 a. m., and by getting a rig to drive me out from Antigo, Wis., I reached home in time for supper and had a good day over Sunday in the mission church. I have the victory in my soul today and I am pressing on the upward way.

B. T. FLANERY.

FORT WORTH, TEXAS.

A revival meeting was recently held in Fort Worth, Texas, by Dr. Lincoln McConnell and party, consisting of Mrs. McConnell, his son, Ed, who performed at the piano with unusual skill, Mr. and Mrs. Stover, directors of the choir and cornetists of rare ability, and Rev. Bill Fetley, who aided in many ways, preaching, exhorting, working at the altar and doing personal work in the audience. The meeting was held in a large tabernacle which covered nearly an entire block and easily seated 7,000 people. The choir platform seated 500, and was occupied by that number of the city's best singers; the music proved to be far-reaching and soul-stirring.

Too much cannot be said of the preaching of Dr. McConnell. He is a man of dignity, wide culture, yet he can become as the humblest of folk, that his preaching might reach the high and the low alike. Having been a detective in the city of Atlanta, Ga., he draws from that experience, which, with his deep religious experience, he reaches the hearts of men in a remarkable way. His afternoon Bible lessons on the "Second Coming of Christ," were listened to by people who had never heard it presented as we camp meeting Methodists are accustomed to hearing it. Often large delegations from other towns would attend in a body for which reservations would be made previously.

The 700 conversions is not the beginning of the good done, as hundreds testified to the fact, that they had had their eyes opened, "so-to-speak" and the gospel to them was now a reality.

A number of bartenders were converted at a special meeting held for saloon men and who would remark, "Well I've got to change my business now."

When we say the meeting was great, it was glorious, then the "half has not been told." This was a union meeting of forty-nine churches.

MRS. DENA SINCLAIR.

The Open Letters to Bishop Candler from our Editor-in-Chief are attracting much attention and arousing considerable interest. These will be followed by some thrilling articles and letters by the same writer, so you cannot afford to let your paper stop. Renew today, and be safe.

WHY NOT

Send THE HERALD to some relative or friend for the coming year? Think of the good you can do by investing only Two Cents a week. Can you afford to miss this opportunity? Put this suggestion into action today and let THE HERALD be doing its good work.

The Ever Popular Gladiolus Premium.



We are glad to be able again to offer the Gladiolus Premium which was so popular last year. These bulbs are furnished by one of the longest-established and in every way most reliable of the growers in this country, and being home-grown are of the best quality, the result of more than a quarter of a century of care and selection. Nothing can add so much to the attractiveness and enjoyment of the home as a wealth of beautiful flowers, and among all the Gladiolus is easily the Queen of Beauty. With its splendid spikes of beautiful large blooms, often two feet or more in height, growing up to four and a half to six feet, sometimes several spikes from the same bulb, showing almost all the colors of the rainbow, and when used as a cut flower, lasting for so long a time, so easily grown, requiring no special care or attention beyond that of a hill of corn or potatoes, every home should have a stock of these grand bulbs. THERE ARE NONE BETTER THAN THOSE WE OFFER.

Dozen bulbs, either Pink, Red, or Mixed. Full directions with every order.

We will give to every Subscriber who will send One New Yearly Subscription, one dozen fine Gladiolus Bulbs. A number of choice and named varieties, warranted to bloom if given proper care, together with a leaflet containing all necessary directions for culture and care. All postpaid.

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Rev. C. C. Cary	Rev. J. Gregory Mantle
Dr. M. A. Beeson	Rev. Ira M. Hargett

EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

about the Wesleyan doctrine of entire sanctification has been without foundation or good cause, and it has contributed nothing to our spiritual life. It has added nothing to our membership; it has not warmed and enthused our ministry; it has not added a dollar to our collections. That there have been fanaticism, exaggerated views, and false teaching among the people, claiming to be Wesleyan, there is no doubt, but it is quite true that there has been strong, unwarranted and hurtful prejudice against the doctrines of remaining sin and the second work of grace. Meanwhile, the leading preachers of other denominations, the men who are making themselves felt, in this and foreign countries, such men as Torrey, Chapman, Morgan, Gypsy Smith, and many others who might be mentioned, are teaching with great clearness the baptism with the Holy Ghost as a distinct, instantaneous work of grace, received not at, but subsequent to regeneration, and it is becoming the common faith of the more spiritual members of the Presbyterian, Baptist and other churches, that God's children have scriptural grounds and personal needs, which duly warrant their seeking a baptism with the Holy Ghost subsequent to regeneration.

It seems to me that we Methodists are in danger of losing our crown, or falling into the background on this great question. To be sure, that great wing of Methodists who hold to the old Wesleyan doctrine, believe in this baptism with the Holy Ghost as a second work of grace, and believe that in it there is a cleansing operation. You remember that Peter describing the work at Pentecost, says, "Our hearts were purified by faith." We believe that this baptism with the Holy Ghost is for every child of God, and that it is a cleansing operation taking away all sin and making the heart pure and holy.

I love the South, her traditions, her history, and I long for her future to be one of

blessedness and peace, but I must confess that I have no hope for her outside of the religion of the Lord Jesus; I do not believe that our present spiritual state is at all equal to the emergency and the demands upon us. I have absolutely no faith in the new notions and theories that have made headway among us, contrary to the Wesleyan interpretation of the Scriptures. I believe that we shall have to go back to the old Wesleyan doctrine, to the old-time revival, the altar of prayer, the protracted meeting effort; that we bishops, presiding elders, college presidents, pastors and evangelists, must "get together," get to God for power, and get to the people with the gospel that blazes and burns, saves and sanctifies or we shall utterly fail. The floods of unbelief will come in with the vast new population, all sorts of isms and teachings will make headway and there will be the loss of everything that is dear to us, and eventually the awful judgments of God will be visited upon us.

You will excuse me for the liberties I have taken to write you these letters, and remember that I have written them out of travail of soul, and have not said one-tenth of that which is in my heart to say.

Faithfully yours, H. C. MORRISON.

THE AMERICAN METHODIST LEAGUE. Chapter LIH.

"Brother H. C. Morrison:

"I have read with much interest your articles in THE PENTECOSTAL HERALD on the Methodist League, and heartily approve your aim and plan, as far as I am able to understand them. In proof of that fact I request that you enroll my name among the members of said League.

"We certainly live in times that demand loyalty to the doctrines of the Bible as interpreted by Wesley and his followers. I trust the Lord will bless you in your efforts and crown them with success to the glory of His name and the salvation of many souls.

"Yours for old-time Methodism, and the upbuilding of Christ's glorious kingdom."

The above letter was received a few days ago from a prominent Methodist Doctor of Divinity, a member of the M. E. Church, South. He has been a prominent and active man for many years in his beloved Church, and feels, as his letter indicates, that something must be done to protect and promulgate the original doctrines of Methodism.

I am well aware that there are some good people who will claim there is no necessity for the organization which we purpose; others will predict that it will all come to naught, others who know that the doctrines which brought Methodism into existence and have given us life and power are being sadly neglected and abused, will not turn their hand or lift their voice. Others will simply complain and grumble and do nothing; others will join the League, pray to God, stand together, and strive to keep before the people the great truths which gave Methodism birth and have made her a power in the world.

The truths preached by John Wesley and his co-workers, are Bible truths. We cannot find anything in the Bible to take the place of these truths. We cannot find anything in the Bible better than these truths. If we go out of the Bible we cannot find any truth that will save the souls of men. We must be true to the great doctrine of depravity and regeneration, witness of the Spirit, the remains of sin, the sanctifying power of the Holy Ghost, or we shall drift into all sorts of false teaching, higher criticism, new theology, fanaticism, lukewarmness, ease in Zion, and the loss and ruin of our souls, and the souls of our fellowbeings. We must persevere, we must stand together, we must keep the divine fire burning in our hearts; we must strive in every possible way to propagate and spread abroad these great truths. Send in your name for membership.

(Continued.)

A GREAT OPPORTUNITY FOR DOING GOOD.

You are consecrated to the Lord, your means are consecrated to Him, you love and desire to promote the great doctrine of entire sanctification. You have enjoyed the experience and been a faithful witness of the same; you have a few hundred or a few thousand dollars; you are living off the interest of the same. When you go to heaven, you cannot take this money with you; you would like for it to work for the Lord and the spread of full salvation after you are gone. We suggest that you let Asbury College have this money on the annuity plan. The college will give you a safe bond and pay you interest annually or semi-annually, as you prefer. At your death the money belongs to Asbury College without further interest. We are quite sure there are many persons in THE HERALD family who could easily make a contribution to the college in this way. They would be safe and would receive the same interest they are now receiving and their consecrated money would go on witnessing for the Lord and helping on the good work years after they have gone to their reward. We would be very glad to get into correspondence with persons who have some of the Lord's money they would like to invest in this way. Address Rev. H. C. Morrison, Wilmore, Ky.

BILLY SUNDAY.

Billy Sunday is giving Philadelphia such a shaking up as she has never had before in her history. We have believed from the time this meeting was announced that it would be the greatest in history, up to date. Philadelphia is one of the greatest and best cities in the world. Sunday will have broad-minded sympathy and energetic help in that grand old city. May the Lord mightily anoint him for his great work. We long to see him come to Louisville and Lexington, Ky. This old world needs a shaking up; sin needs to be skinned so deep that there will be so much meat on the hide that it will not do to tan, and so little meat left on the bones they won't do to sell for beef. Skin on, Billy.

NATIONAL CONVENTION OF EVANGELISTIC SINGERS.

On January 1, a body of evangelistic singers met in the parlors of the Ansley Hotel, Atlanta, Ga., and laid plans for a national convention to be held in that city in December, 1915; the meeting was presided over by Charlie D. Tillman.

Executive, programme and arrangement committees were appointed and the machinery put in motion to secure a large attendance of evangelistic singers from all parts of the United States. There being nearly as many singing evangelists as preaching evangelists in this country, and this the first convention of its kind, will insure a very large and enthusiastic body of singers at the gathering, and being held in December, will permit many to attend after their work has been finished for the fall months, until after Christmas.

The preliminary meeting elected as its secretary, O. W. Stapleton, of Atlanta, and P. M. Boyd, of Nashville, Tenn., treasurer.

The purpose of this convention, in part, is to promote the best interests of the singer and to increase his usefulness to the church and cause of Christ, to plan for better assistance to the pastor or evangelist and to seek to magnify this feature of the work to the end of having better and more consecrated men in charge of the music.

The singers have felt for a long time the need of such a convention, and with the plans outlined at the recent meeting, carried into effect, a supplying of this long-felt want will be assured.

The Church, too, has felt the need of some permanent organization looking to the sup-

ply of better men for this essential work, and some definite weeding out of those who are not acceptable to the Church and cause. To secure the full worth of this move on the part of the singers, the committees urge the hearty co-operation of the pastor and evangelist in securing the names of all singers in their respective charges who may be informed as to the definite plans for the coming convention.

We believe it will be worth while to the brethren to assist in spreading the announcement, especially so, by talking it to any singers they may be in touch with, and by forwarding their names and addresses to the secretary, 275 East Pine St., Atlanta, Ga.

Papers of the religious press who fail to get a copy of this announcement, please copy this and publish in your next issue.

EVANGELISTIC AND PERSONAL.

Rev. R. T. Johnson: "The meeting at Osborne, Kan., has started fine; several have been saved and we expect great things from God."

Rev. Fred Mesch: "We closed a great meeting at Hutchinson, Kan., with about 30 seekers the last night and on an average of 20 a day."

M. E. Stretch: "We closed a glorious meeting four miles from Lexington, Ill., in which a number were converted and a few sanctified."

Rev. S. H. Pollitt is assisting Bro. Lee in a meeting at Burgin, Ky. Much interest is being manifested and there is a general breaking down among the people.

Rev. W. E. McCoy desires to announce that he is open for fall and summer work, either for camp meetings or revivals, as song leader and soloist. Address, 424 N. Main St., Wichita, Kan.

Owing to a slip in his slate, Rev. W. J. Harney has the month of February open. Let some one needing a good helper for revival meetings avail themselves of this opportunity. Address him at Wilmore, Ky.

Rev. J. B. Kendall reports that the meeting in Kansas City, Mo., is a sweeping victory. Fifty people were at the altar last Sunday; many are being saved and sanctified.

Rev. C. B. Allen will be with the Euclid Heights Methodist Episcopal Church, Los Angeles, Cal., in evangelistic services during the month of February. The many HERALD readers in California will be interested in this announcement.

Rev. Aura Smith, who is engaged in revival meetings at Ontario, Ohio, says God is blessing the people and many are finding the Lord. His next appointment is Springfield, Ohio, with the Lagonda Avenue, U. B. Church.

Rev. W. C. Moorman: "Our meeting near Ness City, Kan., closed Jan. 17. The Lord was with us and several souls were converted. The pastor and his people were highly pleased with the results. I have no fixed dates after March 1. Any one desiring my help write me at my permanent address, Miltonvale, Kan."

Rev. Andrew Johnson: "The revival at Lexington, Ky., is spreading like prairie fire. The present indications are ominous for a great revolutionary awakening in this college-crowned center of the famous blue-grass region. Revs. Arnold and Owen are at their best."

Rev. A. A. Myrick: "I have recently

closed two good meetings at Vienna, Mo., in which 73 were saved in one and 67 in the other. We are now at Dixon, where we held a meeting about a year ago."

Elsewhere in this paper will be found an announcement of the Sebring, Fla., camp meeting which will be held March 12-28, under the leadership of Rev. H. C. Morrison. Address Mr. George Sebring, Sebring, Fla., for desired information.

The Holiness Union Convention will meet in Atlanta, Ga., April 27-May 2. We desire the names of evangelists and pastors contemplating attending this convention. Let the evangelists and pastors keep this convention before the people and urge them to attend, for it will be a time of refreshing from the presence of the Lord.

LECTURES ON PROPHECY.

Rev. H. C. Morrison is booked for a series of lectures on prophecy before the faculty and student body of Central Holiness University at Oskaloosa, Iowa, Feb. 5-9.

BUD ROBINSON'S CORNER.

DOWN AND AT IT AGAIN.

I opened fire on the devil Dec. 31st, with a watchnight meeting in the First Pentecostal Church of the Nazarene, Pasadena, Cal., with Rev. A. O. Hendricks. For eighteen days we have put the old gospel plow down to the beam, and all hands have driven teams, held scrapers and plows, hauled water, made fires and shoveled coal, and at the close of eighteen days we had had about 150 at the altar, with more than 100 getting to God. So we are over the Christmas rest, and over the New Year's excitement and down to old-fashioned living and preaching.

While I write these words, the birds are singing, the flowers are in bloom and everything looks like the first of June, and behold, it is still January. I am not in the cold region, but in southern California where the oranges and lemons were never so lovely, I think. The trees are so full that thousands are propped up and the limbs look like they would break down with the golden fruit. Surely the Lord has His eyes on this lovely place. Bless His holy name. How good to us He is, and how unworthy we are of all of His goodness; yet He is still lavishing His love upon us poor sinners, saved by grace and washed in the blood of His Son, and made sons and daughters of the Almighty.

We look up to our Father and say, "Thy will be done." We are ready to start East, and we don't ask the Lord to temper the wind to the shorn lamb, to keep the devil from throwing rocks, or we don't ask for an easy place; we just buckle up the belt a little tighter and say, Oh Lord, prepare us for anything on the face of the earth, whether heat or cold, wet or dry, a blessing or a "cussing." A cussing will probably be our portion, but the blessing will not puff us up and the cussing will not puff us down; we have long since counted the cost and are aiming to go through. Heaven will be very cheap at any cost, and hell will be dear if we get it for nothing. There is no place to slow up or to cool off or to slow down; our business is to keep the chunks together, keep the oil on and keep the fire burning.

We must do more this year than we did last. My last year was a good one; I saw between three and four thousand kneel at the altar and about 2,800 go to the bottom, strike fire and get to God. Many of them came through with a shout of victory in

their souls and the devil will never hear the last of last year's work. While the devil is on the warpath and the old world is engaged in bloody wars, some of the people of the earth are finding God and making their peace and calling sure. We have no way to get at the number who were saved last year over the whole world, but thank God, a great many plowed through, struck fire and today they have fire in their souls. Many who were saved last year will go out to preach the gospel, and there is no telling how many souls will be brought to Christ through the preaching of the gospel of 1914.

We are so thankful that God blesses the truth when it is preached in faith and love, and He is under no obligation to bless it unless it is preached in faith and love. Where is the man who has met God's conditions, and then God failed on His part? There can't be one found. The preacher who is not getting results, is the man who is not preaching the gospel as God wants it preached, or he would have his altars lined up with hungry, seeking souls and they would find God. They will not be the same persons again; they may live in the same house, eat at the same table, drink out of the same old gourd and sleep on the same bed, yet they will be different, live a different life, talk differently and see differently, for they are different.

It is great to sit down and talk about getting religion; there is nothing on earth like it. The salvation of a man's soul stands out in a class by itself. Great deals, great bargains, wonderful discoveries and great fortunes are as nothing compared to the salvation of the souls of men. I am so thankful that the way has been opened up by which man could be saved and delivered from the guilt of sin. That he can stand before God in a justified state. Of course, it is only through the blood that he is or can be justified, for there is no merit in him, and God can only justify the guilty sinner through the atonement that was made by His Son on the cross. We must not get our eyes off of the cross, for that is our only hope, and without the cross we are hopelessly lost and doomed to eternal despair. We read that Christ by the blood of His cross has reconciled man to God, and now through the cross, God and man are reconciled; they are brought into perfect harmony with each other. Remember it is only through the cross, and not by that diploma you secured at the university after spending many years there in hard study. Of course, I would rather you had a diploma than to not have one, but if that is the only thing you can show up at the judgment bar, you are a lost man. When John heard the angels in a conversation, one said to the other, "What are these, and whence came they?" John heard this answer: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." There is hope only for the man who is under the blood.

PLAN TO ATTEND THE Sebring, Florida Camp Meeting March 19th to 28. Sebring, Florida

Rev. H. C. Morrison, D. D., will be in charge the full time.

Bishop Morrison will also preach several sermons.

For particulars, write
Mr. George E. Sebring,
Sebring, Fla.

The Missionary World

WALKING THROUGH FIRE AT MIDNIGHT.

A. E. Rassmann, Raj Nandgaon,
C. P., India.

No nice electric street lights lit up the red dirt roads as we plodded our way along. It was midnight as we stood around a great, blazing timber fire. The heat felt comfortable as the chilly winds came against us. Around by us stood several score of Mohammedans clad in varied colored cloths. Such a strange scene. Never such a sight in America, but in Oriental Central India this was all very common.

These are holy days for the Mohammedans. They are keeping these celebrations in memory of two early disciples of the prophet Mohammed.

Satan works mostly at night when darkness covers the earth; so do satanic folks do their pranks after dark; this is true all the world over.

How wild looking are these Mohammedans to one who has seen little of them. They are very strict in their monotheism: "There is no God but God, and Mohammed is His prophet," is their cry and belief. But here we saw nearby they had made two idols, all decorated in gala array. For some hours certain singers chanted the weird monotone hymns to these gods. Then at midnight these idols were taken from their places; and, with many uncanny sounds and yells, they were carried by men clad only in a tiny bit of thin cloth about the loins. Around these two men came a great crowd all chanting a hymn to Mohammed or his disciples.

Twelve o'clock had passed into eternity; when suddenly we heard a crowd coming toward us. Standing close up around the fire, and bracing ourselves so that we would not get knocked off our feet, we, the only white folks in the vicinity, saw a sight that few white folks have ever seen. We had oft read about it, and heard several tell about it, but this we had never seen with our own eyes before; and we don't care to ever behold again.

A cord of heavy timber had been burning for some hours, until it was all burned to red, hot, live coals. These hot coals were spread out into a bed dug in the ground, a space about ten feet long and five feet wide. We can testify that the heat of this bed of hot coals was much hotter than the heat of the blazing timber.

The crowd, led by a naked man carrying one of said idols, marched right on up to this bed of hot coals. The heat just radiated in scorching waves. The man set the example, and with bare feet and naked body, he slowly walked back and forth through the fire some six or eight times seemingly as calmly as we trod our Brussels carpets in the States. As he went through the fire the crowd yelled some sort of victory ejaculation. Then men and boys ran back and forth through the fire; all were barefoot and barelegged.

For several nights this and other stunts were performed lasting about all night long. We have told you enough. Do these Mohammedans need Christ's gospel? We leave it to you.

SITAPUR, U. P., INDIA.

My Dear Sister Whitehead:

Your kind letter came and we thank you in His name. What a year this has been. Every plan seems to have been smashed but I can see better ones unfolding; and these new ones have the stamp of the divine upon them; so He doeth all things well.

We had hoped to have the dedication of your chapel in August, but I was in the hospital then and have scarcely been back to Sitapur since. Then the war broke out and the English officials were too excited to attend to anything except official duties. When I get home we will plan for it. We have been using it and some blessed times we have had in it. It is a jewel of a room and every one admires it. Mrs. Jones almost lives there in the school and the boys are making wonderful progress.

I expected to be in this hospital about two weeks, and now it is about a month, and the wound is not closed up yet, but a few more days should put it all right. After the first operation, tetanus; after the second, an infected wound. But I praise God that He has answered prayer and I shall soon be fit again. Now I can tour with no fear of my appendix giving trouble. I really have no news of Bro. Downey for I haven't seen his work since July. I have no doubt but that he is doing well and God is blessing his work.

The entering of Turkey into this war has aroused a great deal of anxiety in India with its 60,000,000 Mohammedans. So far all has been quiet, but it is like a smoldering volcano. It looks as though we are nearing the beginning of the end of this age. Our eyes may soon see Him. It may be that we shall meet in the rapture before we shall meet in America. In any case we are His. Glory!

We are so grateful—so grateful for all you have done for our work. It is a refreshing thing to us at this time when financial difficulties are great.

Praying that fresh baptisms of the holy presence of the Spirit may be yours, Yours in holy bonds,

E. Stanley Jones.

STORMING THE FORTS.

The steady onward movements of God's forces are seen in the regular weekly meetings, but we need sometimes to storm the forts by special effort. Such an effort has just been made in our four churches on the Kyoto Circuit and at Kyoto Station. The meeting lasted two weeks and many souls were reached with the gospel message for the first time. More than fifty expressed a desire to be instructed more fully in these things. They are earnest seekers after the light as I have ever tried to lead. In Central the greatest results were realized, as we were able to reach more people in our new church building. About ten of them will be baptized before the end of the year. I am glad to be able to report that the congregations in our new church are increasing regularly and conditions are most encouraging.—W. A. Davis, Kyoto, Japan.

WORLD TRAGEDIES.

1. Two hundred and seven million bound by cast—Hinduism.
2. One hundred and forty-seven million permeated with atheism—Buddhism.
3. Two hundred and fifty-six million chained to a dead past—Confucianism.
4. One hundred and seventy-five million under the spell of fatalism—Mohammedanism.
5. Eight hundred million sitting in darkness—Paganism.—L. B. Wolf.

A CALL TO THE HOME CHURCH.

We confess that anxieties trouble us. Just at this time when the call is for a great advance in the Christian evangelization of Japan, the clouds have thickened and overcast the sky in the home lands. Our prayer to God is that the great struggle in Europe may not distract the attention of the Church or interfere with its unalterable purpose to present Christ to those who need Him; but on the contrary that it will inspire to greater sacrifice and incite to a more relentless warfare against the powers of darkness and sin. After a careful survey of our field we find that in order to strengthen the position of our Mission in response to immediate demands, the following reinforcements should be sent to us: 1. We desire to open twenty new stations for which resident missionaries are required. 2. We need twenty single ladies to be sent for direct evangelistic work. 3. Thirty new Church buildings are needed and a still greater number of Sunday school chapels. 4. Large endowments for our schools are needed, especially for the Kwansei Gakuin and the Hiroshima Girls' School.—Southern Methodist Missionaries in Japan.

If the Protestant church members of America gave an average of only four cents a week to foreign missions it would mean an income of nearly \$50,000,000 a year for the work.

DAINTY COOK BOOK FREE.

We are mailing free our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salads, Candies, Ices, Ice Creams, etc. If you send a 2-cent stamp we will also send you a full pint sample of KNOX GELATINE, or for 15c a two-quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Ave., Johnstown, N. Y.

Sex Knowledge



PROF. SHANNON

By PROF. T. W. SHANNON, A.M.
International Lecturer and Author
of Eight Purity Books

The only up-to-date books on Sex-Purity which combine simplicity with scientific accuracy. Free from confusing medical and technical terms. Safe, Sound, Scientific Christian Help for every parent; a guide to proper instruction of children at ages of greatest danger; sympathetic, warm-hearted counsel for boys and girls, young men, young women, married or marriageable, and all matured people. A separate volume for each or combined to suit.

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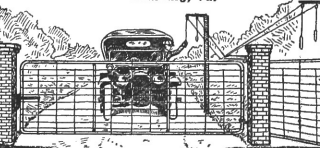
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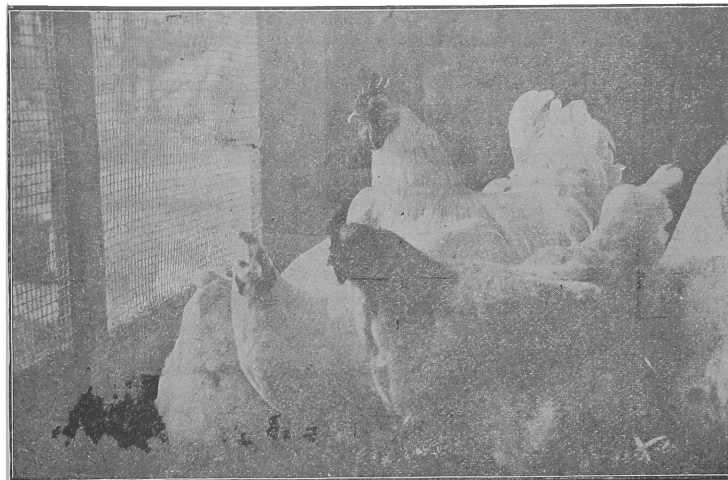
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CHRISTIANITY IN JAPAN.

The growth of the Christian Church in Japan has been marked. The number of missionaries has increased during the past fifty years from 10 to 900; the Christians, from none to 189,000, including 66,689 Roman Catholic and 32,246 Greek Catholic Christians; while the Christian community of adherents is two or three times as large as this. The Sunday schools grew from none to 1,600 with 100,000 children under instruction. A leading Japanese estimates "That there are in Japan 1,000,000 persons who are fashioning their conduct according to the principles of Jesus Christ." Fifty years ago there was no Bible in public circulation; today its circulation is numbered by millions. There was then hardly a hospital or asylum in the land. Christianity has been the pioneer in establishing homes, hospitals, and refuges for the poor, the blind, the fatherless, the insane, the leper, the outcast, and the criminal. Such institutions were practically unknown in old Japan. Revenge was one of the cardinal virtues of Bushido, the moral code of the upper classes; but new Japan praises Christianity for its philanthropic fruits, and the adherents of the old faiths pay to it the tribute of imitation.—Sherwood Eddy.

EVANGELISTS' APPOINTMENTS.

- REV. FRED MESCH.**
Augusta, Kan., Jan. 31-Feb. 21.
REV. R. T. JOHNSON.
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REV. T. F. MAITLAND.
Caldwell, Kan., Feb. 7-28.
REV. GEORGE BENNARD.
Byron, N. Y., Feb. 4-21.
REV. KENTON H. BIRD.
Xenia, Ill., Jan. 23-Feb. 8.
REV. HARRY M. KIMBEL.
New Germany, Md., Feb. 1-14.
REV. F. DEWEERD.
Manitoba, Can., Feb. 7-23.
REV. W. R. CAIN.
Dayton, Ohio, Feb. 4-21.
REV. H. A. WOOD.
Avondale, Col., Jan. 29-Feb. 15.
REV. J. B. McBRIDE.
Diamond, Wash., Feb. 4-18.
REV. V. BUXTON.
Twining, Mich., Jan. 20-Feb. 14.
REV. E. B. WESTHAFFER.
Oakwood, O., Jan. 19-Feb. 8.
REV. W. E. DUNLAP.
Apache, Okla., Feb. 1-20.
REV. W. C. MOORMAN.
Omega, Okla., Jan. 20-Feb. 7.
REV. J. E. HEWSON.
Decatur, Ind., Feb. 1-14.
REV. G. L. WILSON.
Frewsburg, N. Y., Feb. 7-25.
REV. L. J. MILLER.
Indianapolis, Ind., (Edgewood), Jan. 24-Feb. 7.
REV. W. L. SHELL.
Advance, Mo., Jan. 18-Feb. 7.
REV. ANDREW JOHNSON.
Grand Rapids, Mich., Feb. 1-14.
MRS. JULIA G. SHORT.
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REV. G. W. SHEPHERD.
Prairieville, Ind., Feb. 1-25.
REV. T. C. HENDERSON.
Williamsburg, Pa., Jan. 28-Feb. 21.
REV. C. F. WEIGLE.
Mandan, N. D., Jan. 24-Feb. 21.
REV. A. H. JOHNSTON.
Steele, N. D., Jan. 31-Feb. 21.
REV. FRED ST. CLAIR.
Morrisville, Vt., Jan. 31-Feb. 21.
REV. F. E. REYNOLDS.
Walker, Minn., Jan. 24-Feb. 13.
REV. MARK WHITNEY.
Little River, Kan., Feb. 1-21.
REV. J. M. TAYLOR.
Mott, N. D., Jan. 1-Feb. 15.
REV. A. J. MOORE.
Montezuma, Ga., Jan. 24-Feb. 7.
REV. J. L. BRASHER.
Findlay, O., Feb. 7-28.
REV. J. V. REID.
Montezuma, Ga., Jan. 24-Feb. 7.
REV. B. H. MORSE.
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REV. A. T. UNGER.
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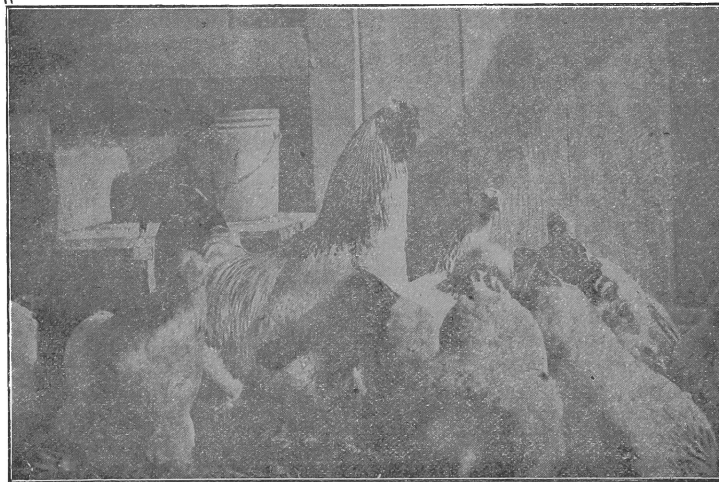
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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR FEB. 14, 1915.
Samuel Called to be a Prophet.

1 Sam. 3:1-13, 19, 20.

Golden Text. "Speak Lord, for Thy servant heareth." 1 Sam. 3:9.

The child Samuel appeared in the sanctuary at Shiloh in dark and stormy times. It was a time of stagnation and stupor. The people, so far as their religious life was concerned, were under the curse of formalism and ritualism. Ritualism is as much to be dreaded as ritualism. A rut is a coffin or casket with the ends knocked out. To get into a rut is like getting into a grave. There was no enthusiasm or earnestness anywhere. There was a complete absence of that intensity of feeling which is always the evidence of a strenuous life.

There Was No Open Vision.

"The Word of the Lord was precious in those days; there was no open vision." (Verse 1). The word translated "precious" may also be translated rare or seldom heard. It was like a long season of drouth when the heavens are sealed, and all vegetation languishes. The Word of the Lord was rare. There have been many dark days since the period of our lesson when the Word of the Lord has been rare and precious because rare.

A Load of Hay for a Single Leaf.

In the days of Queen Mary of England the use of the Bible was absolutely prohibited; and we read of one farmer who gave a whole load of hay for a single leaf of one of the Epistles. When the City of London had but one Bible chained to the reading desk of St. Paul's Cathedral, the citizens of London crowded to hear it read. Take care, now that it is so easily possessed, lest you neglect it. The worst misfortune that could happen to any of us would be that the Word of God ceased to speak to us. Not that it ever ceases to come, but we are in peril of drowning the Word of the Lord in the sin of frivolities and material ambition. Just as the testimony of the martyrs at the stake was drowned by the noise of drums, by order of the persecuting Papists, so we may drown the testimony of God in His Word by listening to the noises of this poor blind world.

The Uncovered Ear.

Dean Stanley points out that the phrase in verse 20, "the Lord revealed Himself to Samuel," is literally, "the Lord uncovered the ear." It is a touching and significant figure taken from the manner in which the possessor of a secret moves back the long hair of his friend and whispers into the ear, thus laid bare, the word that no one else may hear. The ear is one of the gateways to the soul.

The Pupil of God.

Samuel heard the voice calling him three times before he knew it to be the voice of God. Before he discovered Who it was Who was speaking, he thought it was the voice of Eli. He had evidently been accustomed to be roused from sleep to attend to the old man whose blind eyes made him need kindly ministrations. Samuel was about twelve years old. The

golden candlestick, with its seven lamps, in the Holy Place, where Samuel slept, had not yet gone out, as it usually did about the time when the morning light began to break. (Verse 3). The call was frequent; God called the boy three times; it was personal; Samuel was addressed by name; it was earnest; the repetition of the name "Samuel, Samuel!" indicates earnestness. The boy became a pupil of God after he discovered it was God who was speaking to him. Having heard the Divine Voice he asked for further and fuller Divine messages: "Speak, Lord, Thy servant heareth." The boy who really takes in one word from God longs for another as Samuel did.

Three Beautiful Features.

The character of this boy is marked by three beautiful features. First, his purity. Eli's sons were growing in wickedness, and their evil example was a peril to every boy who knew them, but Samuel was kept from their vileness and therefore from their doom. "My son, if sinners entice thee consent thou not." Second, his modesty. Though now the recipient of a Divine communication he resumed his former office of door-keeper, opening the doors in the morning though now called to be a prophet of God. (Verse 15). Nor was he eager to reveal the Divine message to Eli. Third, his faithfulness. He hid nothing of what God had told him, but revealed "every whit" (verse 18) even though there was not a crumb of comfort for the poor blind old man in the whole message.

The Blessedness of Listening.

George Muller says, "When you come to your time for devotion, if you cannot pray, do not try. If you cannot speak with God do not try. Let God speak with you. Open your Bible and read a passage." It cannot be a conversation when one does all the talking and we should often hear God's voice if we only listened for it. On most of the doors in England there are knockers, and mischievous boys will sometimes knock at the door and then run away before it is opened. We are all in danger of doing that. We knock at God's door, and we are in such a hurry to get away that we don't hear His message to our hearts.

The Voice of the Violin.

In a court of justice a number of violins were lying on the table. The ownership of one of them was in question. It did not differ in appearance from the others, but one witness said he would know it in a thousand. "I would know it," he said, "even if I were blind." "How?" asked the astonished judge. "By its voice," replied the old man. "It would speak to me as no other violin can speak. It is speaking to me now." Listening, he bent low until his ear almost touched the instrument. Then he grasped another violin that lay beside it, and with his right hand swung the bow across the strings. A low, deep, throbbing, pulsing note broke the stillness of the court-room. When it ceased, with hand uplifted and with the bow pointing to the table where the other instruments still lay, the old player waited expectantly. Across the room, faint, yet clearly audible, came the same sweet, throbbing note, yet far richer, sweeter and purer, as though some celestial master-player had swept the strings. "That," said the old man, "was the voice of the violin. It has a soul, it has speech. When it hears rude sounds or discords it will

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not open its lips, but whenever I strike a true note, if the old violin be in the room or near at hand it will always answer." So should it be with the human heart when God, its true proprietor, speaks; answering with a glad and ready response, "Speak, Lord, for Thy servant heareth!"

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GRANITE CITY EVANGELIST AT LUCERNE, MISSOURI.

The following clipping is from the Lucerne Standard, published at Lucerne, Mo., and tells of an evangelistic campaign being conducted at that place by Mrs. J. A. Lee of this city.

"The religious campaign which has been going on for the past two weeks at the M. E. Church under the direction of Evangelist Mrs. J. A. Lee, of Granite City, Ill., has created great interest throughout the entire community. The seating capacity of the church is greater than any other building in our little city, but on several occasions, it has been too small to accommodate the crowds that gathered to hear these eloquent discourses.

"Mrs. Lee is truly a wonderful woman. Her great intellectual force, her gracious manner and loving disposition have endeared her to the entire community.

"Under her direction new sheaves have been won and the old ones stirred and invigorated to carry on their work with more fervor than ever before.

"It is safe to say there has never been an evangelist here that has so endeared themselves to all the people and has accomplished so much lasting good."

Commendation.—This is to say that I have the utmost confidence in Mrs. J. A. Lee, as a woman, a Christian, and worker for Christ. She has unusual ability in the interpretation of the Word and in expression. She is of a genial temperament with a winsome personality. I heartily commend her.

Frederick H. Knight,

Dist. Supt. Alton District, Southern Illinois Conf.

A WORD FROM THE SUPPLY DEPARTMENT OF THE WOMAN'S MISSIONARY COUNCIL.

Mrs J. H. Yarbrough, Supt.

The terrible war which has lasted so many years, has devastated Mexico, so that her people have become impoverished, and many have come to America, not only to avoid the horrors of war, but to secure some employment by which they may have bread and clothing.

The condition of our own country, as a result of the European War, has made it near impossible for these people to secure work. As a result, there are thousands of poor starving Mexicans on our borders. Many of these people have come from the tropics, and the high altitude of Arizona and New Mexico causes them to suffer intensely with the cold.

Repeated appeals for boxes of warm clothing have come to my office; and while our Woman's Missionary Council authorizes boxes to be sent through the Auxiliaries, only to ministers, our own mission schools and settlements, we make an exception in this instance, because of the dire suffering of these people. The call comes especially from the Pacific Coast.

Auxiliaries or individuals that find it possible, are urged to send warm clothing (particularly bed-clothing, blankets, quilts, as well as clothes for men, women, and children) to our missionary at Nogales, for distribution. Send to Rev. Jose Thacker, Nogales, Arizona.

The Auxiliaries that send these boxes must report the same through their Conference Superintendent of Supplies, who will include it in her report for 1915 to my office. We trust that we may be able to send relief to these suffering people immediately.

port for 1915 to my office. We trust that we may be able to send relief to these suffering people immediately.

FROM UNCLE JIM, THE BLACKSMITH EVANGELIST.

This makes thirty years that I have been in the evangelistic work, and am learning more and more each day. I find that the short talk plan is the best way to reach people. We are living in such a fast age, you have to condense and shoot quick in order to bag the game.

I don't know much and it doesn't take long to tell it, so if I tell all I know, the first time I meet them, I won't have anything to tell them the next time. Short services is the best way to run a revival meeting, because the people have to work ten hours a day, and that is the sort I preach to. If I give short talks they can digest it, and come back the next night on time. I have a sign hung up in front of my tent in large letters, saying, "Short talks by Uncle Jim, 7 p. m." and I do like I promise. I have no introductory remarks, firstly or lastly, no death-bed scenes; no shipwreck stories to tell. I am led by the Holy Spirit; don't use any notes, but take a text and give the scripture, that is, kindred passages to the text.

I am glad to say that I am with the Holy Ghost pastor of the 'M. E. Church, South, at Lawtey, Fla., Bro. H. L. Ezelle, who has quitting sense enough to stop when he gets through; his people flock to him and he is doing a great work for the Master and holiness. This brother, a few years ago, was a passenger conductor on one of the Florida railroads, has me with him now to help in some of his meetings. We will make a report to The Herald when we close.

Yours in His love, Uncle Jim, (known as the Blacksmith Evangelist).

J. A. Williams.

SYLVIA, KANSAS.

I have been taking The Herald for a year, it being sent to me for a Christmas present by a dear friend. I certainly enjoy reading it. May the Lord bless the foreign field and His people everywhere. Your sister,

N. W. Daniel,

STOP CHEATING YOUR FAMILY.

You doubtless fully realize your duty to your family in making your home-life attractive, entertaining, cultured and refined; and you have promised yourself that some day you will fill that vacant spot in the parlor with a splendid Piano or Player-Piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high grade Piano or Player-Piano is seriously and hopelessly handicapped.

You have only one life to live, here, why let procrastination steal your family's best opportunity for social, mental and spiritual advancement? The Pentecostal Herald Piano Club will solve the financial problem for you now. It was organized to overcome the very difficulties which confront you. By clubbing your order with those of ninety-nine other subscribers you save forty per cent. of the price and yet are responsible only for your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

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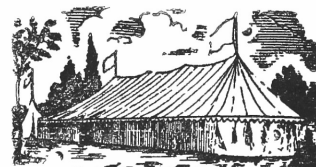
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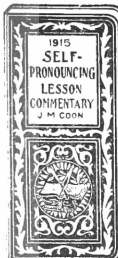
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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band? I am 14 years old. Who has my birthday, Nov. 3? I have brown eyes and hair. I am in the fifth and sixth grades at school. I live with my grandmother on a farm. We had a grand meeting close by my home. Love and best wishes to Aunt Bettie and cousins.
Paragon, Ala. Laura Diamond.

Dear Aunt Bettie: This is my second letter to The Herald. I did not see my first letter, so I thought I would write again. I hope to see it. There is going to be a meeting tonight and I think I will try and go. And then there is going to be one tomorrow night and Mr. Barker is going to tell us what they do to the Christians in Turkey. He has lived there for fourteen years, and his wife and children are there now. Goodbye.
Wetaskiwin, Alta, Can. Edith Owen.

Dear Aunt Bettie and Cousins: It has been a long time since I was a visitor to your page. I am in school now, and like it better than ever. The cousin that can tell what the longest word in our English language is, I'll send them a card. Who was Eve's tempter? Now I want all the cousins to write to me and guess at my age, and the one guessing it correct I'll send them my picture. I am between seventeen and twenty-seven. Creola Arnold.
Summerville, La.

Dear Aunt Bettie: This is my second letter to The Herald. I am a little girl 12 years old. I joined the Methodist Church when I was 10 years old. I now live in Hopkinstonville and have been a worker in the prohibition campaign. I go to school and am in the third grade. I have three brothers, and I am the only girl.
Mary Ann Smith.

Dear Aunt Bettie: Will you let a little Kentucky girl join your corner? This is my first letter to The Herald. I am eleven years old. I go to school every day and like to go. My teacher's name is Mr. Jim Ashby. Who has my birthday, October 25? I live on a farm and like it very much. I have only one brother. My father takes The Herald and I like it fine. I take music lessons and like to take.
Hanson, Ky. Viola Epley.

Dear Aunt Bettie: This is my first letter to The Herald. I was nine years old August 9. I am in the fourth reader. I go to Sunday School every Sunday. I am blue-eyed, fair-skinned and have high hair. If this escapes the wastebasket, I will write again. With love to all.
Henagar, Ala., Route 1. Verdine Halley Graham.

Dear Aunt Bettie: Will you let a Ft. Myers girl join your happy band? This is my first letter to The Herald. I am

13 years old. Who has my birthday, September 28th? What is the shortest verse in the Bible? If this misses the wastebasket I will write again.
Pt. Myers, Fla. Pearl Lindsey.

Dear Aunt Bettie: Will you let a little North Carolina boy join your happy band? I am nine years old. I live in the country. We have a church in our yard. Papa takes The Herald. I see no letters from the folks here. If this doesn't catch the wastebasket I'll come again.
Timothy Williams.
Swan Quarter, N. C.

Dear Aunt Bettie: I wonder what you are doing? My school began in November. Miss Lillie Riley is my teacher again this winter. I have two half sisters and one half brother and one little twin brother dead. Grandpa and grandma live near us. I would like to correspond with some of the cousins. Good luck to Aunt Bettie and the cousins.
Paris, Ark., Rt. 2. Donnie Cannon.

Dear Aunt Bettie: Here comes a girl from Arkansas to join your happy band. My grandpa takes The Herald and I enjoy reading the letters from the boys and girls. Who has my birthday, Jan. 9? I have two sisters and one brother. I have dark blue eyes and dark complexion. I go to school and like my teacher fine. If this escapes the wastebasket will write again. Lovingly,
Gertrude Hibarger.

Dear Aunt Bettie: I am very lonely now as one of my sisters is in the S. C. I. Sparks, Ga., and my youngest brother is in the Massey College, Columbus, Ga. I am glad to read of so many of the cousins living for Christ. The happiest time with us is when we are all gathered around the family altar.
Chattahoochee, Fla., Route 1. Lucy Howell.

Dear Aunt Bettie. Susannah McKown, I will guess your age 46. You sure are young and you are very small indeed, for your age. I enjoy doing something for Jesus. I was appointed leader in the Epworth League last Wednesday night and had to act as president too, but it was a pleasure to me. Our League is building up. Love to all of the cousins and Aunt Bettie.
Chattahoochee, Fla. Ada Howell.

Dear Aunt Bettie: I am a little girl nine years old. I am in the third grade at school. Mr. Young is my teacher. Who has my birthday, March 31? I would like to exchange post cards with some of the cousins. I will close hoping to see this in print. Love to all, Fannie Milby.
Gabe, Ky.

Dear Aunt Bettie: Will you let a little Green county girl join your happy band? Papa takes The Herald and I enjoy reading the Children's Page. We live on a river bottom farm. Who has my birthday, March 22? I am eleven years old and weigh 65 pounds. I will close, with love to Aunt Bettie and the cousins.
Gabe, Ky. May Milby.

Dear Aunt Bettie: May I have a little bit of room in the corner, and chat with you all a few minutes? My papa is a Methodist preacher and is away from home a lot of the time. Edward Foster, I guess your age to be 17. We have three Sunday schools. Esther, King Josiah was 8 years old when he ascended the throne. 2 Chron. 34:1. Berta Louise Johnson, Cain was the first baby born into the world. Gen. 4:1. Lovingly your niece,
Poulton, Ga., Box 575. Lurline Mae Cannon.

Dear Aunt Bettie: Will you let another Arkansas girl join your happy band? My father and mother are both dead, and I live with my aunt and uncle. Grandpa takes The Herald and I enjoy reading it. I am a Christian and belong to the M. E. Church. Our pastor is Rev. H. W. Doss. Rector, Ark. Ruth Wofford.

Dear Aunt Bettie: I am a little girl ten years old. Papa takes The Herald. I enjoy reading the Children's Page very much. Who has my birthday, Dec. 14? My weight is 80 pounds. I have light brown hair and blue eyes. My teacher's name is Miss Seabring. I am in the fifth grade. With love to all,
Rosa Lee Timmons.
Carthage, Tex.



THE PRESENT EUROPEAN WAR is the greatest tragedy in human history. The great monarchies of Europe, as illustrated herewith by the crowned eagles, are engaged in an awful conflict of destruction. The Goddess of Liberty may well try to protect the fallen soldiers with the flags of their nations trailing in dust. If you would wish to know the underlying causes which have led up to this conflict, the great racial antipathies, the commercial rivalries, the sting of past defeats, the vaulting ambitions for world empire, then embrace this opportunity to place in your home the world-famed publication.

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USE THIS COUPON

Dear Aunt Bettie: Will you let me in to chat a while with you this p. m.? I have been corresponding with several of the cousins. I had a nice time my birthday yesterday. How many times does the word "Lord" occur in the Bible? Which is the longest verse in the Bible? What two chapters in the Bible are alike? Would like to correspond with some more of the cousins.
Ethel Scanber.
Avera, Ga., Route 1, Box 110.

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Dear Auntie: I am 11 years old. I have black hair and blue eyes. My father is a farmer. I go to school at Central Schoolhouse. I am in the 5th grade. Love to all the cousins and Auntie.
Spears, Ala. Alice Johnson.

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OUR DEAD

MCCARTY.

Mrs. Lucy J. McCarty (nee Crutcher) was born in Hardin Co., Ky., May 27, 1837, and departed this life in great peace, July 11, 1914, in Vine Grove, Ky., in her native county and near where she had spent most of her life. The subject of this sketch united with the Methodist Church at the age of seventeen years at Crutcher's Schoolhouse, in Hardin county, Ky., under the ministry of Rev. J. C. Petrie. She was not satisfied with her Christian experience for several years, but became so, and says in a note made in her Bible that she could truly say, "Bless the Lord, O my soul, and all that is within me bless His holy name."

Sister McCarty lived for many years a consecrated Christian life and loved the church and was active to promote its every interest. She was president of the Woman's Foreign Missionary Society of the local church for many years and did much to make it a wide-awake and aggressive agency for the advancement of the kingdom. Sister McCarty lived a faithful, Christian life and inherited the promise made through the Psalmist, "With long life will I satisfy him and show him my salvation."

In her last hours she requested that Gen. 15:15 be used as a text for her funeral; "and thou shalt go to thy father in peace; thou shalt be buried in a good old age." Rev. G. F. Cundiff had been requested by Sister McCarty to preach her funeral and accordingly he complied with this request, with Rev. J. O. Smithson, the pastor, assisting, after which all that was mortal was laid to rest to await the resurrection of the just at the last day. B. F. Wilson, P. C. Vine Grove, Ky.

YEAGER.

Ann Eliza, the daughter of Wm. B. and Rose Ann Burnett was born Jan. 15, 1860 and departed this life Nov. 13, 1914, aged 54 years, 10 months and 4 days. She was united in marriage to Simon S. Yeager, July 12, 1886 and to this union six children were born, eight of whom are living, as follows: William A., Mrs. Emma Ransford, James E., Mrs. Florence Moore, Mrs. Clara Phillips, Mrs. Jessie Cushman, Mrs. Luella Grimes and Fredrick F. John Alonzo preceded her in infancy and Norah Blanche at the age of 17. Sister Yeager was converted and united with the M. E. Church at Providence very early in life and the church services were always a delight to her. Her home was always opened to the minister of the gospel. She had a very limited education but had read a large number of books of a religious nature and the Bible was her daily companion until sickness cut off that privilege. Very grateful was she that her life was spared to see all of her living children reared to maturity. She was a staunch believer in and an adherent to the doctrine of entire sanctification and was always found in her place so long as she was able to attend the services. She was a member of the Woman's Foreign Missionary Society of the M. E. Church, Graysville charge, and is the first member of that body to pass out. Surviving are her husband and above named children, one sister, Mrs. Sam Huff, two brothers, William M., and John W. Burnett. She also leaves twenty-three grandchildren and two great-grandchildren and many other relatives and friends. The funeral service was conducted by her pastor the Rev. Wm. H. Thompson, Saturday, Nov. 21, at the Methodist Church amidst a large concourse of sorrowing friends and the body was interred at the Johnson cemetery.

NILES.

When Father Niles took to his bed in October, I cancelled all my engagements and came in home as I said to him to stay with him until he got up or went up. This greatly pleased him as from time to time he would take my hand and look up at Mother Niles and say, "It's a good thing to have a man like 'Pat' to hold your hand as you go down into the valley." While I had an urgent call to come hold a meeting a few days before he left us, I refused to go. God granted me the privilege of being with him to the last and when it seemed to us watchers at his bedside that he was no more, and I laid my head down on that faithful breast that was ever bared to the enemy and felt the last beat of that great throbbing heart, I could say, "Oh grave where is thy victory; Oh death where is thy sting!" For many days he had been begging the Father to release him; not from any great pain that he suffered, for he suffered very little; but that he might

be with friends gone on; many of these he mentioned, Millard Denton, Rolley McMullen and others. He said many times to the different ones (all of his nine children were with him at various times during his nine weeks' illness) "This peace is wonderful! wonderful! I have sweet communion with the Father, Son and Holy Ghost." His greatest solicitude was for his frail little wife, to whom he has been married over fifty years.

By his request I conducted the funeral service using the Scripture, one of his favorite texts: "For he was a good man, full of the Holy Ghost and faith, and many people were added unto the Lord;" after which the different pastors of the city spoke of his Christian character. I shall not attempt a eulogy on Father Niles; it would not please him, neither is it necessary with those who knew him. He lived to the good age of 77 years, never having lost a child. On the 4th of December we laid to rest all that was mortal of our beloved brother in Christ. We can only say a good man is gone from among us, and even while our hearts

are sad, faith whispers of a sweet reunion in the world beyond.

B. L. Patterson.

POLAND.

Mrs. Bessie Poland, wife of Frank W. Poland, of East Liverpool, Ohio, the latter a director of the Hollow Rock, Ohio, camp meeting, died suddenly December 15, in East Liverpool. Mrs. Poland was well known at camp meetings and had taken an interested part in holiness work. She was 57 years old and was born in Brush Valley, Pa. She leaves only her husband and these brothers and sisters: William T. McNutt and John McNutt, of East Liverpool; Mrs. Sol Overdorff, of East Liverpool, and Mrs. Charles Brooks, (Carrie McNutt) and Mrs. A. E. (Dick) Albright, of Carrollton, Ohio. The latter is known in evangelistic work as Tillie Albright.

Mrs. Poland's death occurred while she was returning home from a mid-week meeting of her Sunday school class. While ascending a small hill she became faint and stopped to rest on a door step. Men

passing by heard her sigh. When they attempted to assist her she sank down. The cause of death was heart trouble.

One of her favorite songs was: "This world is not my home."
A. E. (Dick) Albright.

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THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.
Mrs. Bettie Whitehead, Office Editor.

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EDITORIAL—Rev. H. C. Morrison, D.D.

THE NEW EVANGELISM.

A revival of religion which does not insist upon regeneration is a misnomer; it is not in any true sense a revival of religion. We are in great danger in these times of having religious excitement and great human stirs, without leading men to true repentance and real salvation, and in the end leaving them in a worse condition than we found them.



We are great believers in a Methodist revival, in a Methodist Church, held by a Methodist evangelist assisting a Methodist pastor, preaching Methodist doctrine, and insisting on people coming to the altar and praying through to a conscious experience of sins forgiven, and the cleansing of the heart.



Rev. G. Campbell Morgan in his little booklet, "The New Evangelism," makes the following wise and timely remark: "When I hear men speaking of a new evangelism, it is well to ask their definition of the term evangelism. When I see that Mr. B. Fay Mills has gone out into evangelistic work, the first impulse of the heart is to rejoice. But when I find that he is simply preaching a doctrine of a social kingdom, without insisting upon the necessity of regeneration, then it is time we declare our separation. To say that the new evangelism is to be ethical, and by that to seem to criticise the old, is to prove a misunderstanding of the deepest necessity of the times in which we live and serve.



"When a man tells me the next revival will be ethical, does he mean to say that the last was not? If the great movement under Wesley, Whitefield, Finney, Moody were not ethical, what were they? They were movements that took hold of vast masses of men, and moved them out of back streets into front ones; and if that was not ethical, surely nothing can be so. Beginning with the regeneration of the man, they changed his environment, and made him a citizen of whom any city might have been proud. This is the true ethical note."



The old-time revival, and the old-time methods are hard to improve upon; and we know by personal experience and the experience of many brethren with whom we are associated, that the time has not passed for the old-time revival. We do not know of anything that will draw people like a genuine, old-time, Methodist revival, where the truth is earnestly and powerfully preached and the people are called to the altar and prayed through into the kingdom.

THE AMERICAN METHODIST LEAGUE.

Chapter LIV.

It has been our purpose, for the present at least, to have only members of the M. E. Church, and M. E. Church, South, in the American Methodist League. Later on we may take into our membership the members of other Methodist bodies, who are steadfast in their adherence to old Methodist doctrine. We see no reason why this might not be so, but for the present we want the membership of the League made up of members of the two great Methodisms. There are some things that ought to be done in the two great sister Methodisms of these United States that are strictly family affairs, that will not admit of neighborly assistance outside of sympathy and prayer.

No, there are no fees charged for becoming a charter member. Later on, when we get thoroughly organized and at work, we will need to have a sort of corresponding secretary to keep the list of names, to enter new members, send out literature, and to arrange for conventions, conferences, etc. We may then have to collect a small sum, perhaps 25 cents, from each member to defray these incidental expenses.

No, this is not a new Church; it is an organization within the Church to help prevent the necessity of a new Church. It is to save the old truths for the old Church, to keep the original fires burning on the altars of Methodism, to expose and counteract, as far as possible, the false teachings and dangerous leaders that have crept into the Church.

We want a great revival; we want to see a multitude of souls saved; we want to see the people become serious, thoughtful, penitent and prayerful. We want to bring the lost to Christ, and bring the saved into the fulness of the blessing. We do not believe the newfangled ideas and notions will meet the necessities of the times. We have no faith in that leadership that would lead us away from, and that has a contempt for the blessed truths that brought our fathers to the altar and to the cross. We want to agitate, stimulate, arouse and stir up a great awakening; we desire to see the people saved, indoctrinated and established in the truths of the Bible, once so earnestly preached and so devoutly believed by hosts of happy, zealous, Methodist people.

The cause is a great one; the times are ripe, the people are distressed, the lost are hungry, the Lord is willing. Send in your name for membership in The American Methodist League to the office of the Pentecostal Publishing Company, Louisville, Ky.

(Continued.)

PROHIBITION MOVEMENT.

Some of the secular papers who are friendly to the whiskey traffic, are trying to make themselves happy over the defeat of the Hobson Bill in Congress. They seem to lose sight of the fact that quite a good majority of the present Congress voted in favor of the Hobson Bill, and had it not required a two-thirds vote the bill would have passed the House.

They also seem to forget that ten, or even five years ago, such a large vote in favor of such a bill would have been quite impossible. They also forget that the prophecies which have been so constantly uttered, predicting that the "Prohibition craze would burn itself out," have all been false prophecies, and that the movement continues to move forward. The *Hartford Times* contains the following: "The notion that any prohibition law ends the sale of liquor is laughed at by those who know conditions."

The editor of the *Hartford Times* may think so, but if he will acquaint himself with the dealers in liquor, he will find that they are not laughing much just now. Of course, it is well understood that no law against any class of crime stops all crime. We have laws against stealing, but men continue to steal. We have laws against murder, but wicked men continue to kill their fellows, but it does not occur to anyone that because of these facts we should do away with the laws against theft and murder.

The plain facts are that prohibition laws greatly interfere with the sale of intoxicating liquor. For this reason all men engaged in the liquor traffic bitterly oppose all prohibitory laws. The old yarn that more strong drink is sold in prohibition territory than in territory where there is no prohibition, is a worn out, threadbare lie, and the most stupid will believe it no more. The tremendous fight that the liquor interests are making against prohibition is one of the best proofs that prohibition *does* prohibit.

The *New York Herald* says: "The evils caused by the use of liquor are fully recognized, but experience with prohibition laws shows that men cannot be made temperate by legal inaction." This may have looked very well to the party who wrote it, but it is not true. Experience reveals the fact that there are multiplied thousands of men who drink liquor when it is convenient, when it is kept constantly before them, men who deeply regret the habit and fight against the appetite, and who would not drink at all if strong drink was not convenient. When saloons are closed they are thankful that the temptation is removed. Their evil habit is broken, the appetite is mastered, and in many instances entirely overcome. The *Herald* writer should not forget that a crop of drinkers soon passes away, and that prohibition preventing the open saloon and constant suggestion and temptation to the ris-

(Continued on page 8.)

THE CHURCH UNIVERSAL.

Rev. A. C. Dixon, D.D.

The first thing to be said about this Church is what Jesus said about it. "Upon this rock I will build My Church; and the gates of hell shall not prevail against it." What did that mean? It means that the Church is a spiritual house of which Jesus is the builder and the owner.

If you look at the context I think it is clear what the "rock" means. Jesus had asked, "Whom say ye that I am?" And the reply was, "Thou art the Christ, the Son of the living God." Then He said, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven; . . . and upon this rock," the revelation which the Father has given of Me as the Son of the living God "on this rock I will build My Church."

He certainly did not mean to say that upon the rock of the personality of the Apostle Peter He would build His Church, for, before the chapter ends, He says to Peter, "Get thee behind me, Satan," and He did not build His Church upon the devil. There is no doubt about that. "Upon this rock"—the rock of the revelation that Jesus Christ is the Son of the living God, He builds His Church; and the gates of hell shall not prevail against it.

In Ephesians 2:19-22, you will find a more elaborate description of the stones, the foundation, the cement that binds the stones together, and the tenant of the house, the one who is to live in it. "Ye are no more strangers and foreigners, but fellowcitizens with the saints, of the household of God." This Church was made up, not of foreigners and strangers, but it is a citizenship, with Christ as the King; a family, with God as the Father and Jesus as the Elder Brother. Jesus said, "Upon this rock" of the revelation that I am the Son of God, "I will build My Church," and there is really no addition to it in these words, "Built upon the foundation of the apostles and prophets," for in the apostles and prophets there is the revelation, growing brighter and brighter, that Jesus is the Christ, the Son of the living God; and in these apostles and prophets Jesus has the pre-eminence. He is the chief corner stone; so that the Church is built upon the revelation of the apostles and prophets, that incorporates Jesus Christ as the pre-eminent, living Son of God.

Then notice the cement! "In whom all the building fitly framed together groweth unto an holy temple in the Lord." In whom? In Christ. Christ is the cement that holds the stone building together. We notice in York, in the old Roman wall, the cement was harder than the stone. The cement was standing after the stone was worn away. The strongest thing in the Church of Christ is the fellowship of its members, the love that binds them to Jesus Christ as their Savior.

Then we have the tenant, the occupant of this house. "In whom ye also are builded together for an habitation of God through the Spirit." This spiritual house, this assembly called out for a purpose, is to be a temple in which God Himself is to dwell. Not a temple made of marble or of gold and precious stones, but this temple of called-out fellowcitizens, children of the family, born from above, cemented by the blood of Christ; this temple is that in which God Himself delights to dwell.

The next thing in importance is that the Church is a called-out assembly whose purpose it is to contain and express the very fullness of Christ to the world. He put all things in subjection under Him. This called-out assembly is the body of Christ.

A body without a head? A corpse. What is a head without a body? A gruesome monstrosity. And when any organism that is called a church rejects the revelation that Jesus is the Christ, the Son of the living God, we have the body without the head, we have the spiritual corpse. And, if it were possible to think it, Jesus Christ without a Church would be a head without a body. God hath made Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all.

This assembly called out, is to express the whole Christ, the whole-ness of Christ, the obedience of Christ, the faith and faithfulness of Christ, the sympathy of Christ, the prayerfulness of Christ, the love of Christ, the universality of Christ. The purpose of the Church of Jesus is to express the fullness of Christ. Not every member of it expressing every part, but every member expressing some part of this fullness so that the whole body shall be the expression of Christ unto the world.

There are just one or two features that we want to emphasize: To express the love of Christ, symbolized by the Cross, a love unto death. To express the sympathy of Christ, to express the universality of Christ—Christ as Son of man. You notice how sympathetic Christ was with Nicodemus, the learned ruler, how He met him on his own ground, and we believe won him to salvation. How sympathetic Christ was with the blind beggar, with the wicked woman at the well, just as sympathetic as He was with that wicked, cultured Pharisee, the member of the Jewish Sanhedrin. How He looked upon that rich young man and loved him, and how He looked upon the poor, outcast woman that came to Him with disheveled hair, and loved her. No distinction in condition, no distinction in wealth or in position. And the Lord Jesus loves every one with an infinite love; and it is the business of the Church to express unto the world the universality of Christ, the love and sympathy of Christ with all humanity; rich and poor, cultured and ignorant, black and white, young and old,—everybody. He loved them with infinite love.

Now, in the church at Jerusalem there grew up something that did not please the Holy Spirit. There was some distinction made in the Church of Christ. Those that came in with the gold ring and the fine clothing, were given the best seats. And the Holy Spirit says, "Have not the faith of Christ with respect of persons." (James 2:1). In the house of God, in this assembly called out, let there be absolutely no distinction between rich and poor, learned and ignorant; and in order to express the universality of Christ, that certainly must be the case. We know it is very comfortable to feel that you own a certain portion in the sanctuary, that this is yours, it belongs to you and your family, that you can take into it whom you please, and you can keep out of it whom you please. But just in proportion as it is comfortable to you it is uncomfortable to the other fellow, the stranger who comes in, to those who may not be invited. There is only one reason for feeling that a certain section is yours, and that is, to feel that the whole house is yours. Not a family church, but a church family, fellowcitizens with Christ and the household of faith. To give as the Lord has prospered you is better than paying for a comfortable seat, and to feel that the whole house belongs to you and to all God's family. Then there will be an expression of Christ's idea for all His people.

The next thing said about the Church is that it is a called-out assembly with the purpose of expressing to the angels the wisdom of God. The angels are looking into these mysteries, and have to learn wisdom, not so much from the Book and from nature, as from this called-out assembly. Turn to Ephesians 3:9, 10. "God Who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Why! You would think "Created all things that the angels might know through the stars and through the constellations, and through the natural world about us." No, "might be known by the Church," this called-out assembly. Angels in heaven are looking for the expression of God's wisdom in the Church. We go into the Museum library and turn over page after page, volume after volume to learn the wisdom of man. But the angels have turned away from libraries, architecture, and are studying the wisdom of God in the volumes written in human flesh, human character.

Back of the Church is the love of God for the world that gave Christ. Christ loved the Church and gave Himself for it. And the purpose of the love and sacrifice was that He might sanctify it, cleanse it, set it apart completely to Himself. We knew a professor in a university in a southern state who fell in love with a humble country girl, rustic, rural, ignorant, but attractive in person and manners. And this rich university professor made love to that girl and won her heart. He sent her to college at the university. After six years were over there were marriage bells and the orange blossoms and a glad time among friends. We visited his home and watched her graceful carriage, her beautiful face and her motherly bearing, and that home seemed to be a little vestibule of heaven. He wanted to present her to himself more perfect than when he found her. The Lord Jesus Christ calls out His Church for His Bride, and He wants this Church of His in this world of sin to be without spot and wrinkle, perfect and complete, that He may present her to Himself at the Marriage Supper of the Lamb, amid the acclamation of angels and redeemed saints.

The mission of the Church is to gather out from the world the Bride of the Lord, and to wait for His Second Coming. When the King comes in glory, all the kingdoms of this world shall become the kingdom of our Lord.

RUSSELLISM AND OTHER ANNIHILATIONISTS REFUTED. PART IV.

REV. D. F. BROOKS, D. D.

Another word used to describe that which takes away life is *Ee-os*, and means, *rust* when emitted by metals, or *venom* when emitted by serpents—poison. This word is found at Romans 3:13, translated "Poison of Asps," and at James 3:8, "full of poison," and at Acts 28:4. Another word translated a venomous creature by the American Standard, and "venomous beast" in the Accepted Version, is literally, "the little beast" all of which is another mode of death and dying.

Another word is spelled as follows: *Thanatepheros*, *thanatos*, *death* and *Phero*, to bear, meaning when used together, death bearing, fatal, deadly; used at James 3:8, and translated in the Accepted Version as "deadly poison," but literally means death bearing or death bringing.

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Another word is used to mean, "to take up," adopt. By usage as follows: murder, is *An-airoo*, put to death, kill, slay, take away, etc. Used at Matthew 2:16; Luke 22:2; 23:32; Acts 2:23; 5:26; 9:23, 24; 7:21-28; 10:39; 13:28; 12:2; 16:27; 23:15-21; 25:3; 26:10; 33:36. Another form of this word is *Anairesis*, meaning destroying, killing, murdering, etc. Used at Acts 6:1; 22:20; 23:29; 25:11-25. The verb *An-airoo*, has a primary meaning and in the New Testament is translated by, take up, lift up, take away, abolish, (of ordinances). The word like this last one is *Phthora*, meaning decay, ruin, corruption, destroy, perish, etc. It is used at Romans 8:21; 1 Cor. 15:42; Col. 2:22; 2 Pet. 2:12. To denote a state of corruption, or decomposition, as follows: 1 Cor. 15:42. By a figure that which is subject to corruption, or perishable, the loss of salvation, eternal misery. Col. 2:22. In the New Testament ethically, corruption, moral decay, as at, 2 Pet. 2:12.

Another word is spelled, *Kathairesis*, meaning, demolish, destruction, pulling down. 2 Cor. 10:8. The verb is *Kathaireoo*, meaning, to lower, or with violence, demolish. Take down, destroy. Acts 13:19. *Kataluo* is another word, and means, to demolish, come to naught, destroy. Matt. 5:17; 26:61; 27:40; Mark 14:58; 15:29; Acts 6:14; Rom. 14:20; Gal. 2:18.

The next word we will consider is *Katargeo*; not once used of death, or deathly, in the New Testament. This word means chiefly, to be entirely idle, useless, abolish, cease, destroy, do away with; to make of no effect, make void, inoperative, annul; to terminate all intercourse with. Paul uses this word twenty-five times and it is used elsewhere only twice as at Luke 13:7; why does it render the ground useless? that is, idle and unproductive. As used at Rom. 3:3; 1 Cor. 1:28; 2:6; 15:24; 2 Thess. 2:8; 2 Tim. 1:10; Heb. 2:14; 1 Cor. 15:26; Gal. 3:17; Rom. 4:14, it means as translated, to deprive of its strength, make barren; to cause a person or thing to have no further efficiency; to deprive of force, influence, or power; make of none effect; make void. 1 Cor. 6:13; 13:11; Rom. 3:31; Eph. 2:15; 13:32.

At Romans 6:6, the use of this word should have more than a passing notice inasmuch as it has been perverted to mean what it does not warrant in this passage. In this latter passage it does neither mean the destruction of the "body of sin," meaning the "Old Man," nor does it mean the destruction of the physical structure with its faculties and functions. All sin is separate and distinct from the action of the body, except as it is the instrument of sinning through its members. It stands for the rendering of the physical faculties and functions inoperative by this "Old Man" who was completely, and instantaneously removed in his entirety by the mode of capital punishment by death in his crucifixion. Crucifixion of the "Old Man" consists of his removal bodily from the being where his base of operations used to be. This rendered the physical bodily members inoperative by this old man because he was down, out and off. If crucifixion completely killed him, then why use *Katargeo* to complete the job? Crucifixion does a complete work of eradication, so that the "Old Man" no longer operates in, and out of the physical body. This word *Katargeo* does not have the meaning properly of kill, or killed, and certainly not of annihilation, but its chief usage is to mean, dislodged from; to terminate all intercourse with one. Rom. 7:2-6; Gal. 5:4.

If it should be said in reply that Romans 6:6 is a provisional statement and does not represent any one's personal experience, I reply that is exactly true. The provision is in the act of crucifixion whereby Jesus shed His blood, not only for justification but also for the destruction of the "Old Man," and

the purpose is indicated by the word, *Ina*, the purpose was to forever prevent his operating in and through the members of the body. If he were killed and eradicated entirely from the being, the seat of his operating, he could no longer operate in that place or in that being. The physical body is the domain of the "Old Man."

The last word I will use is *Apollumi*, often used as *Apolluo*; from *Apo* and *ollumi*. The meanings given are to destroy fully, to lose, to perish; death punishment; to destroy; to put out of the way entirely; abolish, put an end to, ruin. Matt. 2:13; 12:14; 27:20; Mark 1:24; 9:22; 11:18; Luke 4:34; 17:27-29; John 10:10; 12:25; 1 Cor. 1:19; 10:9. This last passage is rendered, useless, cause its emptiness to be manifest. To devote or give over to eternal misery, Matt. 10:28; James 4:12. To cause another to lose eternal salvation. Rom. 14:15. It means ruined, destroyed, perish, lost, of persons. Matt. 8:25; Luke 13:3. To incur the loss of eternal life, or to be delivered up to eternal misery. John 3:15, 16; 10:28; 17:2. These passages proceed upon the supposition that eternal life begins here as soon as the soul is united to Christ. Romans 2:12; 1 Cor. 8:11; 15:18; 2 Pet. 3:9.

Eternal life and eternal misery are contrasted by *Apollumi* and *Sozo*, (Life) at 1 Cor. 1:18; 2 Cor. 2:15; 4:3; 2 Thess. 2:10. Things to be blotted out, or vanish away. James 1:11. The heavens, Heb. 1:11. Things thrown away and decomposed. Matt. 5:29; remnants of bread, John 6:12; or what perishes some other way. John 6:27; 1 Pet. 1:7. Things ruined of their intended purpose. Matt. 9:17; Mark 2:22; Luke 5:37. It stands for the loss of one of Christ's followers if one should become wicked. John 6:39; 18:9. Passively, to be lost. Luke 21:18; Acts 27:34; Rev. 18:14. Used of sheep straying from the flock, Luke 15:4; Matt. 18:12.

The Jews in danger of losing their eternal salvation by neglect, or wandering about, are compared to lost sheep of the house of Israel. Matt. 10:6; 15:24. Christ reclaiming them and leading them is called the shepherd. I have quoted the twenty-two words used in the New Testament to denote some form of death, *not one* of which means annihilation in the strict meaning of that term, and as the whole school of all classes of annihilationists interpret the word to mean when it is applied to the final disposition of the soul and body as we now understand its composition, and what must inevitably take place at its dissolution and decomposition. No one of these words has in it the idea of the annihilation of all forms of its existence including all the constituent qualities of the immaterial and material of which the Bible says it is composed.

ONE FAITH.

J. C. MATHER.

Evidently many think of the word faith as meaning only belief. There has been a serious error in religious teaching in over emphasis of belief and under emphasis of knowledge resulting in a conception of the Christian system as simply a belief, and of skepticism in regard to it as an intellectual difficulty. This is a false conception as the Christian system is a department of experimental knowledge, and skepticism in regard to it grows out of an unwillingness to obey God. Wrong teaching is no doubt often occasioned by making the word faith do the work of a noun and a verb. The faith of the text being a noun, the name of the plan of salvation wrought out by our Lord when He bore our sins in His own body on the tree.

When He redeemed the race with His own precious blood and tasted death for every man He declared His work finished. The plan was complete. It was to be wrought out through the obedience of humanity, first

by the disciples publishing the good news in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth. As these disciples to whom Jesus gave the commission could not in their lifetime reach all parts of the earth, this became a perpetual commission to all disciples until the work is accomplished and all the inhabitants of the earth have heard the good news.

Since there is only one plan of recovery for lost men by which they may become loyal subjects of the Kingdom of God, the attempt to introduce some new plan devised by man is assuming a prerogative that belongs only to God, therefore the belief that a new theology can be of any value is without foundation.

Theology is defined under a number of classifications, but all may be arranged under two heads. First, revealed theology as taught by the Scriptures of the Old and New Testaments. Second, natural theology, which is the thought of God derived from the visible creation and the orderly unfolding of history without any special revelation. While there may be something new in natural theology in every generation, a theology that is not based upon divine authority is of no value. In revealed theology there has not been anything new since the writings of the apostles were finished, and inevitably there can be nothing new to the end of the world.

The "One Faith" is so important that Jude, the brother of James, in writing "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called" was diligent because it was needful that he should exhort them that they "should earnestly contend for the faith that was once for all delivered unto the saints."

T. T. Eaton, D. D., LL.D., in his book, "Faith and the Faith" says: "We are to agonize to enter the straight gate, but we are to epigonize for the faith once for all delivered unto the saints. This is the supreme struggle of our existence. It is more important that the faith be maintained than anything else, yea than even our own salvation as individuals. We are to agonize for the latter, but epigonize for the former. We are not to let error alone. We are to attack it with all our force, and contend against it with all our strength." He says further: "The oft quoted saying of Gamaliel has done great harm." "Let them alone, for if this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." We need to remember that this is not Scripture. Luke reports what Gamaliel said, but there is no intimation that it is true. In regard to new theology Dr. Eaton says: "Failing in every attempt to learn what are some of the new truths, some months ago I offered in England and in this country, a reward of \$100 for the production of a single new truth in theology discovered since 1850. Many responses were sent in, but nothing new. One gentleman urged that the doctrine of evolution was a new truth in theology discovered since 1850. It was necessary only to call his attention to the fact that evolution was taught by Senchoniathan in the fourteenth century, B. C.

Since it is the privilege of every one who wills to do the will of God to know whether a teaching is of God, a theology invented by man, or founded upon an unproven theory, could have no value to an honest inquirer after truth.

There are three characteristics of an honest searcher after truth. First, he is not trying to make out a case. This is emphatically and inevitably true in religion, because he knows that the plan is complete, therefore he is simply looking for the facts in the case. Second, he welcomes every fact, and lays hold upon it, and adds to his assets in the accumulation of wealth in knowledge,

so far superior to all others, that wealth applied to any other possession seems a misnomer. This is proven by the Scripture: "This is life eternal that they should know the only true God and Jesus Christ." Third, an honest inquirer after truth never allows an unproven theory to affect his conclusions in the study of any subject. Many scientific theories are based upon a hypothesis, that is, upon a supposition. Belief can only be built upon facts.

The "One Faith" is a knowledge of God that comes through the revelation of Jesus Christ. Those who are unwilling to obey

God are apt to reject the way of approach through Christ, and so have no means of access to God. Skepticism always resides in the will, not in the intellect. It would be safe to offer a cash reward for every person who is willing to obey God in everything who has any doubt about the completeness of God's revelation of His will to men.

Believing the gospel is founded upon the consent of the will to obey the gospel, "Let no man deceive you with empty words, for because of these things cometh the wrath of God upon the children of disobedience."

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

HOBSON DEBATE.

Through the kindness of Bro. H. W. Hodge, we are giving our readers the debate in the House of Representatives on the Hobson Prohibition Bill. This is in a very concise form and will be read with much interest, we are sure. Those who are interested in the great movements of the day, cannot afford to be ignorant of what is going on among our representatives, but should be on the alert to see *how* their congressmen stand on these very vital issues; and if they are not on the right side, let this be their last term, as far as your vote is concerned.

DEBATE IN THE HOUSE OF REPRESENTATIVES ON THE HOBSON PROHIBITION BILL.

I was invited by my friend, Adamson, from Georgia, to take a seat in the gallery reserved for the friends and families of the congressmen on the day of the great debate on the "Hobson Prohibition Amendment Bill." Five times they taunted him with bringing these amendments into the House, and five times they claimed that his Prohibition Amendment Bill had failed to even have a hearing. Now before 2,000 spectators in the galleries, he is to have the opportunity of debate and vote. This is the bill called the "Hobson Prohibition Amendment to the Constitution."

"Resolved by the House of Representatives of the U. S. of America in Congress assembled (two-thirds of each house concurring therein) that the following Amendment of the Constitution be, and is hereby proposed to the states to become valid as a part of the Constitution, when ratified by the legislature of each state as provided by the Constitution."

"Article I, Section I: The sale, manufacture for sale, transportation for sale, importation for sale of intoxicating liquors for beverage purposes in the U. S., and all territories subject to the jurisdiction of the U. S., thereof, and exportation thereof for sale, are forever prohibited.

"Section 2, The Congress or states shall have power, independently or concurrently, to enforce this article by all needful legislation."

Mr. Hobson is from my old state of Alabama, and we thank God that he had the moral qualities and the ability to champion our cause in the House of Representatives. Near to 2,000 people from all over the land were in the galleries and lobbies of the House. The debate opened at 10 a. m. Mr. Underwood, of Alabama, leader of the democrats of the House and a local option advocate, said that he wanted the bill to come before the House for debate and for a vote, and to give the prohibitionists a chance to state the case intelligently. He said that the question was not *temperance*, but *state rights*. "I cannot," said he, "commit myself to a plan to rob the individual states of police power guaranteed them under the

Constitution." Mr. Underwood declared that this bill, if carried, would rob the government of \$325,000,000 per year. He said further that old Georgia, with prohibition, drank as much liquor as Alabama.

Tom Heflin, of Alabama, said that he was for local option and that he fought hard to get his county dry and helped to put it down. (Here he was interrupted by laughter from the floor and galleries; to those who know him well it was germane to the question—*us putting it down*.) Mr. Heflin also stated that Underwood ran for Senator on the local option plank in Alabama, and that he swept the state by 35,000 majority and did not even come from Washington to canvass his constituency.

Mr. Hobson then arose and said as follows, as nearly as we can remember: "Mr. Speaker, it is to answer the gentleman from Alabama, Mr. Heflin, when he says that my opponent did not come down himself to canvass for his election; but the liquor trust did come down with vast sums of money and 25 stenographers to champion the cause of Mr. Underwood. I fought single-handed and alone, not only against the liquor forces of the U. S., but against the sentiment of the President of the U. S., and the Cabinet." "But," said he, "I fought and lost, but I had rather be the champion for a cause like this which will soon win, and which is right, than to sit in the seat of Mr. Underwood in the U. S. Senate, elected by the liquor money and votes of their paid slaves." The galleries applauded so furiously that Hon. Champ Clark called them down.

Mr. Hobson said in substance as follows: "A young man starting at 21 as a total abstainer will live to be 65; as a moderate drinker he will die at 51. The heavy drinker commencing at 21, will die at 35. The children of drinking parents die off five times as fast as the children of prohibitionists. Alcohol kills 700,000 souls every year of Americans alone. Today, 14 sovereign states are statewide dry, five more are expected to be dry in 1916. Today 56 per cent. of all the people in the U. S., live under prohibition, live under law enacted by their own majority votes. Of all the area of continental U. S. 78 per cent. is now dry territory. Emperor William spoke to his troops in 1907, adjuring them not to drink intoxicating liquors. The Russian Czar in the beginning of this last war drafted an "ukase" that no more vodka (liquor) should be made by the government or drunk by the people. This will give Russia such prosperity as she never enjoyed under whiskey."

The vote came late at night, near unto midnight. There were cast 197 votes for the bill and 189 against it. The bill was short 61 votes of a two-thirds majority and hence lost.

Let us take courage, friends of the good cause. Such a scene as recently took place in Congress has never been enacted in the

House before, and in the galleries. This is the nearing of the end. This carbuncle on the neck of American society must be cut off; and it will be operated upon ere long. Slavery was an eating cancer and it had to be abolished; it cost billions of money and the lives of one million men to make the incision, but it was a complete cure. The Spanish Inquisition was another, and it went with great cost and suffering. What applies to nations applies to individuals. Original sin is a carbuncle or cancer on the soul of man. The cancer of sin must be operated upon, but the great Physician will hold the knife. Come, repent and confess to the core. Take the anesthetic of a complete surrender and die dead; then you will "rise and shine, and give God the glory." H. W. HODGE.

EVANGELISTIC AND PERSONAL.

J. F. Emerick is in a splendid meeting at Scofield, Mich., with Rev. C. D. Finch, pastor. Fourteen have already been converted.

Rev. C. M. Dunaway writes they are having a glorious meeting in Atlanta, Ga. The crowds are large, interest deep and results most gratifying.

Rev. E. O. Hobbs: "We are having a fine meeting at Hillsville, Pa. The town is being stirred and about 54 have professed to be saved in the eleven days."

Rev. D. L. Clark says the Lord is wonderfully blessing the people at West Bedford, Ohio. Miss Anna McGhie is assisting. There is scarcely a service without seekers.

Rev. E. L. Sanford is engaged in revival services at Hazard, Ky., and the outlook is very encouraging for a good meeting. Bro. and Sister Gwyn, of Wilmore, Ky., are leading the singing.

Rev. H. A. Wood recently closed an excellent meeting in the M. E. Church, Marshall, Tex. Bro. Wood is in meetings at present in Avondale, Colo.

Rev. W. M. Jennings is holding meetings in the Wesleyan Church, Dixonville, Pa. His wife is at Millville, four miles distant; seventeen have been saved to date.

Rev. T. F. Maitland has had a fine meeting at Geuda Springs, Kan. The break came on Sunday when there were 35 at the altar. He is now at Caldwell, Kan.

Rev. W. A. Vandersall has an open date in February which he desires to fill. Address him Farmdale, O., where he is now engaged in a fine meeting.

Rev. E. B. Westhafer is now in a meeting at Oakwood, O., with a good outlook. Large audiences taxing the capacity of the church; three or four services a day. We expect to hear good reports from this meeting.

Rev. W. E. McCoy, whose cut recently appeared in this paper, is not a preacher but an evangelistic singer, and would be glad to assist anyone needing such help. Address him, 424 N. Main St., Wichita, Kan.

Rev. Bud Robinson will assist Rev. R. M. Kell, pastor of the Nazarene Church, Columbus, Ohio, in a meeting March 10-21. The Kell Sisters will make the music a feature of the meeting.

Rev. G. G. Yeoman has recently closed a three weeks' meeting at Richland, Mo. God gave a wondrous shower of refreshing; there were about 20 conversions and some sought the experience of entire sanctification and obtained it. Bro. Yeoman is now at Trenton, Ill., in a meeting.

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 16. The Church That Needed Nothing.

PRAYER.

Keep us O Lord, we beseech Thee, at rest in this restless world. Teach us that the restless heart will make all things unrestful. May we learn that prosperity lies not in the greenness of the pasture; that adversity lies not in the barrenness of the wilderness; they both lie within. Our hearts are restless under any circumstances unless they find rest in Thee. If we are at rest in Thee; if we have listened to Thy call and have taken Thy yoke upon us, then are we at rest indeed. Then all things are ours, the world, life, death, angels, principalities, powers, all are ours for we are Thine. The winds are Thy messengers; the fires are Thy ministers; the clouds are Thy chariots. Thou preparest a table before us in the presence of our enemies, and goodness and mercy pursue us all the days of our life. Grant us then this rest in Thee, for until we find it, our hearts are restless. We ask in Jesus Christ's name. Amen.

SERMON.

"Thou sayest, I am rich, and increased with goods, and have need of nothing." Rev. 3:17.

All prophetic students are agreed that we are living in the Laodicean age. The Church of Laodicea covers the period of the backsliding of all the Protestant Churches down to the time when Jesus shall appear to glorify the saints, and to institute His reign on earth. "He that hath an ear, let him hear." The original site of Laodicea was on the border of ancient India. It was a large, beautiful and wealthy city. It stood on one of the great Roman roads which led away to Damascus and Arabia. Consequently there was a large stream of traffic always flowing through it, and the inhabitants became very rich. At the time this message was sent, the Laodiceans were building for themselves one of those huge amphitheatres, which Greeks and Romans were wont to build in their chief cities, and where those barbarous and degrading sports the people so delighted in could be carried on. Both these facts reveal the possession of great material wealth and—what is so strikingly characteristic of the twentieth century—an insensate love of pleasure and amusement.

It is impossible to describe the desolation and melancholy appearance of Laodicea today. The extensive ruins indicate in some measure the beauty, opulence and populousness of the city when it was the residence of the Roman governors. But not a mosque, or church, or house is now to be seen. Earthquakes, and the ravages of the Turks and Mongols, have made a ruin as complete as Babylon and Carthage.

The seven letters are, without doubt, prophetic, as disclosing seven phases of the spiritual history of the Church from A. D. 96, down to the end of the age. "It is incredible," says a great authority, "that in a prophecy, covering the Church period, there should be no such foreview. Most conclusively these messages do present an exact foreview of the spiritual history of the Church and in this precise order."

There is no single word of commendation in this letter to the Church at Laodicea. Sardis had a name that she lived, but was dead. Yet Sardis retained some things that received commendation. But for Laodicea not a word of praise is given. (Rev. 3:1-6).

The curse of Laodicea was a self-satisfied profession. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretch-

ed, and miserable, and poor, and blind, and naked."

There is something very suggestive in the fact that the church of the Laodiceans is spoken of quite differently from all the others. Even Sardis is recognized as His Church, but this self-complacent Church is not His but theirs. Jesus seems to say to it as He did to Israel of old, "Behold your house is left unto you desolate." Earlier in His ministry He spoke of the temple as "My house," but when they rejected Him it was His no longer.

The very name Laodicea suggests "to please the people." It represents a popular, wealthy, time-serving, pleasure-loving, self-satisfied Church. It is "rich and increased with goods and has need of nothing." There were plenty of chariots outside, and inside there was delightful music, elaborate ritual, attractive architecture, popular preaching, large congregations and flourishing finance. Would not a Meeting be of some advantage to them? Nay, they had need of nothing. A visit from an evangelist all aflame with Pentecostal fire! No, a hundred times no. They needed nothing. A special week of prayer? Not even that, they needed nothing.

The Laodicean Church was a very busy Church; the members spent a great deal of money; their organizations were perfect, and they were perfectly satisfied with their progress and prosperity, in fact it was the first Church in the city. But it had only the show of life. In the eyes of Him Who is the Amen, the Faithful and True Witness (ver. 14), whose diagnosis is exactly true because He is in Himself absolute truth; Who is so Faithful that He keeps nothing back, in His eyes the proud, prosperous, popular, pampered Pharisaic Laodicean Church is in a fearful state.

It was a mere outer shell. It was "poor, and miserable and blind and naked," because it had severed its connection with Christ. He had departed from it. He is represented as excluded from its interior, and standing knocking at its door as a Stranger. "Behold I stand at the door and knock." Yet this Church retained its organizations, its activities, its respectability. So did the Church of England when that flaming evangelist John Wesley appeared. Berkeley the historian says: "The Church was a corpse decked in diamonds."

Look well at the picture for it represents the last stage of visible Christianity. When you ask, Is this possible? you have but to remember that the Church of the martyrs, the church of Paul and John and Polycarp became the apostasy of Rome.

What is the real secret of this appalling condition? "Thou art lukewarm." It was suffering from the same disease as led to the rejection of Ephesus (ch. 2:5), only it was aggravated and intensified. This church was wrapped in the armour of self-complacency. It had lost the spirit of revival; it had come to look upon any experience other than a dead formalism as fanatical and extravagant. "Sanctification!" the very phrase was abhorrent. "Pentecostal fire!" Pentecost was a fossil to this backslidden church. Clothed in a stately respectability, pluming itself on its position, its possessions and its popularity, it folded its arms and said: "I am rich and increased with goods and have need of nothing." While Jesus, driven outside by its worldliness, stands and knocks in vain, and the sky gathers blackness, and is lurid with signs of the doom that is about to fall.

Far rather would Christ have you "cold," and in direct antagonism to the truth than to be indifferent to it. Finney said: "I would far rather see a man mad at the truth than indifferent to it, for I have hope of the man who is mad while I have little or none of the man who is indifferent." The self-complacent devil is far more to be dreaded than the raging and roaring devil. Many Churches are dying, as Dr. Joseph Parker once said, "from an excess of propriety;" Dr. Cuyler called such churches "Ecclesiastical Refrigerators."

Jesus wants "hot" men and women. The term stands for those who are fervent, or boiling, in faith, enthusiastic in spirit, energetic and aggressive in action, and triumphant in spiritual conquests. Where are we, who read and circulate the PENTECOSTAL HERALD? Are we "hot" like him who left his native land saying: "Now let me burn out for God!" like him who cried: "O that I might be a flame of fire in the service of my God!" like him on whose tombstone is engraved a lighted candle burned down to the last inch with the motto beneath: "In giving light to others I am myself consumed;" like Him who said, "the zeal of Thine House hath eaten me up!"

The Master's last message is not to the Church but to the individuals in it, the individuals who are willing and determined to escape from its indifference and lukewarmness and be overcomers. "If any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me." (Verse 20). "To him that overcometh will I grant to sit with Me in My throne even as I also overcame and am set down with My Father on His throne." (Verse 21).

This is the opportunity for the individual. Refuse, and refuse resolutely, to be dragged down by the tepid spirit from which the great army of backsliders is being recruited.

Let the Church keep Jesus knocking at the door if it will, do you open the door and give Him a right royal welcome. There is no time to lose. The shadows are falling. The supper of which He speaks is the last meal of the day. It will cost you something to escape from the chloroform of self-complacency that is poisoning the lives of tens of thousands, but bestir yourself and shake off the drowsy feeling that ends in death. The greatest promise of all the seven is at the end of the letter to this Church. It is the promise of the prize of the throne, and it is put there because it is harder to be an overcomer in such a day as this than at any other time. When your door bell goes wrong and refuses to ring, it is no use to polish the bell, you must renew the battery. If you have lost power and are in peril of lukewarmness, as you read these lines fall on your knees and pray:

"Throw wide the door, while yet He knocking stands:

Soon He may call you neither cold nor hot,
And cast you forth from His long patient hands,

And say in wrath, "Depart! I know you not!"

Rev. Fred Mesch: "After two weeks a blessed visitation has come to Auburn, Ill. The altar has been filled at a number of the services since the break came; there have been close to 100 seekers. We had a gracious meeting in Hutchinson, Kan. During the 15 days, 300 people were at the altar, some coming more than once, however."

EVANGELISTIC

DELTA, MISSOURI.

Three weeks ago we opened up against the devil in Delta; there was nothing in sight but faith and determination, and to follow the guidance of the Lord. We closed last night, two being sanctified, others seeking and 25 or more converted. We organized a Methodist Church with 27 members. Most all of the conversions were heads of families and young people. The Lord is graciously blessing our labors.

We open tonight at Tillman, Mo., after which we go to Bell City. We are having to do our own singing and preaching, but the Lord is helping; after five months of strenuous work we weigh 195 pounds, voice is good and our experience fine. May the Lord bless THE HERALD staff. Yours under the blood,

W. L. SHELL.

FLAT ROCK, INDIANA.

The meeting just closed at Flat Rock, was freighted with great spiritual power; forty-five were either reclaimed, converted or sanctified at the altar, and twenty-two united with the church. The church had receded to a very low ebb, spiritually, and up to Monday night of the second week it was a very hard pull; but the break came and from then to the close waves of heavenly glory swept over the people and brought them to their knees in contriteness before God. Quite a number said they were going to erect their family altars. Restitution was made and some gave up their old pipes and tobacco; a barber who had been allowing gambling in his shop was gloriously converted and of course, that stopped, as he said no more gambling goes there.

I am now in a meeting at Uniondale, Ind., and looking to my Captain for orders. I expect to obey and have great victory in His name.

JOHN E. HEWSON,

1207 Spruce St., Indianapolis, Ind.

WEISER, IDAHO.

God is giving us great victory in the barren spots in Idaho. We are just concluding a great meeting at Wilder, Idaho. We have had a great awakening and sinners getting to God in the old way—the mourners' bench, repentance and faith. The membership of the church will almost double as a result of the meetings.

The Rev. L. F. Vernon is pastor, a most godly man and a brother beloved. There are very few this way who enjoy and preach the doctrine of holiness. May God raise up, as He is, witnesses to the pentecostal life and Spirit. God has surely called me to this work of bringing "the double cure" both to the brethren and the laity. May THE PENTECOSTAL HERALD people pray for me and the Idaho conference. We intend to have a holiness camp meeting next summer for the fullness of the blessing and for a training school in the science of saving the lost. O, that our brethren were experts in the business! May Christ's power work mightily in us.

I go next to Cambridge, Idaho.

DR. JOHN W. FLESHER,

Idaho Conf. Evangelist, M. E. Church.

KANSAS CITY, MISSOURI.

We closed a sweeping revival at Larimore, N. D. Dr. E. W. Elayer is pastor and had the work well prepared, as far as possible. At first the people were not inclined to have a meeting. Many said they did not believe in them, others said the day of revivals was passed. There was much opposition to overcome, but we went into the battle quietly,

prayerfully, using all the wisdom, tact and discretion we could muster, and after two weeks of real digging, the break came. All classes were reached. Lutherans, Presbyterians, Episcopalians and Methodists bowed at the altar together seeking real salvation. There were between three and four hundred seekers at the altar and about half that number united with the church. Some of the hardest cases in the country were saved. Some of the leading business men and citizens of the town were saved and united with the church, among them the editor of the *Pioneer Press*. This was the third time to assist this brother; we assisted him in Joplin, Mo., and the Wagner Memorial Church, St. Louis.

We are at present in the Grace M. E. Church, Kansas City, Mo., with Prof. Arthur F. Ingler as leader of song. One hundred have been at the altar. J. B. KENDALL.

RICHWOODS, ARKANSAS.

We left the Ozarks behind and went to the swamps intending to go home for a much needed rest, but God had us preach under an arbor. God met us in a wonderful way and gave us eight conversions that night. The services were conducted in the arbor for over a week with fine results. Sometimes nearly two thousand were present. (This was a country place of not even any stores and that was what made it so remarkable as to the crowds). Owing to some heavy rains we had to abandon the arbor and go to the old M. E. Church, which had been a bat-roost for years. The cyclone of 1912 had blown the building off its foundation, the windows were nearly all broken, and the doors were off their hinges. Necessary repairs were quickly made and we commenced fighting sin and the devil. Thousands tried to crowd into the building. God met us every night with either saving souls or the baptism with the Holy Ghost.

In the three weeks we were at Richwoods, the professions numbered into the hundreds. We left with the revival still going on. This was one of the greatest victories we ever experienced in our lives. The place would hardly be known now. Intense spirituality prevails where wickedness once abounded. We give God all the glory.

EVANGELIST R. T. JOHNSON.

Osborne, Kan.

JONESVILLE, KENTUCKY.

Jonesville, Ky., is an inland town, situated in one of the long ridges in Grant county, and two miles from old Eagle Creek. The country is hilly, but very productive; these wide-awake farmers have these rolling hills and winding valleys covered with a heavy carpet of blue grass. Their farms show industry; they keep them clean and under good fence. The flocks of sheep are seen almost upon every hill, and the sheep are fine, covered with a heavy coat of wool.

The meeting was held in the new M. E. Church. The Baptists joined us and we had a good meeting. The weather was fearful, rain or snow almost every day, but that church was packed. People came 14 miles, and from all quarters. We have not seen so much interest manifested in a long time. The men's meeting was great. If you want to win the men, get them alone in a store or office, 150 or 200, keep this up for two or three weeks every day, for 15 or 20 minutes, and you will win scores of them for God and the church.

Fifteen years ago in Illinois the Holy Spirit led us to special services, at 3 o'clock, a. m., and what meetings they were! Oftentimes we had three and four hundred at that early hour. The State's Attorney was gloriously saved in one of those early services, and burned up an Ingersoll library. We now have our men's meeting at 9 or 10 a. m., or high noon. We go back to Jonesville in June.

Because of a slip in our slate, we have February open. Some pastor write us at once, Wilmore, Ky. WILL J. HARNEY.

OAKWOOD, OHIO.

I have just closed at Hartsburg, Ohio, one of the best meetings of the season. We continued for three weeks, and had a good time from the very first service. The meetings were held in the Methodist Church, and the good people attended very regularly, and that was one reason of the good outcome, for I have found, where we can have a regular attendance the interest is best retained. We had quite a number of persons reclaimed and converted, and some of the clearest I have seen for some time.

Not all took kindly to the plain preaching at first, and there was some real squirming. and some told me afterwards, they did not like me at first, but after spending several sleepless nights, and several days in distress of mind, they finally yielded, and now are rejoicing in the newfound joy.

One night a lady, two of her daughters-in-law and a grandson were converted at the altar, about the same time and we had some old-fashioned rejoicing. The husband said at first he would give a dollar a week to the evangelist, but one day pulled out a ten dollar bill and handed it to the evangelist and said to others, "If that isn't enough I will give more." Most of those converted were grown persons and will be a real help to the cause of Christ.

The last service 18 were baptized, and others will receive the sacrament later on. The pastor is the Rev. B. F. Miller, and is a hard working man, and much of the success is due to his faithful work among the men, and the homes of the people. Personal work, on the part of pastor and people is much needed in most places, especially if those doing the personal work live up to their profession, but if not, then let it alone.

I am now at this place, and will begin the campaign tonight. Prof. B. F. Custer will have charge of the chorus work, and we are expecting a good time. E. B. WESTHAFFER.

AVON PARK, FLORIDA.

We are now settled in our new home in the southland. After we had things in the house fixed up, I went ten miles south in a settlement to hold a meeting in the Baptist Church; on my arrival I thought to myself, where will I get my people to preach to, but a few minutes before the time, the autos dashed out of the brush in every direction

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until I counted thirteen. Some came on horseback, others walking, until the house was full. God blessed the people in the old-fashioned way. We went on for five nights when a big rain fell and the flat woods country was under water and had to close the meeting.

We began our meeting at Avon Park, Sunday night; fifteen came out for prayer last night, and the altar was lined with seekers. All that some of those people know is to confess Christ, be baptized and join the church. Such terms as "the fatherhood of God and the brotherhood of men," "confess Christ," "decision day," fill the church with unsaved people, then scold them for not having family prayer. I find these people sick of speculation; what they want and are longing for is action.

We are looking forward with great faith for our coming campaign this year. To think that this great State only has two camp meetings. What a field! Yours under the blood,
A. D. BUCK.

FRANKLIN, KENTUCKY.

On last Sunday night there was closed at the Methodist Church, one of the greatest religious awakenings in the history of this city. Nothing has approached it since the wonderful meeting held by Dr. H. C. Morrison, some twenty-five years ago. In many respects, it is said, this meeting was greater than that one. From the first service the large church was filled, and many nights, every available inch of space was occupied, even out in the vestibule. Even in the terrible weather, there was no lagging in the interest, though many of the older people could not weather the storm.

The preaching was done by the pastor, Rev. C. F. Wimberly, and the singing was under the management of Prof. W. B. Yates, of Marion, Ky. No greater song leader has ever come this way, and Franklin will always have a warm welcome to Bro. Yates. As a soloist and choir leader he is without a peer. The preaching was free from sectarianism; the old doctrines taught by the Methodist Church were emphasized, but only with a view to the salvation of the people. Scores joined the church—the exact number we do not know—but Rev. Wimberly makes uniting with the church a distinct and separate matter. His altar calls were for men to seek salvation. There were 135 converted and reclaimed during the meeting—this did not include many of the very small children, who came to the altar and professed conversion.

Besides the two regular services held in the church each day—a meeting for men only was held in the various business houses. Seventeen of these were held, and with an average of about 125 men. Some of the men's meetings had 200 men and more. Rev. W. H. Harper, of the Franklin circuit preached a few times to the men, also twice in the afternoon, with great acceptability to the people. There were ten young men converted the last day—these were of the best families of our town. The large crowd remained until almost 11 o'clock.

The pastor, Rev. Wimberly, has had great success being his own evangelist—in a five years' pastorate in Louisville, he held four of his own meetings. In the five years he added about 500 members to the church. Since coming to Franklin he has had enough calls to hold meetings to last him more than a year, if he went continually. Two calls from Louisville came last week.

A feature of the meeting was the coming of Mr. G. C. Wetstein, of Louisville, a retired business man, who devotes all his time to religious work. His preaching among the men had a tremendous effect. A consensus of opinion, heard on every hand, is that a great religious awakening has come to Franklin, for which all should rejoice.—*Franklin Favorite.*

NOW AND THEN.

So many, these days, in speaking of revivals, say times have changed and sinners are not expected to go down at the altar in penitence and tears and really mourn an account of sin; they speak of such as primitive. But sin is the same as it ever was, and when a soul is truly convicted, and yields to the conviction, he sees his awful condition and his repentance is bitter; he will not be as cool and composed as passing the baskets to take up a collection.

When a man is born again he will not be as if he were gathering a nosegay. There are some old fossilized preachers and laymen, who have forgotten, in a measure, the pit from which they were digged, because of the business they have allowed to crowd in and playing the knight to the world.

When you hear a person saying primitive ways in getting religion are not necessary now, you can rest assured that person never has been truly converted or he has woefully backslidden. You need not tell me a man dead in trespasses and sins can walk up and give the preacher his hand and get rid of the burden of sin without a quiver of the lip, or a tremor of voice, or a bat of the eye, no change in the expression, and be converted. It is not made that easy.

If you hear a preacher talking about: "We do not want any excitement," you can mark it down he wants a cold, formal time and a mere signing-card religion.

If vegetation is parched and brown because of a drouth when the showers descend and it revives, it is apparent to all, and you can hear the chirp of the insects and everything around rejoices. The politician shouts over victory, and it is an unreasonable thing to expect a man to be cold as an iron wedge over the greatest victory that ever comes to him—victory over sin.

When a soul is blessed, either converted or sanctified, the onlookers can tell he has gotten something from Heaven. I have noticed when a church begins to talk about times being changed, they begin to organize more things in order to interest this one and that one. When we come to know that getting religion is the same as it ever was, and have the old-time mourner's bench, we will not organize so many things that there are not enough days and nights in the week for the different organizations to meet.

If a rushing, mighty wind comes, it shakes things up; and when there is a marvelous outpouring of the Spirit it is apparent and things are turned about in the church.

There was a revival going on, and a girl from a wealthy home given over to society's ways, attended and got under conviction, and her mother said: "I know Mary is not well; she is nervous and I must stop her from going to the meeting." She just stepped in the way of her daughter getting to God. I believe the reason we have so many dead Methodist churches is because when the holiness revival started up over twenty-five years ago with Cundiff, Keen, and others, many of the pastors and congregations scorned it, and despised the word "sanctification," and it is yielding a crop today.

It is a dangerous thing for a congregation to be set against the holiness preacher and evangelist. While some may not be what they should be, yet if many of them were set free in our dead churches there would be life revived and soon a healthy circulation of red blood; the church would move out on new lines of life, without being weighted down with cumbersome machinery.

MRS. GEORGIA D. SHELLEY.

TO MANAGERS OF CAMP MEETINGS AND REVIVALS.

I wish to recommend Rev. D. Bridges Barnard and Rev. Floyd E. Wells as two fine young evangelists to hold camp meetings and revivals. Both are promising young preachers, and one is a good leader of song. They

will make a fine team together. Both are filled with the Holy Ghost and have been in college for several years studying the literary course, theology, expression, and equipping themselves properly for the Master's use. For several summers they have been holding revivals in churches and camp meetings throughout the South. They have held meetings in seven states and have given fine satisfaction. They have been called to different places but have a few vacancies for the summer. Any place wanting live young men to hold a revival from June until the middle of September, will do well to correspond with them, care Meridian College, Meridian, Miss.
J. W. BEESON, Pres.

ATTENTION!

We desire evangelists who contemplate attending the Holiness Union Convention which meets in Atlanta, Ga., April 27-May 3, send in their names to us, as it will help us in making arrangements for same. This will include pastors as well. Please drop a card to Mrs. Bettie Whitehead, Louisville, Ky., stating if you expect to attend this convention, and for how many days.

HAS YOUR SUBSCRIPTION EXPIRED?

No doubt there are thousands who will read this notice whose subscription has expired, or will expire within the next few days; to such we would say, please send in your renewal at once, and thus help us by not putting us to the extra time and expense of notifying you. We need only to remind you of this duty, to cause you to act, so we shall expect to hear from you soon.

Are you interested in the spiritual welfare of some one? Try sending them THE HERALD for one year and pray that it may be the means of bringing them into the fulness of the blessing. It's worth while.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

ing generation, will go a long way toward saving us from another crop of drunkards.

The *New York Sun* says: "Are the American people going to confess that they lack the self-control to use alcohol properly?" The American people have been demonstrating for a hundred years that they cannot use alcohol properly. The loss of life, the wreck of manhood, the blasting of homes, the destruction of property, the misery, poverty, hunger, nakedness and utter ruin that the use of alcohol has brought to the American people is a witness constantly on the stand whose testimony cannot be gainsaid.

This from the *Boston Transcript*: "National Prohibition would be an invasion of a right that belongs exclusively to the states, if anything does. The resolution is dead, for the present at least, and it should have no resurrection." This is quite amusing. Our Massachusetts editor all at once becomes zealous for "State Rights." No, Sir, the resolution is not dead. It will need no resurrection. The American people are tremendously in earnest in this matter. Too many homes have been blighted by this hungry, bloody foe for us to let this issue die. All the moral and intellectual forces of the nation are gathering themselves up for tremendous battle against this common enemy of the race.

Wm. Jennings Bryan speaks wisely and speaks the truth in the *Commoner*, his great paper, published in Lincoln, Neb. He says: "The democrats of the nation have an issue to face and they may as well prepare for it. The liquor interests are at bay; they are on the defensive. They realize that they have but a few more years in which to fatten upon the woes of their victims, but they are fighting desperately and are willing to hold any party between them and the fire. The democratic party cannot afford to shield the brewery, the distillery and the saloon from the rising wrath of a determined people.

Democracy is the nation's hope on political and economic questions—let it not, by taking sides with the liquor interests, repel those who put moral issues first. The young men of the country are democratic by nature, but they will not submit their claims to political preferment to those who conspire against the home and everything good—neither will they find pot house politicians congenial party associates. The president has set a high standard in intelligence and morals, and the party cannot afford to lower the colors to gain a temporary advantage. Those whose support depends upon subservience to the liquor interests disgrace the party while they are with it, and then leave it if it refuses to obey them. They are a millstone about the party's neck. The democratic party is the party of the future—it has a chance to enter the Promised Land—why allow the liquor interests to lead it away into the wilderness? Get ready for the fight."

A REVIVAL OF INDUSTRY.

Wheat is now \$1.57 per bushel. The probabilities are that it will rise still higher during the half year before the ripening of the coming crop. There is every reason to believe that there will be scarcity and high prices on all the necessities of life. The national government, the state government, the great newspapers and magazines, the county papers, preachers, commercial clubs, and farmers' unions ought to unite and stir up the whole country to the importance of a great Industrial Revival.

Hundreds of thousands of unemployed men wander about our cities, while hundreds of thousands of acres of land lie idle and grow up with weeds and briars. Our great millionaires would do a most worthy and philanthropic act if they would assist in introducing the idle multitudes to these desolate and wasted regions of profitless soil. All over our southern country one is impressed with the vast acres of waste land that ought to be in cultivation, and one reads with grief of the unemployed and suffering multitudes in our cities. There ought to be set on foot some means to get these people out of the cities and onto these lands where they could make a living for themselves and help to reduce human suffering, and the exorbitant prices of the necessities of life.

It would seem that men of intelligence and means who desire to help their fellow-beings, and save our country from most threatening conditions, would see the propriety of such a proposition. It is incongruous that we should have idle men and idle land uncultivated, with sunshine and shower wasted upon worthless weeds, while the people suffer for the products of earth. It seems a pity and a shame that we have not political leaders, statesmen and philanthropists who would give attention to these matters and remedy these crying evils.

The coming spring our idle acres by the ten thousand, the hundred thousand, and the million, ought to be sown in spring wheat, and oats and planted in corn and potatoes. We ought to have enough forethought about us to prepare against the possibilities of the high prices and actual famine that is likely to be one of the results of the great war in Europe.

Let me exhort THE PENTECOSTAL HERALD family to bestir themselves betimes to plant in the earth in the early spring the seed that will bring the quickest and most helpful results for the supply of their natural wants. Let's have larger fields, better gardens, more poultry. Let's make the cows and the pigs count for more in the provisions for the family. Let's learn to become more practical, economical, industrious. It is a sin to sit about in indolence, to waste time and opportunity, sunshine and shower. Work is interesting; it is like going to school; it is instructive, it can be made delightful. Have

the little girls to become interested in poultry raising, and the boys in gardening, the young women in canning fruit and vegetables—let's educate ourselves to the enjoyment of cheerful and practical industry.

It seems like a pity to sit about in indolence, to devote one's self to foolish play, reading of novels, drivel and drift, when one could have the glad impulse of intelligent and useful employment. Let us do something. Begin planning now; planting time will soon be here, and directly the back yards can be turned into beautiful gardens, the weed patches into potato rows, and the poultry yards may swarm with beautiful young life, and the poor old world may become a much more enjoyable place to live in. Let's have a revival of practical, joyful industry.

DID YOU EVER?

Did you ever get your friend, relative or neighbor to subscribe for THE PENTECOSTAL HERALD? Did you ever induce anyone to buy a good book? Did you ever persuade someone to go to an altar of prayer? Did you ever help a soul through to Christ? Did you ever help a trembling believer over into Canaan? Did you ever reconcile enemies? Did you ever stop a family row? Did you ever forgive anybody who had done you wrong? Did you ever do anything that would enable Jesus Christ to say to you, "Well done, thou good and faithful servant?" Did you ever cheer up some old person on their way to the grave? Did you ever take hold of the hand of an orphan child and put a bit of joy into the heart that is sad and hungry? Did you ever do anything in your life that was really worth while, that is a treasure laid up on the other side, that you will meet when you get over yonder?

A five days' holiness convention will be held in the First M. E. Church, Ashland, Ky., Feb. 9-14. Dr. C. J. Fowler, C. W. Ruth and George Cooke will be the preachers. All are invited to attend. Address Rev. W. P. Gilley, Ashland, Ky., for information.



The *Lexington Leader* has the following to say about the Johnson-Owen revival recently held in that city: "The Epworth revival is making many converts. There have been thirty-five or forty professions to date. Last evening Evangelist Andrew Johnson delivered a strong sermon on eternal punishment. At the conclusion of the sermon, Prof. W. W. Owen sang an effective solo, entitled 'The Great Judgment Morning.' Saturday afternoon the evangelist preached to women only on the subject, 'How to Win a Husband, and How to Manage Him After He is Won.' Sunday afternoon he preached to men only on the subject, 'The Majesty of Man.'"

GIVING THANKS ALWAYS.

ABBIE C. BROWN.

For some years the heavenly Father had taught me the joy of giving thanks "in everything," but the time came when I was to experience the deeper truth of "Giving thanks always for all things." Eph. 5:20.

I was ascending the steps of the elevated railway, with my heart filled with joy, when the strong odor of the stumps of half-burned cigars and cigarettes disturbed my memories and my peace. In instinctive, quick obedience to the precept, "In everything give thanks," I said, "Praise the Lord, there will not be any tobacco after Jesus comes." But the odor distressed me. Then came the words, "Giving thanks always for all things." I cried out, "Father, I do not see how I can thank You for stale tobacco."

He deigned to tell me. He said, "You were thinking of the friends and about the meeting, but when the trial over the tobacco came, you thought of Jesus and of His coming." I understood.

Well might I give thanks for everything, since even the worst thing is permitted only that it may be a steppingstone straight up to God. The greatest triumph can only come from the greatest trial.

Take courage, tried heart, Satan's worst is meant to be God's best; the "curse" turned into a "blessing" for you, because "the Father Himself loveth you;" the "cross" the "therefore" which shall lead to a throne.

After this, on through the years, even after God said to me so often, "My perfect will is suffering," I think I kept the spirit of thanksgiving and rejoicing. But early one first of April morning, when I was passing through new experiences, the Holy Spirit showed me that my precept for this month of April was to be, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Arthur and I were in the home of his brother, Horace F. Brown, the pastor of the Baptist Church in New Boston, N. H. We were keeping house for Horace and the aged father, while the wife was away for a much needed rest. I had not been very successful. The pie crust was too thick and the custard too scant and so on and so forth and I dare say I regretted my ill success and forgot my privilege of blessing the Lord at all times.

That first day of April I think the earliest mishap was the cornstarch custard. It was too thin. I felt badly, but did not say so. I said, "Giving thanks always." Then I suddenly remembered the apples in the oven. Every one was black. I would not have cared if it had been the small sour apples of which there were plenty, but these few, nice, sweet ones that had just been given to us. I did care. But I declared, "Giving thanks always for all things."

Last of all came the muffins. They were well beaten, thanks to Arthur, and all poured into the hot muffin pans and I waited a moment to see them rise, and when they did not, I cried out in dismay, "Oh, I forgot to put in the baking powder." Then I was tempted to crawl away and have a good cry, but I didn't. I said with greater emphasis than ever, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Arthur did not chide me for my lack of ability, nor scold me for my absent-mindedness, but told me how the Holy Spirit had awakened him that morning with the words that I was "a beautiful woman," and then he called me "a beautiful cook."

It was comfort straight from "God, who calleth those things that be not, as though they were." Rom. 4:19. And so it came to pass that I could sit at the table and laugh with the others over our little calamities. And the pudding was not spoiled after all; and you would never have known that the apples had been burned, for Arthur had carefully cut off all the black from each one and turned them over in the pan; and the muffins had baked quickly in the hot oven, and Horace said some true, kind word about them and we ate every single one at that meal with a real relish. And looking back now, I can see how truly right I was in giving thanks for it all, because it brought out the love and the patience and the tenderness of my husband and my brother.

But do not think all my thanksgiving was for trials that are likely to come to any inexperienced housekeeper, who has a big bump of absent-mindedness. There were blessings beside those that came in disguise.

One day I discovered that the apples were getting low, and I said, "I will not eat another apple." And I never once thought of my thanksgiving verse. There are no apples in Jerusalem worth buying, so I enjoy this favorite fruit of mine all the more in this country.

I had no sooner decided to deny myself the pleasure of eating the apples raw and

save them for cooking, than one of the deacons drove into the yard with a bushel of the largest, best apples I had seen for many a day. It touched me and humbled me, this faithfulness of God, when I forgot my precept.

About this time, my second-best waist, a blue silk, Deborah's gift, gave out. I went down to the afternoon union meeting, and the Presbyterian pastor's wife handed me a package, saying the garment had been given to her and she felt that it was for me. And what should it be but a dark blue, plaid-silk waist that fitted me as if it had been made for me.

One day I said to myself, "I need a new pair of gloves." But had no leading to buy any. Then Horace's wife returned home and brought me a lovely pair of gray silk dollar gloves which she bought for thirty-nine cents. I have no sympathy with the present-day craze for bargains, but I have had different experiences of individual things being marked down for special benefit.

I am sure that whatever be our place or position in the coming age we shall look back and see how numberless blessings came because of our "giving thanks always in the name of our Lord Jesus Christ." Eph. 5:20.

BUD ROBINSON'S CORNER.

FIFTY-FIFTH MILESTONE.

January 25 was my birthday. Fifty-five years ago I was born in a little log cabin on the old Tennessee Mountains. Well, time is flying and men are dying; this old world is moving on and some sweet day we'll be gone to the City in the skies.

What a wonderful world we are in! Yesterday at 8:30 o'clock, I boarded the train in the beautiful city of Pasadena, Cal., where the golden fruit was rich and fine and the lovely flowers were in full bloom; this morning I woke up on top of the great old Rockies. It is below zero and the ground pops as the train glides over it, but as we sometimes sing, "Keep on the sunny side of life," I am on the south side of the train and the beautiful sun pours his warm rays through the window into my berth.

As we travel along I have been thinking of the command of the angel to the household of Lot, "Escape for thy life; and look not behind thee, neither stay thou not in all the plain; escape to the mountain, lest thou be consumed." In the Rocky Mountains there is room for multiplied millions to have homes and stock ranches; we have passed through the great cedar brakes where there is enough red cedar to make cedar chests for everybody on earth. What wonderful resources we have in the United States! Million of acres of fine land have never had a plow stuck in it since Adam left the Garden of Eden. What a pity that all the people are huddling up in towns starving to death, sitting down waiting for somebody to hire them. Every city has from one to ten thousand men out of employment; at the same time there are millions of acres of fine land where corn, wheat, oats, barley, cotton, potatoes, cane and stock raising pay well; but instead of men going back to the farm, as the Lord intended, they are moving to town and starving to death. It was God's plan for man to make his living by the sweat of his face, and to dig his living out of the earth.

If I have been correctly informed, in the past ten years 41 per cent. of the people of America have moved to the cities. After all, there is something about the country home that is very interesting. When the dog barks it means that one of the neighbors

is passing by; when the rooster crows it is time to get up; when the calf bawls it means the cow has come up and it is time to milk; when the hen cackles it means there is an egg in the nest; but move to the city and eggs are fifty cents per dozen, milk 40 cents per gallon, butter from 38 to 50 cents per pound. Three or four little turnips mean ten cents; a pumpkin pie means at least 25 cents, and the whole earth is pretty well adapted to raising turnips, pumpkins, potatoes and almost everything that a family needs to live on. I know of old farmers who have a barrel of good syrup in their smokehouse, corn in the crib, potatoes in the hill and meat and lard in the smokehouse, yet the devil tells them to sell out and move to town and get a good job, read by electric lights, cook with gas and be a man. So the old fellow sells out his nice home and moves to town, rents him a cabin, hires out all his children; they have a gas range but nothing to cook on it. The devil comes up and shows the people that in the city they can get a large daily paper for only one penny. Well, that is true, and it is not worth that, for the daily papers are filled up with stuff that will ruin a man's family. As a general thing, the front page is filled up with murder and robberies. The city people are without work and they are robbing stores, trains, banks, and meat markets; women are held up and robbed, beaten to death and everything of the kind.

We are in great need of several hundred thousand people to move back to the farm and go to digging the soil in search of bread and butter. If they will dig hard enough they will find it and find it in abundance, for there is plenty of good bread and butter hid away in the earth; a good plow, hoe and spade will locate it and bring it to the surface. On the farm it is so easy to have family prayers and time to read and study the Bible, but in the city all hands must be off before day to hold down a little job, then back after night; after a bit to eat, every fellow who can rake and scrape up a nickel must go to the moving picture show. The devil always has something on hand up-town to keep the dupes excited. As long as they have the nickel they must see what the devil has got advertised; the shows are crowded and the churches are empty.

We have gotten to the place where it is a disgrace to work on the farm and the farmers are sending their daughters off to take a little business course and then get a job in the city for some doctor, lawyer, banker, or merchant; his sons must be educated for business, then the old home must be sold. How sad and what a mistake! When his daughters are in the city for a few months many of them are never heard of again, and at the judgment bar God will require every lamb at the hand of that man and his wife, for they are the shepherds of their own little flock. We had better wake up and see where our children are at night and the kind of company they are keeping.

PLAN TO ATTEND THE Sebring, Florida, Camp Meeting

March 19th to 28.

Sebring, Florida

Rev. H. C. Morrison, D. D., will be in charge the full time.

Bishop Morrison will also preach several sermons.

For particulars, write

Mr. George E. Sebring,
Sebring, Fla.

Letters From The People

CHRISTIAN MASSACRE IN NORTHERN PERSIA.

In a religious paper we read from a lady missionary the following:

"The friends of America have not known what dangerous times we have passed the last two weeks. Many have been killed at the hands of wild Kurds and Turks; eighteen Christian villages near us were destroyed, and fighting was so near we heard the sound of the guns which were fired all at once. Some of the villages were surrounded by night and the inhabitants left everything they had and fled to Oroomiah for protection. You ought to thank God that your eyes have not seen, nor your ears heard the beastly things that the Kurds and Turks have done to the Christians.

In fleeing away many mothers lost their children, the old ones and young ones too. Being excited, they could not run fast, and they were gathered into an old house and burned to death.

The Kurds caught some of the women and cut their flesh and made them eat their own flesh; some were skinned and dragged through the streets by their skin. I can't write all that has happened. Of course, the Kurds and Turks were taught by Germans that they should be against the Russian Christian in Persia. Turks and Kurds have heard that Germany has said, "I will raise Islam;" that means that Christianity must die to help Mohammedanism in the slaughter of the Christians. Mohammedanism teaches that whosoever kills a Christian does a good and great sacrifice for his God and prophet.

"After the Kurds did all cruelty upon the mountaineers, they were trying to push their way through the city; the Russians had a very small force there but with the few stood bravely before the face of the Kurds and Turks. Six Russian cossacks were killed by the Kurds; they cut their heads, arms, tongues and took out their eyes. It was the most touching scene to see them. Everybody was crying; it was the most dangerous time for the Christians because the Mohammedans of the city were joined with the Turks and Kurds by sending them bread and ammunition and looking for their entrance into the city, to join in the slaughter of the Christians.

"The Russians telegraphed for help but it did not come by the time appointed; just one day and the Kurds would enter the city to slaughter the Christians. By the delay of the Russian force we lost our last hope. What were we to do? We were not afraid of killing, but the beastly things they did before killing were what we feared. We began to pray and sing,

"Fade, fade, each earthly joy.

Jesus is mine;

Break every tender tie.

Jesus is mine.

Dark is the wilderness.

Earth has no resting place.

Jesus alone can bless.

Jesus is mine."

"At ten o'clock at night word came

that the Russians had entered the city. We thank God for the help of Christian people through the Russians. These are some of the things which happened some time ago, but here is the cablegram that came to the Foreign Mission Board: 'Oroomiah is in the hands of the Turks and Kurds and cut off from all communication. 15,000 refugees in Oroomiah and Tiflis are in urgent need of help.'

This is my home town and some of these refugees are my relations, my dear wife and boy being among them. Where they are, I don't know. I am passing through fiery trials; the devil is working with mighty power. What shall I do? How shall I find my lost wife and boy? I am ready to give missionary talks or to preach.

B. L. Sarmast.

211 W. Walnut St., Louisville, Ky.

LEBANON, ILLINOIS.

I was admitted on trial in the Southern Illinois Conference last fall, took a student appointment, and am now attending McKendree College. I like it because it has a good, congenial atmosphere. The spiritual life is not what we would like to see, but we hope to see a wave of salvation sweep the school very soon. Several of the young preacher boys have been sanctified in our Oxford Club, and many more are hungry for the experience. Richview, Ill., about 65 miles from here, is my preaching place. I only have one church and preach twice to them each Sunday. I love my people and my work and as a result the Lord has given me many encouragements. The first of this Conference year Richview was in a low spiritual condition. There were not many people who would pray or testify. Then the church had suffered severely in a financial way because of crop failures; in fact, the church was almost in its crisis. When I saw the condition of things I knew nothing would solve the problem, but a real old-time revival, where sinners would fall down at an old-time altar and be saved from their sins. We not only prayed, but advertised well. Everybody got a personal invitation to attend the meetings.

I secured Rev. J. W. Campbell, who is now a student in Asbury College, to lead the singing. I might say that Bro. Campbell has open dates for next summer. If any pastor or evangelist wants a singer, he will do you splendid work. He not only knows how to lead in song, but knows how to pray souls through at the altar, and is able to assist in preaching.

The last night of the meeting I preached on, "The sin against the Holy Spirit" and five precious souls came to the altar and were brightly converted. We closed the meeting with 85 conversions and 45 additions to the church. The interest was not so good at the beginning, but the Lord was with us, and the crowds and interest continually increased. A deep, pungent conviction for sin settled upon the unsaved. Many heads of families were saved, and believers caught a new vision of spiritual

things. It is wonderful to hear the shouts of newborn souls and the rejoicing of God's saints. The Lord gave us a gracious time.

Rev. C. T. Hatten and wife, pastor at Irvington, Ill., preached several times for me and were the very best of help. They certainly know how to preach, do personal work, and pray souls through. The Lord is wonderfully blessing these two faithful servants of His, and may He ever continue to do so. I expect to always be true to God and holiness and preach a full salvation. My soul says with St. Paul, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." I am in love with Jesus and spoiled for this old world. Saved and sanctified by the precious blood of Jesus,

Rev. Julian W. Nave.

GRAND TOWER, ILLINOIS.

We have just closed a fine meeting at Grand Tower, Ill., in which between 60 and 70 were clearly saved or sanctified, and 35 accessions to the church, with more to follow. There was more good done than it is possible for one to estimate, for the great influence will not stop this side of eternity. A number of Christians have been wonderfully uplifted, many of them just converted; and become excellent Christian workers; Christian homes have established family altars and gone to worshipping God. Persons who had never given religion any consideration have been converted and become soul winners. It was the best meeting the writer has ever been in in Illinois. Rev. Ed. J. Haug, of Flora, Ill., the conference evangelist, was with us, at his best for God. Rev. Haug is a man of great prayer, and therefore able to bring great messages of truth to the people.

Personally, I am a great admirer of Bro. Haug, as an evangelist. He is so anxious about the depth and durability of his work; there is nothing superficial about it. He preaches regeneration as the only way to heaven, and insists on an experience for either the



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unconverted church member or the outsider, and is willing to take any required length of time to lead people through to the light. He is quite loyal to the church and pastor, and leaves converts with a higher appreciation of these forces. His personality is attractive and deeply fraternal, making you feel that you have gained a warm friend. **W. F. Atkins, P. C.**

SPECIAL FOR PREACHERS.

I wish to be a special help to preachers, and particularly Methodist pastors and evangelists. Many preachers and school teachers, in and out of Florida, have made investments, while not hindering them from their regular work; have brought and are bringing them into a place of freedom from want.

I have a little grove coming on composed of oranges and grapefruit. It is in what is known as the Turn-bull hammock—the best land in Florida, for citrus fruit and for trucking. This land is limited to the East coast, lies near St. Augustine stretching southward for fifty or sixty miles, and is from a half mile to five miles wide.

Along here is grown the famous Indian River orange, known all over the world. Ten miles south of New Smyrna, my winter home, opposite Ariel Station, lies the richest and best of this land. My grove is there.

A good Methodist there, with a few others, owns several hundred acres of this land and they propose to do as follows: Upon payment of ten dollars down, and ten dollars each month, for sixty months, we clear, fence, plant and for five years, cultivate an acre of rich hammock land, in the best varieties of orange or grapefruit trees. Owner will receive the benefit of all fruit grown, which ought, after the thirty-sixth payment, not only meet all the deferred payments, but more than pay for the whole investment as well. After the last payment a good warrant deed will be given for the property, which should be worth \$1,200, netting \$250 to \$350 in the fifth year. We will agree to take fruit for the balance of the payment, after the thirty-sixth payment.

The finest grapefruit and oranges in the world, grow on this land, and the man of whom I got my land, has his second bumper crop of oranges, grapefruit, potatoes, etc., and to my personal knowledge his grove will not be five years old until next month. I was here when he set it. Write Geo. Brown, the leading layman of the Southern Methodist Church in New Smyrna.

I am no schemer, no trickster; have no brain for it if my heart would allow. I want to help my brethren who need help, and here is my plan. Let five preachers, or young lady school-teachers, take two acres, at \$20 per month, for the three years, and they will have the land self-sustaining, and in five years, it will be doing what is here stated, only it goes beyond these figures. If only one acre can be taken, then find nine others to go in. If you will write me I will take all the trouble of seeing Mr. Crighton, the head of the proposition, and who himself has a great grove by Brown's and mine. I will select the plot myself and will throw all the judgment honesty into it that I can muster.

This is all on my own motion. I have seen the opportunity here for poor men and women, and have been a blessing to many. I told Mr. Crigh-

ton what I wanted to do, and he told me of his own accord, that he would throw me in an acre, for each ten that might be thus disposed of. So, if I ever get a cent for my time and trouble, it is as far off as that of any who may care to invest here. I know Florida and Florida boosters. I would not try to have an orange grove and make it while living elsewhere. I would not bite at any Florida agents' propositions for the chances are you will get left. This is clean and a chance for a poor man. Of course, if you are able to pay for more than one acre, all the better, but I am writing this prayerfully and for the ones who will need a little more than the income of the poor pastorate, after a bit. A new railroad is building to the west of this land and will run through it to a mile from it.

I will not ask for space to tell the length of the mosquitoes, or the height of the devils, or if folks die here. Only let me say that this is as healthy a country as I know of, and that everybody here makes it to the graveyard in the same average good time that they do elsewhere. Perhaps I had as well say now that among the many Florida fakes, none are bigger than the one about the discovery of the fountain of youth, by some fellow. If preachers have grown old, and worn out, or are failures elsewhere, Florida will not cure that. Let any man or woman who will constitute one, under the proposition, drop me a card. I will take any preacher's trade off his hands, after a year, and give him 8 per cent. on his money, if he falls down. I wish one hundred preachers would take up with this opportunity, as it is now offered and as I know it is.

Jno. B. Culpepper.

EVANGELISTS' APPOINTMENTS.

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Cordele, Ga., Feb. 14-March 7.
REV. A. J. MOORE.
Cordele, Ga., Feb. 14-March 7.
REV. J. W. FLESHER.
Sweet, Idaho, Feb. 7-21.
REV. D. F. BROOKS.
Raceville, N. Y., Feb. 2-16.
REV. A. S. CLARK.
Lecompton, Kan., Feb. 7-28.
REV. W. L. SHELL.
Bell City, Mo., Feb. 8-March 1.
REV. W. M. JENNINGS.
Open date, March and April.
REV. C. M. DUNAWAY.
London, Ky., Feb. 3-14.
REV. T. J. ADAMS.
Canton, O., Feb. 14-28.
REV. FRED MESCH.
Augusta, Kan., Jan. 31-Feb. 21.
REV. T. F. MAILLAND.
Caldwell, Kan., Feb. 7-28.
REV. GEORGE BENNARD.
Byron, N. Y., Feb. 4-21.
REV. F. DEWEERD.
Manitoba, Can., Feb. 7-23.
REV. W. E. CAIN.
Dayton, Ohio, Feb. 4-21.
REV. HARRY M. KIMBEL.
New Germany, Md., Feb. 1-14.
REV. H. A. WOOD.
Avondale, Cal., Jan. 29-Feb. 15.
REV. J. B. MCBRIDE.
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Decatur, Ind., Feb. 1-14.
REV. G. L. WILSON.
Trenton, N. Y., Feb. 7-25.
REV. ANDREW JOHNSON.
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The Herald's Introduction
To The
Sunday School Lesson.
By J. I. Gregory Mantle.

LESSON FOR FEB. 21, 1915.
The Death of Eli and His Sons.
1 Sam. 4:1-13-18.

Golden Text: "Be ye doers of the Word, and not hearers only, deceiving your own selves." James 1:22.

Our lesson today bristles with warning notes. It is one of the most admonitory stories in the Bible. Let us pray, as we study it, that the lessons it contains may not fall upon dull minds and indifferent, careless and unresponsive hearts.

It is Good to Study Defeats.

The cry of amazement in verse 3, "Wherefore hath the Lord smitten us today before the Philistines?" stands between two defeats. In the first defeat Israel lost four thousand men, but in the second defeat they lost thirty thousand. (Verses 2-10). The failure of Israel to exterminate the Canaanites explains their defeat. They left the Jebusites in Mount Zion, and the Philistines on the Southwest border, and as God told them, any kind of league or compromise with the inhabitants of the land would be disastrous. "They shall be as thorns in your sides, and their gods shall be a snare unto you." (Judges 2:3). If conversion brings us no more than pardon we are always in a place of peril. If we carry with us, into our Christian life, sins, which though crippled, are by no means dead, we are always in peril. Salvation ought to mean the mastery of sin and full salvation does mean that.

The Ark Instead of the God of the Ark.

What was the ark? It was a chest of wood and of gold about five feet long and two and a half feet deep and wide. It was intended to stand as the symbol of the meeting of God and man. Of all the holy things the Jews possessed this was the holiest. It is called in this chapter, "the ark of the Covenant of the Lord." (Verse 4). Elsewhere it is called "the ark of the testimony." Another suggestive name is "the ark of God's strength." "Arise O Lord," says David, "into Thy rest, Thou and the ark of Thy strength." Referring in another psalm to the period of our lesson, David says, "He delivered His strength into captivity, and His glory into the enemy's hand." On the top of the ark stood what was called "the mercy seat." Here God manifested Himself as really present with His people. No wonder then that the ark was esteemed sacred for it was the resting place of the Shekinah. But the ark was only a symbol, and the character of the symbol depends on the character of the man. A noted criminal was found in England with a crucifix next to his skin. The people who cried out for the ark had gone astray from God, and they fancied a dead symbol would do the work of a living devotion. All symbols and forms may become a husk, an empty shell, if we wander from God as Israel did. Later in the book Samuel tells the people the only secret of victory "Return unto the Lord;" "put away the strange gods;" "prepare your hearts unto the Lord;" "serve Him

only;" then He will deliver you out of the hand of the Philistines. (1 Sam. 7:3).

The Wrong Men Were Sent For.

Instead of calling upon God they sent for Hophni and Phineas. They were bad men, rapacious, licentious and blasphemous; they had profaned holy things; but like the people, they were superstitious, and thought the ark would act as a kind of charm. The poor, deluded people preferred office to character. "If the blind lead the blind, both shall fall into the ditch." As one has said, "The blind man may wear a band on his arm to show that he is a certified guide, but will you be saved from the ditch because he belongs to the order of guides, and has his certificate with him?"

The Wrong Kind of Shouting.

"When the ark of the Covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again." (Verse 5). There is a possibility of mistaking noise for power. The Scotch, who know well the difference between false and true enthusiasm, say sometimes of a preacher, "He's a' sound." In other words "he's all noise." I was once criticised by a brother evangelist, when I pleaded for a quiet altar service, for saying, "Still water runs deep." He thought he would correct me publicly by saying, "Still waters don't run at all, they are still." But he was mistaken. I was born on the banks of a deep river, and the waters are so deep and so still that you can hardly perceive the motion, but they are running all the same. Don't imagine because praise sometimes "sits silent on the tongue" that it is not heard in heaven. Simulated shouting is not helpful but harmful. Be patient and charitable with those who are not given to much demonstration, and do not un-Christianize them on that account.

The Key to Eli's Character.

The words "His heart trembled for the ark of God," (verse 13) furnish the key to Eli's character. He failed as a judge, for he saw the Jewish commonwealth brought to the lowest ebb of its fortunes. He failed as a high priest, for "his sons made themselves vile and he restrained them not." He failed as a father, for his selfish feebleness and fondness showed itself in the neglect of parental discipline. He was a timid, fearful man who reaped a terrible harvest for his weakness. His family was ruined. The priesthood passed away to others; the government devolved upon other shoulders. When the crowning calamity broke upon him—the capture of the ark, he could bear up no longer. "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap."

OAKDALE, LOUISIANA.

We are expecting to do evangelistic work in the State of Louisiana. We have had two years' experience in the evangelistic work and the Lord has blessed our efforts in helping souls to get saved and sanctified in the old-time way. We are glad that we can report victory through the blood of Jesus. Any one who wishes us to hold them a meeting can write us at Oakdale, La. We preach scriptural holiness.

Rev. Thomas Ahern and Wife.

Fro. G. W. Lindsey asks prayer for his healing, and that he may be ready if the Lord should call him.

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As they are distributing this book free, anyone wanting a copy should send their name and address at once.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: This is my first letter to The Herald. I am seventeen years old. My birthday is May 27. I go to Sunday school every Sunday I can. I like my teacher very much. His name is Mr. Lee Cotton. I belong to the Baptist Church. Will close with love, Annie Mae Brooks. Gatesville, Tex., Route 1, Box 8.

Dear Aunt Bettie: It has been a long time since I have written to The Herald. I go to school almost every day. I am in the seventh grade. My teacher is Uncle Thomas Burchett. He is a fine teacher. This is the examination day in school. Would like for some of the cousins to write to me. Oma Meenach. Wolf, Ky.

Dear Aunt Bettie: Here come two girls from the Ridge to join your happy band. We get The Herald from our Sunday school superintendent, Mr. L. C. Dirksen. We all like him very much. The cousins must be sure to write to us.

Ennice L. Parker, Rachel E. Daws. Slidell, La.

Dear Aunt Bettie: Will you let a Georgia boy join your happy band? This is my first letter to The Herald. I am in the fourth grade at school; my teacher is Miss Monnie Adams. My birthday was Dec. 28th. Grandpa takes The Herald and I enjoy reading it. I guess Hattie Howell is 13 years old. I hope to see this in print. Roy Gilbowen. Recovery, Ga.

Dear Aunt Bettie: I live on a farm seven miles East of Russellville. How many of you cousins like to work in the field? I like to very well. I was sixteen years old Feb. 11. I weigh about 135, and am five feet, four inches tall, and fair complexioned, have brown eyes and light brown hair. I go to Sunday school every Sunday afternoon at Waco. I go to school at Cherry Hill. I am in the eighth grade. I would be very much pleased to see this in print. If so I will write again. I would like to exchange cards with some of you cousins. What is the longest chapter in the Bible? Zilpha Steele. Russellville, Ala., Route 5.

Dear Aunt Bettie: Here I come again this rainy afternoon. Well, cousins, how are you all these days and what are you doing? How many love God? How many have accepted Jesus Christ as their personal Savior? I hear Mr. Wastebasket. Your cousin, Viola Scarber. Avera, Ga., Route 1.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band? I was 12 years old the 10th of March. Grandpa takes The Herald and I enjoy reading the Children's Page. Papa and mama are Christians. They belong to the M. P. Church. I am not a Christian but hope to be some day. Eva Taylor. Rector, Ark.

Dear Aunt Bettie: I am a little girl five years old; have blue eyes and dark hair. My mother takes The Herald and I get her to read the Children's Page to me. I have two little brothers, Russel Dan and Vernon Creswell. I guess I have said enough for the first time. Hazel B. Tribble. Union City, Ky.

Dear Aunt Bettie: How would you like to have a "Georgia Cracker" join your band? My home is in Hawkinsville, Ga., but I am in Macon now attending Wesleyan College. I am delighted with the school, also teachers. It is of course a Methodist College. I am making music a specialty. I take piano lessons, hope to take up pipe organ after Christmas. Also play cornet. I enjoy playing that in Sunday school and more in revivals. The Herald affords me much pleasure in reading at my leisure moments. I heard Bud Robinson preach in a camp meeting at Indian Spring, Ga., several years ago. He is a great and good man. Guess my age, between eighteen and twenty. Rose Tarver. 756 Pine St., Macon, Ga.

Dear Aunt Bettie: This is my third letter to The Herald. My sister takes The Herald. I am not in school now. I go to Sunday school on Sunday. I belong to the Pentecostal Church of the Nazarene. I am nine years old. My birthday was Oct. 19, 1914. I would like to get a letter from some of the cousins. Who was the oldest man in the world? I have four sisters and three brothers. I read the Bible. I have a religious father and mother. Ruby E. McCorkle. Vilonia, Ark.

Dear Aunt and Cousins: This is my third letter to The Herald. How many of you cousins like to pick cotton? I don't. Can any one guess my age? It is between 12 and 15. I weigh 90 pounds and am five feet tall. I have four sisters and three brothers living and two brothers and one sister dead. Hand me my bonnet and I will go back to the cotton patch. Vilonia, Ark. Flossie McCorkle.

Dear Aunt Bettie: I have been a silent reader of The Herald for sometime. I live on a farm eight miles from Creighton. I am fourteen years old. I

have brown hair. I am in the eighth grade at school. I have two big brothers and one little brother and two little sisters. I wish very much to hear from the cousins. I will answer. Creighton, Neb. Ruby Carolyn Turner. Route 1.

Dear Aunt Bettie: I am a little girl seven years old. I go to Sunday school every Sunday that I can. I live in the country and like country life fine. I have blue eyes, curly, sandy hair and fair complexion. Will close with love to Aunt Bettie and the cousins. Fayetteville, Ga. Bessie Mae McEachern.

Dear Aunt Bettie: Will you let a little Texas lassie join your happy band? I have brown hair and blue eyes and fair complexion. My mother takes The Herald. I like to read it fine. I am a Christian and am so glad to see so many of the cousins Christians. Mother is a Methodist. I have a father, mother, four sisters and three brothers living, and one dead. Ruth Dosier. 909 Music St., Sherman, Tex.

Tree Planting Time.

The last half of February is a good time for spring planting. Do not wait too long; other things can wait, but not this. Get your order in at once. Apples, Pears, Peaches, Plums, Grapes, Berries, Pecans; complete assortment ripening through the season. Also Flowering Shrubs, Roses, etc., to make the home ground attractive for the children.

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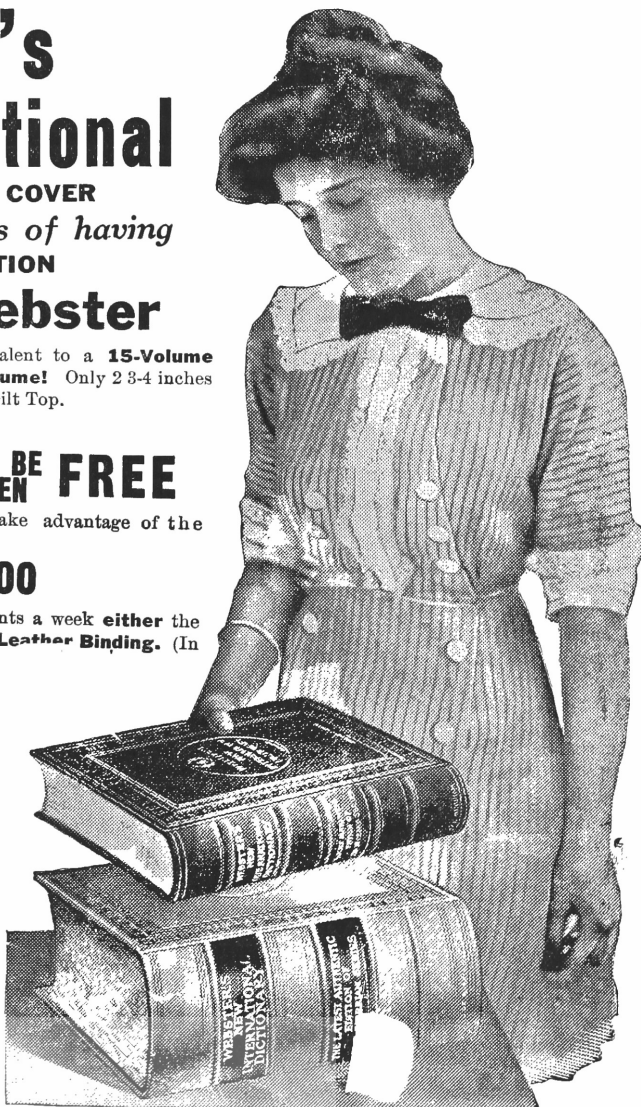
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OUR DEAD

HUGHES.

The death angel visited our home Sunday night, Nov. 22, 1914, and claimed our darling baby. Little Thomas Joel was 7 months and 4 days old. He had suffered with whoopingcough for almost six weeks; I have known him to lay on the bed for hours without ever crying. Jesus only loaned him to us to bud here in this world and then He transplanted him in the flower garden above. Precious little Thomas, you are gone, and we would not call you back if we could, but we say with David, "You can't come back to us, but we can go to you." We as parents want to live so as to meet our darling in heaven, and to raise our other children to be great men. His little body was laid to rest in the Manitou cemetery after a few very appropriate remarks by Bro. C. Swin. His mother, Mrs. N. D. Hughes.

FAULKNER.

Saturday morning, Oct. 24, 1914, Nina Faulkner fell asleep in Jesus. She was twenty years, two months and twenty-eight days old. She suffered most all of her life with spinal trouble, and was never heard to murmur or complain. She gave her heart to Jesus when about eleven years of age and was steadfast in her profession. She was a member of the M. E. Church at Hinton, Ky. She enjoyed going to church, Sunday school, and prayer meeting. She was always there when she could hardly sit up. Home is a lonely and sad since Nina is not there. Let us all live and serve the same Jesus that she loved so well, and meet dear Nina in a better world than this. Heaven seems dearer since Nina is there. Dear mother, father, sisters, and brothers, let us strive each day to live nearer our God. Let not one be missing when the roll shall be called. We cannot help but grieve for we loved her so dearly, but our Father knows best.

Rev. A. Redd conducted the funeral service and spoke many comforting words, which will not soon be forgotten. Her Sister, Bessie McKinney.

CLARK.

After many months of patient suffering the sweet spirit of Lizzie Clark was called to rest. Her remains were carried to Tyro cemetery, where her husband preceded her about two years ago. It was near her home, where she had lived several years with a kind, devoted husband. After her husband's death she lived with her mother, Mrs. Nannie Norfleet, near Barr, Miss., till her death. At times her suffering was so intense it seemed more than human power could bear, but the Lord would give her strength to bear it. For several weeks she was unable to move or lie down. She waited and longed for death; death had no fears for her. She would talk about dying as if she were going on a pleasure trip. She would dream about Mr. Clark and see him beckoning for her and say, "Come on, Lizzie," and would seem so happy.

She was of kind disposition, ever ready to help in time of need and had a loving and friendly greeting for all whom she met. It was always a great pleasure to visit Lizzie. The writer remembers well the last time she visited her home; when we left we looked back and she was standing watching us drive off. She was an attentive reader of The Herald up till the time of her death.

At an early age she united with the Methodist Church and was a true and faithful member. Several years later was gloriously sanctified and lived true to the faith for a number of years. Her smile and friendly greeting will be missed by her many friends, especially at Tyro, and Mt. Vernon, her church. To know her was to love her; the ones who knew her best loved her most. She leaves four sisters, two brothers and an aged mother to mourn her loss. We grieve not as ones without hope for we expect to meet Lizzie on the other shore.

Annie Norfleet.

PRICE.

Tuesday, Dec. 8, the death angel visited the parsonage home of Rev. and Mrs. J. Thomas Price, at Burrsville, Md., and took from them their little son Martin, aged 5 years, 11 months and 8 days. It all came as a great shock to his parents as well as the entire community, as he was sick only 54 hours. He was well, seemingly, when he arose Sunday morning, and played with his little sister as usual,

but before noon, was taken seriously ill. A doctor was called but he did not yield to the treatment. On Tuesday it was decided to take him to a hospital, and while the arrangements were being made to start, the little fellow passed away in his mother's arms.

Though a baby, he seemed very religious and at family devotions he was often heard to respond with an "amen" or a "yes, Lord." A few days before he was taken sick he looked up into the blue sky, and asked his mama how the good Lord would get him up to heaven. His little voice was heard daily through the house, singing, "Like a mighty sea, comes the love of Jesus sweeping over me," and several other hymns. The day he passed away he looked up into his mother's face and said, "Mama, I'm going to heaven, I'll be good then." His mother replied, "Oh, darling, can you leave mother?" and he said, "I don't want to, but I have to." The last word he ever uttered was, "Jesus."

Services were held in Wesley M. Church, Rev. H. A. G. Westerfield,

officiating, and the little body accompanied by the parents, was taken by Mr. R. H. Stafford, in his automobile, to Cambridge, Md., where it was laid away to await the coming of our Lord.

Never more, on earth, will we hear his little voice, singing: "Like a mighty sea," "Jesus loves the little children," and "I'm living on the hallelujah side," but we can hear our blessed Lord and Master saying, "What I do thou knowest not now, but thou shalt know hereafter." "Let not your hearts be troubled, ye believe in God believe also in me. In my Father's house are many mansions, I go to prepare a place for you. And if I prepare a place for you I will come again, and receive you unto myself, that where I am there ye may be also." In words of the hymn we can say:

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, 'Thy will be done.'"

"By Thy hands the boon was given,
Thou hast taken but Thine own;

Lord of earth and God of heaven,
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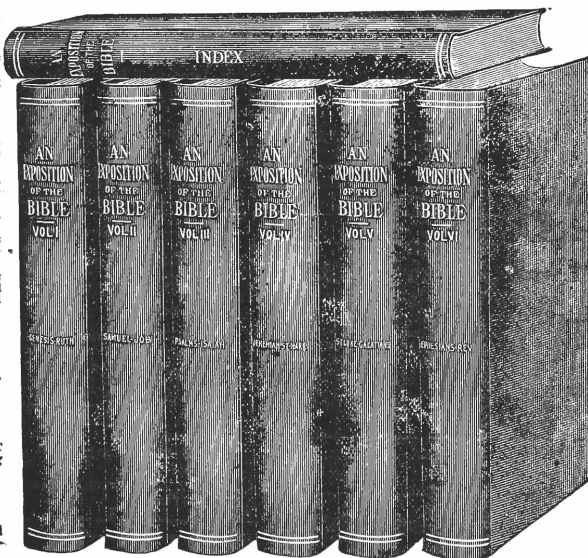
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THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.
Mrs. Bettie Whitehead, Office Editor.

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EDITORIAL—Rev. H. C. Morrison, D.D.

PROPHECY FULFILLING.

"This know also, that in the last days perils times shall come. For men shall be lovers of their own selves, covetous, boast-ers, proud, blasphemers, disobedient to par-ents, unthankful, unholy, without natural af-fection, trucebreakers, false accusers, incontin-ent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

There is much in present-day conditions that fits perfectly into this prophecy of the Apostle Paul. Covetousness is rampant; it is the covetous spirit at its highest that seeks to corner the necessities of life in order to force from the people exorbitant prices. The money-mad men of this nation in their craze for gold are unconsciously helping to drive the ship of state upon the rocks.

The fruits of unnatural affection may be seen on every hand. The familiarities of the waltz and the vulgarities of the tango, with education in lust received from the modern stage, have overthrown the reign of "natural affection" and flooded society with lewd-ness and burdened the divorce courts with applications to annul marriages. The stork is driven away by thousands of young mar-ried couples, and the poodle is the rage.

The greed of the liquor traffic has impover-ished and blasted tens of millions. Ambition and selfishness have plunged Europe and the near East into the most horrible war in the history of the world. There is no way to recover fully from the damage of this war. There is no way to replace the splen-did life that is being sacrificed. This war makes a gap in human history that cannot be closed up.

Mexico is weltering in an insanity of blood and fire and waste. No doubt the women, children and old people of that coun-try think we are living in perilous times. We should think the Belgians would think the same, also the people of Poland and northern France. The hundreds of thou-sands of refugees, with homes burned and belongings swept away, driven from home, begging for a place to lay their wounded bodies down, and bread to eat, believe them-selves to be living in perilous times.

The German government has taken charge of all the breadstuff in the land. There are bread riots in Italy and flour is ten dollars a barrel in this country. The people are flooding into the cities so they can be convenient to the "movies" and learn the tango. The country is growing up in weeds and the distilleries are turning millions of

bushels of good grain, which the people are starving for, into whiskey and beer, with which to poison them; meanwhile, a bunch of the devil's devoted slaves up at Washing-ton City vote against prohibition. To cap the climax, we hear of a certain Bishop go-ing about in the country lecturing on "Op-timism," who ought to be warning men to hasten to repentance before the judgments of God fall upon us.

If we ruled this nation, we would close every distillery, banish every saloon, break up every gambling den and dance hall, take a buggy whip to the idlers and make the young society women—the high-ups—go to raising chickens, and the young society men go to raising potatoes; we would employ every idle man who wants work at the govern-ment's expense and put them to building highways, government railroads; we would cheapen transportation, cut out waste and indolence, and tell the clergy of the land to get busy in their occupation or get behind the plow handles. We believe with such en-vironments the nation could soon come into conditions where a great, permanent revival of religion would be possible. We should like to see it tried.

A KINDLY NOTE TO A PASTOR.

My Dear Brother:

I sympathize with you in your disappoint-ment over your recent meeting. I regret that your evangelist did not come fully up to your expectation in the meeting with you. I chanced to meet your evangelist on his way home, and he was not at all satisfied with results of the meeting in question.

You say in your note that he was in such poor health and suffered so much of the time with a bad cold that he preached under great disadvantages. He mentioned the same fact to me. You furnished him a home with two elderly maidens, who put him in a very cold room upstairs, heated with a hot air furnace in the basement. These elderly women were in the kitchen working over the stove; the exercise and the stove kept them comfortable and they had no proper appre-ciation of the amount of fire that ought to have been kept in the furnace in order to make the preacher comfortable. I could sympathize with this brother. I have often been entertained in such boarding houses. Many times have I held my hand over the aperture where the hot air was supposed to come through and could scarcely tell whether there was anything of the nature of heat coming from the little shovel of coal sparingly laid in the furnace. Often in these cheap boarding houses I have had to go to bed in the day time, or put on my over-coat, overshoes and hat and tramp up and

down my floor to keep from suffering; mean-while preaching to great congregations of wealthy people, living in elegant and com-fortable homes, whose children were being converted and brought into the church.

Mark you, I am making no complaint, but simply mentioning the fact that if your evan-gelist had been better provided for he could have rendered you much better service.

I could mention several other items with reference to your recent meeting that might have had attention to great advantage. Had you kept a good notice in the newspaper, it would have been of great value. Had you given a good, red-hot, energetic hopeful ex-hortation of about three or four minutes, occasionally, just before the benediction, it would have helped. Had you visited, talked to, and prayed with a half dozen delinquent families every day during revival, stirred them up, gathered up a lot of church letters that had been lying about, that would have helped also. Had you not eaten such heavy dinners around among your members that you were very drowsy and slept much of the time during the afternoon service, that would have helped your evangelist. Had you not criticised some things he did and said to some of your most worldly and ir-religious members whom you very well know are neither fit to live or die, that would have helped also. Had you been a little more lively in altar work, shaken hands with ev-erybody, and had something to say to all those who came to the altar, that would have been a great help.

The simple facts are, my brother, you did like many men I have seen in my time—you took things entirely too easy. You did not throw yourself into the work like you ought; there was not enough enthusiasm in you. Much of the time you kept yourself so well balanced on the fence that a number of per-sons thought that you were really arranging so that you could safely get down on the popular side when the meeting closed. I have seen such things. There is such a thing as a man seeking to "keep in with his crowd," if they should resist the truth, oppose the evangelist and continue to run to theaters and card parties. I have seen this done more than once.

I notice what you say about the evangelist having some books to sell. I must confess to you I cannot understand, either the intel-ligence or propriety of a pastor who is not eager to have his people read good books. I noticed this brother's books, and they were excellent. He had a book of sermons preach-ed by a number of strong, clear, gospel preachers; he had a few copies of "The Christian's Secret of a Happy Life;" he had a large bundle of "Wesley's Plain Account of Christian Perfection" and a few other excel-lent books, full of spiritual food. As you know, you have not circulated any religious books among your people the three years

(Continued on page 8.)

WHO IS TO BLAME?

Rev. C. F. Wimberly.

It was a sad day in Israel when there was no prophet in the land to cry out against sin and proclaim the messages of God to the people. All manner of disobedience became rampant; spiritual adultery abounded, and sacrifices were withheld. The Temple, with its Ark of the Covenant and the Holy of Holies, became an object of ridicule on the part of the uncircumcised. There were priests, plenty of them, and Levites galore; these functionaries were much in evidence—all out on dress parade. Their robes were never washed whiter; their phylacteries never wider; but divine life in the hearts of the people died when the prophet's voice was hushed. Dry rot struck society at the top and bottom; the land mourned and suffered—God was grieved.

The gospel dispensation in which we now live has done but one thing—or rather made but one change. When the veil of the Temple was rent from top to bottom, the priest, his office and his functions were eliminated from the economy of God. We still have priests, but not by divine appointment. The propaganda for human redemption is in the hands of the called and commissioned *preacher*. He is in no sense a successor of the priest, but of the prophet!

The people are learned in much of worldly wisdom, but they are not learned in the Word; very few students of the one Book. The gospel is the power of God and the preacher must deliver it. Now, as the preacher, so the people, but it requires all the preachers. One here and there cannot stem the tide. If infidelity creeps in anywhere within the church, it has filtered down directly or indirectly from the pulpits and spiritual leaders. Brethren, we cannot dodge the fact; to the preachers are committed the oracles of God. If the honor and responsibility blaze, burn, and illuminate their life, the people will feel its power and importance.

Many soldier boys in the present war, have tattooed over their hearts the words: "For my king," and "For the Kaiser." A great zeppelin, loaded with deadly explosives, was flying toward Paris with the swiftness of a bird; there was but one thing to do. A daring, but heroic young French aviator, sailed his machine several hundred feet above the death-laden zeppelin; then turned the nose of his airship downward, and as a sparrow darts toward the hawk, so he drove his machine through the heart of the gigantic air devil. Both machines with their mangled dead went crashing to the earth from an elevation of 3,000 feet. No bombs were dropped on the defenseless city, but the young Frenchman died to deliver his people from danger.

Such stories of heroism ought to shame the defenders of God's cause and church. If men will dare so much for their country, what sacrifice is commensurate for the Lord who gave Himself for us. Paul knew that when he left his flock grievous wolves would break in and destroy them; it has always been so. Much blame is heaped upon the Church for its sin and worldliness; and we would not mitigate one act of religious infidelity. But brethren, we believe before God, the blame for the moral and spiritual condition of the land could be located on a spot of some six feet diameter—the circumference of which surrounds the Protestant pulpit, or still stronger—the supposed *orthodox pulpits*.

Dr. Palmore once said, that so long as slavery was confined to the "Cave of the winds,"—our National Congress—no special

attention was given it; but when every pulpit in the north became a throne of thunder, a crisis soon precipitated. If unbelief in the merits of the blood, if the incarnation is doubted, if salvation from all sin by the cleansing power of the Holy Spirit is ridiculed, if holiness is being mocked; then if instead of these fundamentals, a cheap, namby-pamby, will-worship, ritualistic, reformation, church-joining plan of salvation takes their place, Who is to blame? If the altar of prayer, a feature for which no efficient substitute has ever been improvised, has been eliminated, and an unembarrassing, take-the-front-seat, or sign-a-card method has taken its place, Who is to blame? If the doctrine of depravity, or original sin becomes obsolete, the doctrine which lies at the bottom of all the necessity for an Atoning sacrifice, which if not true, the whole scheme of human redemption was launched on a false presupposition—if this doctrine is set aside as out of date, Who is to blame?

If any preacher wants to get a good, concrete, eye-opening notion of what we are trying to talk about in this paper, just open a revival campaign in his church, preach depravity, repentance—I mean Bible repentance—regeneration, with a Bible standard of the new birth; restitution, witness of the Spirit. Oh, you can leave out sanctification—just preach a gospel that declares salvation at all, means salvation from all sin. Then preach what the Word says about those who sin after conversion, that they must be restored by repentance and faith in the blood, or forfeit standing with God. Last, but not least, insist on an altar of prayer—the mourner's bench; and lay no special stress on getting members, but just hew along the line of a sure enough gospel, and see how many preachers of the "sister" denominations will stand by the meeting, pray and work in the altar. Try this once, then report later. We insist that the trouble is not with the people; they follow the leadership of those appointed to lead them.

We heard recently an address from a chancellor of one of our largest universities, on the imperative need of a religious awakening. He put the issue exactly where it belonged—up to the *preacher*. He said some things that a few of us irresponsible folk have been saying for years, viz., that unless the nations were swung back into harmony with God, and especially our own nation, civilization would break down with a crash; that no power on earth could save us. We are not only coming to a time when God only must come to the rescue, but we are there now. Human improvisations, dealing with the outside of things, have come to a spectacular collapse:

Germany has long ago discarded Luther's plan of salvation. Scholasticism, with a long stem pipe and a beer mug adjunct, has laughed God out of court. France has frolicked with her wine, women, and atheism, until an experimental salvation is as unknown in Paris as in the upper Congo. Russia, Austria, Serbia, and all the rest, have known nothing but the grinding heel of a dead ecclesiasticism; England knows and feels little of the Wesleyan revival fires in her high church formalism. God has been left out; the warring nations have been loaded down with religion, but no salvation. America only, is left to control the religious situation of the world. Will she do it?

The powers of Europe are gripping each other by the throat with iron fingers; no decisive battle has been fought. The brain grows faint and dizzy at the thought of the

future. Yet, listen! We are facing issues in our own land as far-reaching, but different, as the outcome of the European holocaust. The crisis upon us is to determine whether or not God shall be recognized, His Son honored and the Holy Ghost received. All along the battle line—and it is a longer battle line than the two battle lines in Europe—there should be *one sound*. When the one hundred and twenty priests, at Solomon's dedication, playing on all manner of instruments, made *one sound*, the glory of God filled the Temple.

The generation with its lust, covetousness, and sensuous pleasure, must be brought face to face with the majesty and holiness of God. This cannot be done with a brotherhood-of-man, and fatherhood-of-God gospel. It cannot be done with a gospel of ethics or poetry, or sunsets and shimmering seas. It must be a gospel with the impact of God's dynamic truth, under the unction and direction of the Holy Ghost. We need not fool away any time with legislatures, commercial clubs, "dollar-a-plate banquets," committees and sub-committees, all of which shall report back to a general committee; neither will the "one-to-win-one" do the thing unless the *one* is regenerated and Spirit-filled. With men and women who know God experimentally as a basis, we fully endorse the "one-to-win-one" method; but if results are only church membership, by skillful human tactics, then the gospel and the Holy Ghost have been displaced. After all the pros and cons concerning "evangelism exemplified," "modern evangelism," and "same evangelism," it somehow has pleased God to save the world by preaching. The world is to be judged by this gospel, says the Book. The men called and commissioned of God must preach that gospel. If the pure gospel seed is not being sown in the hearts of the people, Who is to blame?

SOME OTHER ARGUMENTS FOR PERFECTION.

REV. ARTHUR C. ZEPP.

"Walk before Me and be thou perfect."

What if there are other sources making the demand of us for perfection other than God's Word? When we recognize these we will not be so amazed at His demands.

There is an *inherent constitutional demand* in every normal man for *perfection* in all realms. In other words, the constitution of the human mind is such that it demands *perfection*. A friend called at our recently-completed home and said: "Brother, what is the matter with your porch? Oh, the pillars are slightly out of line. Well, I thought something was wrong, but I could not tell just what it was. 'See,' he replied, 'we are so constructed we demand that things be right.'" We had never before noticed this strong argument for perfection and following it out we were surprised to see, by reflection, how the illustrations of this position abounded on every hand.

Later, returning home, and while inspecting some newly-made cement walks, a young lady said, "It bulges there, is low here, and it is not right yonder, and the top coat is not rich enough with cement." She was not fault-finding but merely gave expression of the *inherent demand* for rightness. Elizabeth Harrison, author of *Child Nature*, and principal of Chicago Kindergarten work, tells how, when a little girl, she drew a cart for a little girl friend. She wanted her also to draw a horse for the cart, but the paper was too skimp for a whole horse, so she drew its hind legs thinking that would satisfy the

child, and turning to her, she said, "There, now, you will have to be satisfied with that." Her poor little friend was heart broken, and burst into tears, sobbing, "I want a whole horse!" What is this incident but an illustration that we constitutionally demand perfection. We are built that way. Nothing less satisfies.

If any man doubts this let him hang a picture crookedly for his wife at house-cleaning time, or put the hard burner one half of an inch out of plumb, and he will hear from her. Exacting? Hard to please? No, not necessarily. She is just built that way. This inherent constitutional demand in men for perfection explains the sense of dissatisfaction we feel at anything unfinished or incomplete, as a building long delayed in completion.

Another argument for perfection is found in the fact of criticism. What is criticism anyhow, but a complaint, folks and things are not perfect. Criticism is a confession we believe in and demand perfection one of another. If this is granted, criticism is not so reprehensible since it is an instinctive constitutional expression of our demand for perfection. Of course there is a perversion of legitimate, kind, helpful, criticism into mean, fault-finding. This is always wrong.

Again, the existence of squares, plummets, levels, as well as the science of mathematics, all imply man demands perfection, rightness. One hundred, the standard of perfection in our school work implies the same. The world has its standards of excellence of perfection in art, literature, music, painting and sculpture.

The world believes in perfection as the only standard. Hence, their recognition of certain works of art, music, poetry, history, novels, as well as certain authors, as standard, is but an illustration, the consensus of opinion ascribes perfection to these and inferiority and mediocrity to others.

The best service attracts the traveling public and secures the bulk of the traffic. Invariably the travelers seek the fireproof, modern hotels. The most perfect resorts in scenery, climate and equipment, get the most patronage.

Said a bank cashier to the writer, "We are so exacting in our business standards and relations; we demand binding contracts, interest and principal paid according to our strictest rules, it is strange to me how we can be so lax and easily satisfied in our relations to God."

The world is thoroughly committed to the doctrine of perfection. They are constantly reaching out and struggling for the best of everything, and all the while from a worldly viewpoint they are aiming to make the most of themselves, aiming for the highest positions.

We have especially noticed how the commercial world in its advertisement confesses its full faith in perfection. "Eventually you will have to have the best, why not now?" (This principle is equally true of "full salvation," as it is of Washburn-Crosby's fine flour). Scores of things on the market are advertised extensively as perfect. There is the perfect carpet sweeper, perfect heaters, perfection oil stoves, perfect fireless cooker, perfection cream separator, perfection binder, perfection reapers, perfection water heaters, etc., etc. They somehow know there is a great inducement to buy commodities thus advertised, as perfection is what all the world is looking for. Now, personally, we object to the world's having a monopoly on perfection. We believe in and contend for Christian perfection. It is surely amusing to be frowned upon as insane, for advocating in another sense a doctrine the world believes in, and madly rushes after daily.

But add to these arguments, the constitutional demand, the argument from criticism, and from the consensus of opinion of men,

the world's faith in and pursuit of perfection, etc., the weightier argument from the Imperative Command of the text from Almighty God, "*Be thou perfect!*" as well as the fact God demands it of us, as well as commands it, promises it, accomplishes it, and exhibits it, the wonder is, any can consent to remain in imperfection, especially when God pledges, stakes His Almightiness as the surety for its accomplishment. "*I am the ALMIGHTY GOD (therefore) walk before Me and be thou perfect!*"

That the perfection God demands of us is not irrational, absurd or unreasonable, is evidently seen from the argument of God's omniscience. Perfect wisdom does not demand the impossible. It will not make us infallible or immutable or dehumanize us or divest us of a legitimate and innocent humanity (for Elias was subject to like passions with us) nor endow us with angelic qualities. We will still have our nervous system and be subject to the aches, pains and infirmities and limitations of the body of our humiliation as well as be subjects of very fierce satanic onslaught and temptations sharp and keen, as well as be still liable to fall; it is amissible (and thank God, regainable). The necessity will still be on us to grow in grace and advance in the divine life; we will still need to watch and pray and plan against the wily attacks of a subtle, unprincipled foe. The price of this liberty in fact, as one has said, is "eternal vigilance." *What I say unto you I say unto all (including the holy) Watch!*

It is the loving God with all the heart and a preference (not purpose) of obedience to His will and glad acquiescence in His reproofs; and finally the text itself gives the finest, most condensed definition on record of the perfection it enjoins: "*Walk before Me and be thou perfect.*" Hence, Christian perfection is perfection blameless under God's judgment, such as He Who weighs motives approves and is satisfied with. We may be condemnable in the eyes of men but God Who tries the hearts of men, seeing the underlying motives may commend. He does not exact perfection beyond our finite capacity, whereas men demand of us little short of angelic capacity and obedience.

Notice again, it is "*Be thou perfect,*" and not "*do perfect.*" It is an inner state by faith and not of works lest any man should boast.

And finally, let us not despair of attaining so high a standard. He Who gave the imperative command of the text also made a promise which covers it: "*I am the Lord Which do make you holy.*" Hence, sanctification is rightly defined "that act of divine grace whereby we (the justified) are made holy." Beloved reader, "walk before God and be thou perfect."

PRAY FOR PEACE.

By JENNIE FOWLER WILLING.

To be sure we must pray for peace. Every one with a grain of common sense knows that war is terrible—unutterably, loathsome horrible! and that

"To the gain or loss of one race,

All the rest have equal share."

We should pray and work against it, to the limit of our strength.

The Powers were ridiculous in their delays in settling the squabbles of those poor Balkan States, for fear of disturbing the peace of Europe; and now they themselves are in their death-grapple, spending enough money every day to buy one of those little countries, and killing enough men to populate it prosperously.

That great London, where they met, is shivering in the dark, and sweeping the heavens with her searchlights, to glimpse those sky-dreadnaughts, that pour tornadoes of death upon defenseless non-combatants, and help the terrible siege-guns turn fortified towns into heaps of rubbish.

Of course we must have peace; at the present rate of destruction, there will soon be nothing left to fight over.

What sort of peace? Not religious peace; civilized nations have outgrown creed-quarrels. This world-war has no faith-lines. Pagan, Moslem and Christian are in the same ranks, on both sides, Imperialists and Socialists hobnob at the same campfires.

Not personal peace. When men from opposing trenches get near enough, they swap tobacco and jokes. The three whose armies are fiercest in their fights are blood relatives.

What peace shall we pray for then? Peace with God, through our Lord Jesus Christ. He is the One Whose laws have been broken, and till we come to terms with Him, we need never look for permanent peace. Even we in Protestant America have taken up the "European Sabbath." Read in His Law-Book the penalty He has set over against neglect of His day and see how we deserve it; to say nothing of our over-sea kin. In our cities the bulk of the people may have some sort of church service in the morning—probably not the bulk of them, by actual count—as extravagant a dinner as they can get up; then the younger set go to Sunday school, while the older ones take their afternoon snooze. In the young people's gathering there may be plenty of things besides worshipping the Lord in the beauty of holiness. A scant evening meeting, the mass of the people busy elsewhere, thinking their own thoughts, reading their own magazines and papers; talking their own talk and going their own gait at the theatre or dance or reception—anything according to their indifference to the Lord's law.

Hasn't God put up with that about as long as He is going to? We must make our peace with Him, and pray that our warring transatlantic brothers may be helped to repent genuinely, forsake heartily their Sabbath-breaking, and begin at once to spend His day in worship as He has commanded.

Another item: He has said He will not hold him guiltless who taketh His name in vain. So careless have we become that we tolerate profanity in the bulk of the literature that the masses of the people read. The hero of a high-priced story must "rip out an oath" when he gets mad. We ought to put a stop to all that, and bring our popular literature up to reverence His name.

From all accounts our social life is on a higher moral plane than that of our friends beyond the sea: so what we say of ourselves will apply with double force to them. How large a proportion of us pretend to love the Lord with all the heart, and our neighbors as ourselves? How many remember those in bonds, as bound with them? Do we treat our subordinates as we would want them to treat us if the shoe was on the other foot? Do we put ourselves in the place of those who are born under prejudice? Do we avoid climbing up by pulling others down, when we get a good chance? Do we care for the enslaved, white or black, as we would have others share the humiliation if we wore the chains? Do we buy and sell and get gain by the Golden Rule?

All these items are counts in the indictment against us and our kin across the sea; for in them all we must plead guilty of breaking the law of God.

Instead of hoping that this, that and the other one would interfere to stop the slaughter, rebuild the towns, reopen trade, and re-establish the shattered homes, we must cry to God to throttle polygamy, banish licentiousness and down the liquor traffic. We must lift up the ignorant and poor; we must give time, money, strength and skill to help the needy. That will be our part of the answer to our prayer for peace. Then will He come Who is Prince of Peace; and the whole earth shall be full of His glory.

New York City.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

"OUR ENEMIES THEMSELVES BEING JUDGES."

We sometimes get wrong ideas by reading just one side of a question. In order for our readers to know how the "other side" looks at it, we are giving an extract from *Bonfort's Wine and Spirits Circular*, a liquor journal, which expresses deep concern as to the explanation of the Prohibition propaganda. Said extract taken from *The American Issue*, is as follows:

"The increase in the number of states voting for Prohibition is a matter of vital concern to our entire state, and should command thoughtful and careful consideration as to the cause therefor.

"Fourteen states are under Prohibition laws and the trade is compelled each year to renew its defense in states where it has defeated Prohibition. These fights are expensive and can not be continued indefinitely, the financial burden is too heavy.

"What is the explanation of the success of the Prohibition propaganda? If there is a cause other than fanaticism the cause should be removed.

"The movement is well organized and will require some skillful management to successfully combat it.

"In September, contrary to the expectations of many well-informed men, men who were close to the people, the state of Virginia voted for Prohibition by a large majority. The law goes into effect a year hence.

"In November, Oregon, Arizona, Washington and Colorado entered the Prohibition column by majorities that were unexpected.

"In California and Ohio victories were won by the liberal forces, but the fights were won only after months of hard work and heavy financial expenditure for educational purposes.

"Are we approaching nation-wide Prohibition by state enactment? Can the onward march of Prohibition be checked, and if so, how? Is the cause of Prohibition at the polls the objection to the American saloon as at present constructed, and if so, what is to be the remedy? The Anti-Saloon League has become a powerful political body, and its organization extends to every state in the Union. It has financial resources almost inexhaustible, which are used in part to employ the best talent in the country, men of national prominence to speak for its cause. Unscrupulous in its methods to be sure, but nevertheless winning fights and outlawing the liquor business. That an organization of equal ability in executive administration is needed to successfully combat it, is apparent. The recent election results must needs suggest to our trade the imperative necessity of an amalgamation of all interests to cover the entire country with a broad constructive policy. Only by the adoption of such a plan can we hope to win."

PROHIBITION BILL IN MONTANA LEGISLATURE.

"A special dispatch to the New Republic under date of January 23, from Helena, Montana, says that a bill to submit a constitutional Prohibition amendment is before the legislature and is expected to be reported from both house and senate committees within a week.

"The bill provides for absolute prohibition of the manufacture and sale of intoxicating liquor, making exceptions for sacramental and scientific purposes.

"A strong public sentiment forced the submission of the amendment and it is confidently expected that the legislature will act favorably.

"Montana is known as the wettest state in the Union and the liquor interests are putting up a determined opposition in the legislature. It seems to be conceded that if such a resolution is submitted to the people that they will adopt it, and the state which the wets have pointed to with pride for so many years, will take its place with the Prohibition states of the Union."

Even Ohio is redeeming itself, as is indicated by the following taken from *Bonfort's Wine and Spirits Circular*:

"The end of the first month of the new year finds the situation in Ohio anything but encouraging. The anti-liquor element is as active as ever, and having failed to destroy the licensed saloon with one blast last November, in the shape of constitutional Prohibition, has now settled down to a slower process of scuttling the ship, by gnawing holes below the water line. In short the enemies of liquor are in control of the state house, and they are also claiming the legislature."

We see from the above reports that the enemies of the liquor traffic are testifying against themselves; they have kept a bold front as long as possible, but facts and figures will tell and they have to sound the alarm to their constituency through their journals in order to arouse them to a greater diligence in the prosecution of their nefarious business. Let's keep on praying and working, and at the same time give thanks to Him Who alone is able to cause us to triumph.

The advocates of prohibition find much to encourage them in the above extracts from those who would be supposed to hide the progress of the temperance movement. From every quarter we hear the most encouraging reports. Gov. Brumbaugh, upon his inauguration as Governor of Pennsylvania, said:

"I urge upon you, gentlemen of the legislature, the enactment of a county local option law. The people of this commonwealth have a perfect right to decide for themselves whether or not intoxicating liquors shall be sold in their several counties. This issue is before you. You must meet it, and meet it openly and fairly. I gave open assurance to the people that I favored such a law. Your governor now asks you to join with him in its enactment. Every consideration of moment favors such procedure."

Then we hear the following good news from Alabama:

"After four years of county Prohibition in Alabama with only seven counties returning to the licensed saloons, both houses of the legislature passed state-wide Prohibition on January 14; the house giving 74 to 26; the senate 26 to 9. Governor O'Neal vetoed the measure, but both houses promptly passed it over his veto by majorities similar to the first. Doubtless this fixes finally the Prohibition policy in Alabama. The liquor interests have been holding Alabama up as an example, saying that the people of the state had grown weary of Prohibition and returned to license. We wonder what song they will sing about now?"

From South Carolina comes the following good tidings:

"The House of Representatives of the South Carolina Legislature, on Friday, Jan. 29, passed a bill authorizing a referendum for state-wide Prohibition, to take place next September. The bill now goes to the Senate for approval. It is believed that the Senate will pass it. Montana and Wyoming will

have to hurry if they beat South Carolina to the 17th place in the dry column."

State-wide Bill for Arkansas:

"A bill providing for state-wide Prohibition in Arkansas was introduced in the senate January 20. The measure provides for an act to prevent county judges from issuing licenses to any firm, corporation, company or individual, for the manufacture or sale of intoxicating liquors of any kind. It is said that Governor Geo. W. Hays approves of the measure in every particular."

Indiana wants to be counted in:

"Indiana, not to be outdone by her sister states, will ask for state-wide Prohibition measure from this legislature. According to the *Indianapolis Star* the idea of constitutional Prohibition has not been abandoned but it is the consensus of opinion of the temperance leaders that the time is not opportune for that kind of a measure; therefore the fight for statutory Prohibition."

Truly we can sing: "Our country's going dry."

OUR SPECIAL ISSUE.

There are numbers of our readers who will want extra copies of our special Testimony Issue which comes out during March. In order that we may know how many extra copies to run, we ask that those desiring copies for distribution, drop us a card saying how many they can use. We will furnish them at the rate of 2 cents each. We are sure those having their testimony in this issue will want several extra copies. Do not fail to do this, for we are likely to run short and you will not get them by ordering later.

LIBRARY WEEK.

Some time since we announced that from March 1 to 6 would be Library Week for Asbury College. The shower will begin Monday and end Saturday night. Books which will be useful in the regular departments of the college and for theological students will be especially appreciated, however any good book will be gratefully received. Some may not have the books, but wish to help; this can be done by contributions which will be used for the best interests of the college. Remember that all gifts are to be sent to Asbury College Library, Wilmore, Ky. Don't fail to have a part in this noble work for this worthy institution.

KEEP THIS IN MIND.

Plans are being made for the Holiness Union Convention which will meet in Atlanta, Ga., April 27-May 2. We are expecting to get a nice, large, convenient place to hold the convention, and indications are that we shall have a large attendance from all quarters. Drop Mrs. Bettie Whitehead, Louisville, Ky., a card if you expect to be there.

OPEN LETTERS TO BEGIN.

With next issue the open letters from our Editor-in-Chief to Bishop W. F. McDowell, will begin. We are sure those whose subscriptions have expired will want to renew in order to get the first letter, so attend to the matter at once.

(Continued from page 5).

were to recollect. "Remember therefore how thou hast received and heard." Put memory into the witness-box and recall those happy days, now alas! only a memory. But the very recollection may mean conviction. (d) They were to repent. "Hold fast and repent." They were to let go the pernicious and harmful, and "hold fast the beginning of their confidence with steadfastness unto the end." What if they refused? "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Verse 3).

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 17. The Church That Had a Name—But Dead.

PRAYER.

Our Heavenly Father, Thou knowest that our life is one daily need. Thou dost save us from our self-sufficiency by keeping us dependent on Thee moment by moment. We have learned by sad experience that we are not reservoirs but only channels, and that the moment we become self-sufficient, that moment the river runs dry. Thou art always giving, for it is Thy delight to bestow. Thou didst so love the world as to give Thy only Son. Help us to learn from Thee what sacrifice really is by giving our only. We have nothing to commend ourselves to Thee but our need. Yet all the fitness Thou requirest is that we feel our need of Thee. Grant that this day, Thy fulness and our need may meet, and so may we have all in Thee. Hear us for His sake in Whom all fulness dwells. Amen.

SERMON.

"I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1).

The Church at Sardis, like the Church at Laodicea, receives unmingled reproof. Smyrna and Philadelphia receive no blame; Sardis and Laodicea receive no praise. The city of Sardis lay on the road to Philadelphia, and had been in turn Lydian, Persian, Greek and Roman. It was a notable city because associated with the great names of Cyrus, Croesus and Alexander. The very name of its last King—Croesus, is proverbial for riches. Within the walls of the city were once congregated some of the wisest of mankind—Thales, Cleobulus, and Solon. But neither the wealth of Sardis nor its wisdom could save it from destruction. It was a prosperous, luxurious, voluptuous city, and all that now remains of it is a few huts and a collection of ruins, buried deep in rubbish.

1. NOTE THE ABSENCE OF ERROR AND TRIBULATION.

The first thing we notice about Sardis is that the Church had no Nicolaitanes as Ephesus; no Balaam as Pergamos; no false prophetess Jezebel as Thyatira; but there was a worse evil at Sardis than the presence of what was morally and doctrinally corrupt. "The numbness of spiritual torpor and death is more hopeless than unwise toleration." The Church at Sardis had not always been a "dead" Church. It was at one time so aggressive and vigorous, possessed of so much real vitality that it had a "name" for being a living Church. All its activities once pulsed with the life of God. Among men it still retained that name. But He Whose eyes are as a flame of fire, and Who walks in the midst of the golden candlesticks, saw that like the bones that came together in Ezekiel's vision, and were clothed with flesh and skin, "there was no breath in them."

It was the same outwardly as it had previously been, and to human eyes its activities were still instinct with Divine life, but it was deceiving others, and what was still worse, it was deceiving itself. The Church at Sardis thought she was living when she was dead. We cannot lose our physical strength or our mental vigor without knowing it, but we may unconsciously lose our spiritual power, and like Samson, "wist not that the Spirit of the Lord has departed from us."

It was bad enough for this Church to be dead, but it was worse still for them to retain a reputation for life, to believe in that reputation and to trade upon it. The sight of death is repulsive enough, but death garbed and decorated with the semblance of life makes it a ghastly sight indeed.

This Church, unlike some of the others, seems to have had no tribulation or opposition. Wesley records it as his judgment that while some perished in the fierce storms of persecution that swept over the churches who experienced the breath of the Evangelical Revival, many more perished in the calm. The absence of opposition at Sardis is explained by the fact that the Church was "dead." Is it likely that Satan or his subordinates will trouble to disturb a dead pastor or a dead Church? Why should they? A dead Church, no matter how wealthy or influential; no matter how abundant its activities, can do Satan's Kingdom no harm, and he will never trouble any church that does not trouble him. The Church at Sardis had not life enough to be obnoxious. As Archbishop Trench says: "This Church had nothing of the spirit of the Two Witnesses of whom we read that they 'tormented them that dwelt on the earth,' (Rev. 11:10); tormented them, that is, by their witness for a God of truth and holiness and love, Whom the dwellers on the earth were determined not to know. The world could endure it because it too was a world."

Nothing is more destructive to Christian life than a society of men and women who bear Christ's name without manifesting Christ's spirit and life. A dead Church is a greater menace to Christian vitality than the lowering and deadening influences of the world, or the scoffs of the keenest skeptics. A torpid religion like that possessed by Sardis, and possessed by thousands of churches today, freezes the influence of truth, paralyzes the power of prayer, and lays its icy hand on the pulses of the Christian's faith and chills them into a death-like sleep.

2. NOTE THE ABSENCE OF THOROUGHNESS AND STABILITY.

"I have not found thy works perfect before My God." (Verse 2). The word "perfect" means "fulfilled" as in the Revised Version or still better, "finished." The image suggested is that of a fickle church, rushing, as churches do today, from one thing to another, resorting now to this expedient, and now to that, eagerly availing themselves of the latest sensation in order to galvanize its moribund membership into a semblance of life. Nothing was "fulfilled" at Sardis. There were promises without performances; resolvings without realizations; nothing was finished. There is no graver symptom in church life today than its restlessness. The Church is like Israel in the days of Isaiah, dispatching its ambassadors to Egypt and impoverishing itself to secure an alliance that cannot help or profit, but is a shame and a reproach. "In returning and rest shall ye be saved," said the prophet; "in quietness and confidence shall be your strength." (Read Isa. 30:1-18). Well does a great teacher say: "Fickleness is the sign and symptom that underneath all shows of religious activity there is death: fickleness also works death. The notion fickle people have that their great need is some new thing, a new impulse, a new call, is part of their soul-sickness. Their real want is the heart to stick to what they are about. Nearly the whole discipline of piety is in the fact that persistency brings lessons which we can learn in no other way. If we try to perfect what we are doing, we learn our defects and how to supply them; we strengthen the sense of duty and catch the meaning of hardness; God Himself comes to lead us, and teach us and be our God."

3. NOTE THE PREVALENCE OF DEFILEMENT AS WELL AS HEARTLESSNESS.

"Thou hast a few names even in Sardis which have not defiled their garments." (Verse 4). This commendation of the few, with its precious promise, "They shall walk with Me in white: for they are worthy," is itself an implied charge against the many. Defilement is sure to follow fickleness and hypocrisy. The pollutions of the world, the flesh, and the devil always overtake those who are not steadfast in their piety. He who has the seven Spirits of God, (Verse 1) is quick to discern fidelity in unlikely places. The Master never overlooks the few, and as we have pointed out recently, the number of the pure and holy, the faithful and loyal ones is always few. "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." It is not easy to keep the garments unspotted when defilement is all around. The contagion of heartlessness and hypocrisy is very great. When a congregation sings hymns simply as a musical expression of pleasant feeling, singing without spirit or understanding, hypocrites and formalists are created wholesale. The prevalence of ritualism is proof positive of spiritual decadence. When the worship of God degenerates into a form, when behind the hymns, prayers, and gifts there is no throb of life, the end is not far off. The next step after ritualism is rationalism, and it is not a long step either, for even the forms with which the Church of Sardis was trying to satisfy itself were "ready to die." (Verse 2).

4. NOTE THE INFINITE RESOURCES WITHIN THEIR REACH.

"These things saith He that hath the seven Spirits of God." (Verse 1). Here we have a revelation of the Holy Spirit of God in the completeness and manifoldness of His sevenfold energies. Treasure-store inexhaustible was within their reach. Their shameful condition was utterly inexcusable, when, ready to breathe upon them, at the slightest sign of real repentance was the Lord and Giver of Life. The whole fulness of the Divine energies is gathered in the Holy Spirit, and this is His chief work—to breathe into our deadness the breath of life. Truly says Dr. Maclaren: "Pentecost was but a transitory sign of a perpetual gift. While the wind and the fire are passed the substance remains. The fire of Pentecost has not died down into chilly embers, nor have the rivers of living water, promised by the lips of incarnate Truth, been swallowed up in the sands or failed at their source. The ascended Christ is perpetually bestowing the Spirit of God upon His Church. For ever is He near us ready to quicken and bless. He will breathe in silent ways grace and power into us, and when life is low, He will pour a fuller life into our veins. He knows all our deadness and He can cure it all." Thank God for His patience and power.

5. NOTE THE REMEDIES FOR THE RECOVERY OF A DEAD CHURCH.

The remedies which the Great Searcher of hearts proposes are four. (Verses 2, 3). (a) They were to watch. "Be watchful." "Awake thou that sleepest and arise from the dead;" in other words wake up, and get up. Shake off slothfulness and open thine eyes to eternal realities. (b) They were to appropriate. "Strengthen the things that remain." How strengthen? As the dying patient does, by appropriating the necessary food, the sincere milk of the Word; by taking proper exercise; by breathing the atmosphere of holiness. A neglected Bible explains many a dead Christian life. (c) They

(Carried forward to page 4.)

EVANGELISTIC

WIMBLEDON, NORTH DAKOTA.

We have just closed a fine meeting at Wimbledon, N. D. It was one of the hardest places we ever struck, but in spite of indifference and opposition the truth prevailed and there were fully 125 souls saved. Among those saved were some prominent people, such as the postmaster and a physician and their wives. Brother Anthony, the pastor, is a fine man to work with and knows how to take care of the evangelist. No matter how hard we hit sin, nor how high we put the standard, he was right there to say "Amen" and strengthen our hands. Thank God for such pastors.

We begin next at Mandan, N. D.

CHAS. F. WEIGELE.

WALHALLA, SOUTH CAROLINA.

I want to say through the columns of THE HERALD, that I am still in the fight for God, and souls. Last year I held twenty-one revival meetings and witnessed the profession of several hundred souls. I am praying God to make this a better year than ever.

Several years ago I was a whiskey dealer, and a notorious outlaw, but the Holy Ghost got hold upon my heart and saved me from the accursed life which I was living, and He has since called me to labor in His vineyard in the work of an evangelist. I have some open dates for the present year and anyone desiring the assistance of an evangelist may write me at Walhalla, S. C.

I will consider calls to any place, and I am prepared to give any reference desired. I ask that all THE HERALD family will hold me up in prayer. Yours under the blood,

L. C. DOUTHIT.

BARTH PLACE M. E. CHURCH, INDIANAPOLIS, IND.

A glorious revival of far-reaching influence and blessed results has been in progress at Barth Place M. E. Church, Indianapolis, Ind. At the end of three weeks there have been about 125 professions of conversion, reclamation, and sanctification, and the spirit of conviction still continues.

The pastor, C. R. Stout, has had charge of the services and has been ably helped by a loyal company of Spirit-filled men and women, who assist in sustaining this church, as one of the soul-saving stations in Indianapolis. There has been definite seeking and a persistence in praying through until the witness was given. The Word has been honored, the blood of Christ has been applied, and the Holy Spirit has been given right of way. To God be all the glory! It has indeed been one of the greatest revivals we have ever witnessed.

C. R. STOUT.

WHEELING, INDIANA.

I have just closed a meeting in the M. E. Church, with the Rev. Shake. Well, it was a good, stiff fight all the way through. People turned out well at night and we had fine day services. This is a community of much light. Holiness has been preached for some twenty-five years. The Lord helped to plow up things and locate souls. Many saw themselves but would not pay the price, while a goodly number were helped. I am more convinced than ever that the thing to do is to lay God's truth on souls and let the Holy Ghost do the ripening. Green fruit is generally "puckery" when pulled before ripe. I confess we might take a little different course, and have a larger report, but we can only retain our standing in heaven by being honest with God and dealing fair with souls. I am always glad to preach God's

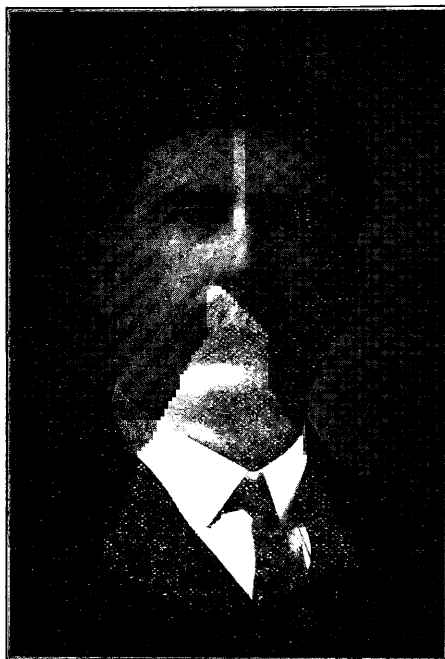
full salvation any place. I say amen to His will in everything.

EVERETTE O. CHALFANT.

Muncie, Ind., 308 W. Howard St.

MOARK, ARKANSAS.

Our next meeting was in the M. E. Church, South, at the above named place. The church was in a bad condition, spiritually. Revival meetings were a thing of the past, there not having been one for years. The pastor had forsaken them, and had not



REV. R. W. WALDEN,
Melissa, Tex., who is open for evangelistic work.

been there for nearly six months. Bro. Powers, one of the godly old saints, who was holding the fort, sent word for us to come and start a meeting. We went and commenced fighting sin and the devil. It seemed like the prince of the powers of darkness, from the pit, surrounded us in the fight. When we preached on the baptism with the Holy Spirit, some thought it was not Methodist doctrine and tried to associate us with the so-called "holy rollers," but through opposition and everything that Satan could do, some were definitely blessed.

The last week we had with us Bro. Cale DeBoard, the pastor of the Missouri Holiness College, and it was inspiring to hear the way he lifted up Jesus as a redeemer from sin. His last night he gave a powerful sermon on "Single Standard," which was one of the finest I have ever heard. He sure has the "blessing" and is a fine man to work with.

The final result of the meeting was a prayer meeting once a week, and I hear that several have been saved in these meetings since I left. We never experienced finer treatment anywhere. Yours in the war for lost souls,

REV. R. T. JOHNSON.

MOORE AND REID IN GEORGIA.

We have just closed our first meeting together in the town of Abbeville, Ga., with splendid success. It was a town where worldliness had the usual hold upon the young people, and the place had not been visited with a real revival awakening for years.

After the first few nights the presence of the Lord was very manifest in convicting power, and when the first altar call was made there was a ready response. Every day the interest increased, conviction deepened and the crowds grew larger until the last. The schools were dismissed earlier

than usual and the stores closed during the hour of the afternoon services to give everybody an opportunity to attend. We estimated that some 40 or 50 bore testimony to having been saved during the campaign. Most of them were young people. There was a general opinion that God had so worked in the town that the general moral tone would be much changed.

Brother A. B. Wall, the pastor, is a man of sterling qualities, zealous for the interest of the Kingdom and a hard worker for the salvation of his people. Brother Kendall, the pastor of the Baptist Church, was present often, helping by his prayers and influence, so that there was a splendid spirit of co-operation between the churches.

With the best talent of the town in the large chorus, the music was all that could be desired. Every one seemed to catch the spirit of the songs and entered heartily into the song services. Most of the young ladies of the choir were saved.

Our next battle will be in the Methodist Church, of Montezuma, Ga. We trust our friends everywhere will be praying for us.

ARTHUR J. MOORE, JAMES V. REID.

REPORT FROM JULY 1, 1914.

I think my last report gave the details of my two weeks' engagement at Batesville, Ark., the last half of June.

I stopped for a few days at my home, Nashville, Tenn., to be presented with a fine baby boy, John Eugene, or "Baby Jack." It was necessary for me to leave the next day for Morton, Miss., my next engagement. Our newfound joy was soon shattered by a telegram that death was hovering about our home. I finished my sermon, caught the next train, but reached home to find when I was 400 miles away the little spirit had broken the prison bars of pain and had gone to roam forever in the paradise of God. For the second time, I found an empty home, a broken-hearted mother, and a new tie to bind our hearts to that "City which hath foundations whose builder and maker is God."

The next ten days were spent at Reading camp, Reading, Pa. It was a blessed camp, but since it has been reported will not take space for the second account, "as the manner of some is."

The next three months were spent in Mississippi at Pelahatchie, with Rev. J. T. Abney; Lawrence, with Rev. W. W. Graves; Harpersville, with Rev. C. M. Crossley; Bay St. Louis, with Rev. Geo. Grice; Lake, with

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Bro. Graves again; Chunky, with Rev. W. Bird. Mrs. Miller was able to accompany me on this campaign. It was blessed. It was not unusual to see from 30 to 50 at a single altar service, most of them new material.

From Mississippi we hastened to Ruskin Cave College, Ruskin, Tenn., where things were ripe for an old-fashioned revival. It came, as only a few were left when the ten days ended. That was my fifth engagement at our Alma Mater, and I believe the best. So many plunged into the fountain and testified definitely to the grace of entire sanctification. Our holiness schools need holiness revivals.

The old year closed in an engagement at Tallapoosa, Ga., in the home town of Evangelists Dunaway and Brasher. Bro. Dunaway, whom we met at Meridian Colleges in October, arranged the meeting. Bro. Brasher helped push the battle for several days. It was hard fought but victorious. Some clear cases.

After stopping for a few days at Asbury College, Wilmore, Ky., and hearing Evangelist Babcock in about as great a meeting as I ever saw, we reached Indianapolis and opened fire here at Edgewood, a suburb, in 15 inches of snow and 22 to 25 below zero. Quite a change from Georgia climate. Pray for us. Blessings on you, L. J. MILLER. Nashville, Tenn.

NORTH LEWISBURG, OHIO.

Sunday night, Jan. 24, we closed an excellent meeting of eighteen days duration, in North Lewisburg, Ohio. This meeting was a union effort of the Methodist Protestant and Friends churches, the Methodist Episcopal people affiliating.

The people of North Lewisburg are noted for their non-attendance upon church services. This and the fact that a number of attractions, such as a farmers' institute, a popular concert, a troupe of Jubilee singers for some days and nights, a free lecture, etc., were staged during the revival, made it not an easy thing to get and hold a large attendance at the revival services, but we had a good average attendance at the night services, and the day meetings were fairly well attended.

One encouraging feature of the situation was, that the people were hungry for the old gospel. This we gave them, as best we could, with the aid of the blessed Holy Spirit. Soon the truth preached began to bear fruit along the lines both of pardon and purity. Preparatory to this, difficulties were settled, confessions were made, forgiveness asked, and so the work continued along old-fashioned lines. The work increased up to the time we took our departure. The last Sunday morning service was the crowning one of them all, and such as is not often witnessed in our time. Some of the members got reclaimed at the altar, who had been very worldly, and asked repeatedly that their names be stricken from the church roll, declaring they would attend the services no more. Some of these were married people who were preparing to attend an approaching dance. This victory was the signal for others to get blessed, who asked forgiveness for wrong done. It seemed that every one in the meeting was weeping for joy, while many walked about rejoicing, all shaking hands, and some did some old-fashioned shouting, the first in that church for a long time. It was a meeting that must be witnessed rightly to be appreciated.

It is always difficult to tabulate in figures the results of a genuine revival of religion, but it was especially so in this instance. However, many testified to having been converted for the first time, others were reclaimed who were backslidden both in heart and in life, while a goodly number were wholly sanctified, among them being some of

the most substantial members of the church. We have scarcely ever held a meeting where there was so little opposition to holiness as we found in that place. Maybe this is why the Lord blessed the people so graciously. It was said that the influences of the meeting were felt throughout the whole town, and many people were under deep conviction who did not yield to God to be saved. As an evidence of this, the people urged the pastors to continue the meeting, which they did, since we had remained over our time, and could continue the work no longer. Some



REV. J. L. BRASHER,
One of our most successful evangelists.

of the people who were sanctified in a meeting that Brother John T. Hatfield held in North Lewisburg last winter attended our services, and enjoyed them to the full. Some of the hardest sinners in the place were saved, and went among their unconverted friends to publish the glad tidings of their salvation, while others were under deep conviction who had not yielded when we left. We praise the Lord for the blessed revival He gave the people of North Lewisburg.

J. L. GLASCOCK.

CHARLESTON, WEST VIRGINIA.

It was our privilege to spend one week in revival services in Central M. E. Church in this place with Dr. Morrison. The meeting had been running two weeks when I arrived, and it may be well said that it was running at high tide. During the last week there were about thirty at the altar each evening service, and many at each afternoon service. In all there were fully 250 people at the place of prayer during the revival. About all of the prejudice that existed in the church against holiness was swept away, besides many outside became friendly and a great number sought and obtained it.

Dr. Morrison seemed at his best, and certainly did preach with great power and earnestness. Salvation, sanctification and the "Second Coming" were the great themes that drew the crowds. At times the house was filled to its utmost capacity and numbers were turned away at the door. Any personal comment of mine as to the greatness and ability of Dr. Morrison in such a place would be needless, as all who know him, know that on such occasions he is at his best. His wonderful and powerful sermon on the "Second Coming" held the audience spell-bound for almost two hours and at the call, filled the altar.

This was our first time to work with him in six years, but we were at home in his presence, and found him a most brotherly

as well as a fatherly co-worker. His intense earnestness, backed with profound convictions, impresses one that his soul and body are in the work. We had a delightful return trip to Wilmore together.

We were called to take the place of Mrs. Murphy, who had had charge of the music previous to a call away to another meeting. The able choir and the Spirit-filled congregation did sing, and it was a delight to be there.

Central Church stands for the old-time revival and that on the old-time lines. The beautiful new forty thousand dollar edifice with all its splendid arrangements made it a most delightful place of worship. In only four years, under the preaching and able ministry of Rev. E. J. Westfall (a genuinely and thoroughly sanctified Methodist pastor) the church has doubled its membership and has moved from a dingy old one-room building into a most beautiful and modern church, with a great force of thoroughly regenerated and sanctified laymen. It proves conclusively what can be done by a people who are willing to hear, accept, and abide by the truth. Bro. Westfall has preached the truth clearly from the beginning, and has always called holiness evangelists to hold his revivals; in this way he has built up and preserved the work as he went.

As was said by some of the official board, "The coming of Dr. Morrison to Central Church, put it on the map in a most conspicuous way among the churches of Charleston." This was the first revival in the new church, and it was a good one. It was hard to leave the good people who were begging us to stay longer (and we wish that we could have) but duties elsewhere necessitated our leaving. The results were greater than a few words can tell, and will be fully known only in the day of revelation of all things. Yours faithfully, O. H. CALLIS.

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Rev. C. C. Cary	Rev. J. Gregory Mantle
Dr. M. A. Beeson	Rev. Ira M. Hargett

EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

you have been with them, and you will certainly agree that there are few means of grace more profitable and helpful than the reading of good books.

During revival time people may be induced to buy books, and, being somewhat stirred up in their religious zeal, they will read them. The results will be most helpful. Can you not remember the reading of certain books during your past Christian experience that have been a very great help to you? I cannot understand how that you and many other pastors, are so indifferent with reference to the literature your people read.

If you, for any reason, cannot or will not sell good books to your people, I think you ought to get some good man or woman, or college student, to come into your town, give them the names and addresses of your people and send them around to induce them to buy books that will stimulate their minds, stir up their consciences and warm their hearts. So far as the money is concerned you do not seem to be especially troubled over the money your people waste in extravagance and foolish dress, for tobacco, jewelry and feathers, chewing gum, moving picture shows, theatres, fairs and dances. I can't understand how you should begrudge the ten or fifteen cents they might pay out for a good little book on "Christian Perfection," the "Baptism with the Holy Ghost," or "How to Win Souls to Christ."

To tell you the plain truth, my judgment is that you are "on your job," rather than "onto your job." I haven't a doubt but the evangelist would have had a better meeting, accomplished more good, and seen more people saved, if you had been away visiting some sick relative while the meetings were in progress. I am troubled over you; I can't understand how a man can believe the Bible, believe in the immortality of souls, the future punishment of sinners, the atonement of Christ, the blessedness of salvation, and

the glory of heaven, and take things as easy as you do. May the merciful Lord have compassion on your easy-going, apparently indifferent, unfruitful life. You gorge with food, yawn, read newspapers, lie around and take it easy. Your people know it and talk about it. Your presiding elder spoke to me of it on the train. The bishop has been distressed in seeking to make your appointments because of your lethargy and apparent indifference.

Mark you, I am not saying that your evangelist may not have had his faults, shortcomings and made mistakes, but your shortcomings and faults are well known, and talked about. I beg you to forgive me for this communication, and pray for me that we both, as well as your evangelist, may improve all along the line. There is ample room for improvement in us all. Let us keep in a good humor with each other. We must soon go and stand before the Judge.

SOME OBSERVATIONS.

While attending some of the camp meetings this last summer, I was impressed with the results of the altar call at the first service; often the altar would be filled at the first evening service. Whenever the invitation was pressed, and the call made definite many souls would come, and most of them would get through at that time.

In thinking the matter over I am convinced that the leaven of holiness is working among the people where we do not think much about it. These people evidently came to the camp for the express purpose of seeking holiness. Many of them have come from a distance; it is no accident that they are there. The question with me was, Why are these people here to respond to this first call? The evangelist may count them amongst his sheaves, but the fact is that somewhere, some one has been sowing the seed.

I believe that in most instances these souls are the fruit from the planting of our little holiness bands over the country. Perhaps some consistent holiness man or woman has been testifying to the blessing in some out-of-the-way community. Some other faithful soul has been holding a prayer meeting in her own home in the interest of full salvation and these prepared hearts have come from these out-of-the-way places.

I have known just a few young Methodist preachers who have not been able to attend the state camp meeting at Wichita, who have urged some of their people that have been made hungry for the blessing, but have not been able to lay hold by faith, to go to the camp; they have come and would be among the first at the altar. All honor to these young preachers who are willing to be unseen and unknown, and let the sheaves be gathered by some one else. God bless the people who walk steadily through the year, and hold up the banner of holiness. It is my judgment that the evangelist would have to spend some time in the seed sowing, if it were not for these, ere his net would fill for the casting. May God give us more of these holiness hands and prayer meetings, more of the saints, sowing the seed for the summer's harvest at the camps.

C. D. HESTWOOD.

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"Heart Echoes," by Mrs. Andrew Johnson, of Wilmore, Ky. Artistic to the eye, appealing to the heart, unique in design. Order now. Price, 35 cents.

EVANGELISTIC AND PERSONAL.

Rev. D. E. Reed recently closed a good meeting at Twelve Mile Ind., in which there were 98 conversions and some few sanctified.

Rev. W. A. Vandersall has an open date during February that he wishes to give to some one desiring evangelistic services.

Rev. T. J. Adams began a revival meeting with the Charles Street Gospel Mission, Canton, O., Feb. 14. This is Bro. Adams' fourth meeting here.

Rev. A. A. Myrick: "This is my second meeting at Dixon, Mo. We have had 52 professions to date and the same number have given their names for church membership."

Rev. H. C. Wilson writes that he has closed a good meeting at Gap Creek, Ky., with 20 conversions. The services were held in a storehouse, but victory came anyway.

L. G. Murray is in a great meeting at Avena, Ill. Some of the hardest sinners in town are under conviction, the church is greatly revived and the members are seeking higher ground.

Bro. Purcell, the pastor, has recently conducted a fine meeting at Stone View, Ky., in which some were reclaimed and converted. The fire is still burning.

Rev. Bud Robinson and C. C. Rinebarger will conduct a meeting in the Nazarene Church, New Philadelphia, O., Feb. 25 to March 7. Rev. H. H. Lee is pastor and requests those who can, to come.

Rev. S. H. Pollitt: "The Lord gave us a good meeting with Bro. Lee at Burgin. The church was greatly revived, several professions and 15 united with the church. I am now assisting Bro. Garriott in a meeting at Jackson, Ky."

Rev. A. J. Moore and James V. Reid are in a sweeping victory at Montezuma, Ga. The people are crowding to hear the gospel and large numbers are finding the Lord. This will go down in history as a great religious awakening.

A holiness convention will be held in the Fletcher Place M. E. Church, Indianapolis, Ind., Feb. 16-21. The workers are Rev. C. J. Fowler, Rev. C. W. Ruth, Rev. Monroe Vayhinger, Rev. G. W. Ridout and George Cook. Services twice a day and all day on Thursday and Sunday. Entertainment can be furnished at reasonable rates. Address Rev. U. E. Harding, 401 N. State St., Indianapolis, Ind.

Rev. F. E. Reynolds: "Have just closed our meeting at Paynesville, Minn., in which the Lord was graciously present to save 63 souls; some were reclaimed and sanctified. We have just opened a campaign at Walker, Minn., in what I believe is one of the hardest fields I ever saw, but there is nothing too hard for our God and we are claiming the victory."

The Geuda Springs, Kan., meeting came to a close with the altar full of seekers. About sixty people bowed at the altar and a number testified that they had been blessed

PLAN TO ATTEND THE

Sebring, Florida, Camp Meeting

March 19th to 28.

Sebring, Florida

Rev. H. C. Morrison, D. D., will be in charge the full time.

Bishop Morrison will also preach several sermons.

For particulars, write

Mr. George E. Sebring,
Sebring, Fla.

who did not come to the altar. Some who had formerly opposed sanctification sought and obtained the blessing. Bro. T. F. Maitland was the leader of this meeting.

Rev. W. W. Loveless: "I was engaged for a meeting in Columbus, Ohio, which was well attended and resulted in 26 being saved and sanctified. One backslidden preacher was restored. Any one desiring my services, address me London, Ohio."

Dr. S. A. Danford, of North Dakota, is in the midst of a splendid revival in Calvary Methodist Church, Seattle, Wash., with Pastor E. D. White. He goes to Asbury M. E. Church next, where Rev. G. W. Frame is pastor. Both of these churches have many North Dakota people in their membership.

Rev. Andrew Johnson: "The meeting at Lexington, Ky., was a success. Many souls were saved and a number united with the church. Prof. W. W. Owen led the singing to a finish. Rev. E. K. Arnold, the pastor, worked faithfully and effectively for the people."

Many of our readers have a very kind remembrance of Prof. Kersey who, for some years, was a very active song leader in the Holiness Movement, and who died several years ago. His son, Prof. O. G. Kersey, is now engaged as Music Director and song leader in revival work. He is a bright young man of good ability. His address is Junction City, Ky.

Rev. Burke Culpepper has recently closed a great meeting at Forrest City, Ark. Hundreds were touched for a better life, many were gloriously saved, and over three hundred united with the various churches. Bro. Culpepper is now at Tiptonville, Tenn., in a meeting.

Rev. W. H. Robinson and daughter have closed a splendid revival in Afton, Minn. Fifty people were converted and a number sanctified. Thirty men were among the number saved, most of whom have united with the church. Rev. C. H. Harris, the pastor, and Rev. J. W. Scott, of Rich Valley, Minn., assisted in the meetings.

Rev. W. R. Chase: "We are now in the fifth week of a real revival in Bethesda, O. Crowds are in attendance every night and a good congregation every day. The altar is filled every night and many are finding God. A few have come into the blessing of full salvation. We are pounding away on both lines. Sanctification is new here, so they say. Well, it won't be from now on. The Lord is blessing my soul."

Rev. Aura Smith has held an old-fashioned revival at Ontario, O. There was not a barren service during the meeting, and the altar was crowded at night. Between 60 and 70 united with the church and many more were converted. The pastor stood royally by the truth and helped much to make the meeting a success.

The following is taken from the daily news, Grand Rapids, Mich.: "Special revival services began last Sunday in the Wesleyan Methodist Church, corner Crosby street and Turner Ave., N. W., of which Rev. R. A. Sellman is pastor. Rev. Andrew Johnson, the noted southern evangelist from Wilmore, Ky., is in charge of the services. He is exceptionally gifted as a revivalist and preacher, with a style and manner typical of the southern orator. Considerable interest is being manifested in the meetings and the attendance is constantly increasing. Special noon show meetings are being held in the factories in this section. Mr. R. W. Floyd, of the City Rescue Mission, is in charge of the singing."

BUD ROBINSON'S CORNER.

WHY I BELIEVE THE THINGS I BELIEVE.

I believe in the doctrine of Bible conviction, for Christ said, "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." I believe in Bible repentance, for Christ said, "Except ye repent, ye shall all likewise perish." I believe in confessing our sins, for Christ said, "He that confesses his sins shall find mercy." I believe in forsaking our sins, for the Old Book said, "He that covereth his sins shall not prosper." Therefore, we must confess and forsake in order to find pardon and mercy with the Lord.

I believe we must believe on the Lord Jesus Christ in order to find justifying grace, for we read, "He that cometh to Him, must believe that He is, and that He is a rewarder of them that diligently seek Him." We also read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." I believe we must be regenerated, for I read, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which He shed on us abundantly."

I believe in the witness of the Spirit, for Christ said, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." I believe in adoption, for we read, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not."

I believe in scriptural holiness, for we read, "Without holiness no man shall see the Lord." I believe in a God-called ministry for we read, "Hear the words at My mouth, and warn them from me. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live;" then he adds, "turn ye, turn ye from your evil ways; for why will ye die?"

I believe that Christ has a Church on earth, for I read that, "Christ also loved the Church and gave Himself for it; that He might sanctify it and cleanse it." I believe that God's plan is to have elders in every Church, for we read that elders were to be ordained in every Church. I believe the Church is to have a regular pastor, for I read that the pastor is to feed the flock of God, over which the Holy Ghost has made him overseer. I believe that if the flock is well fed, that there will be a great increase from the flock.

I believe in divine healing, for we read that if there is any who are sick, let them call for the elders of the Church and let them pray over them, and anoint them with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord will raise him up; and if he has committed sins, they shall be forgiven him. Then He adds, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

I believe there is great danger of falling away and being lost, for we read, "If ye do these things ye shall never fall." Again, "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment de-

livered unto them." It has been my sad lot to know men and women who at one time stood very close to the Lord and had great power with God and man; the Spirit of the Lord was upon them; their names were household words and their presence was seen and felt almost from one side of the nation to the other; but alas, they did not take heed and departed.

I believe that every church God has set up, is a missionary church; and that the word home missions doesn't so much mean raising money as it does to get sinners converted and believers sanctified; then the money question will be settled. It is no trouble to get missionary money in a church that is having Bible revivals, but when the soul-saving work stops it is not long until the missionary spirit is gone, and then the money stops coming in. As long as the altars are filled with hungry, seeking souls their money will be given freely and gladly, and from such a church there will be outgoing missionaries and the money will be on hand to send them.

I believe that a preacher is to be a commander, an overseer and a model. He is to have oversight of and feed the flock. Then the Book says, "Be ye clean that bear the vessels of the Lord." "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then listen: "We have wronged no man, we have defrauded no man, we have corrupted no man;" that is to be the life of the preacher. When God calls a man, there is nothing that can keep him from making a great success if he obeys God; there is not but one person who can cause his defeat, and that is the man himself. The devil may hold up his bad grammar, his sickness, his blunt and awkward way, but if God called the fellow he is God's man and God will see to it that he has a place to work for Him.

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Letters From The People

PITTSBURG, PENNSYLVANIA.

Having recently been appointed reporter for our church, I want to report progress in the work of our church under the leadership of our pastor, Bro. J. N. Haupe. We recently took in six new members, and had two baptisms. Last Sunday was a most blessed day for the saints and we had five souls sanctified. At our quarterly congregational meeting all departments of church had good reports.

Mrs. H. B. Macrony.

Secretary of the First Pentecostal Church of the Nazarene.

CANAAN, INDIANA.

We are still on the Canaan, Ind., charge. Since coming to this place we have held four meetings and seen many souls get saved and sanctified. When we came to this work there were three good churches. We went into a place where the church had been several years ago, but was gone; not but one Christian there. We went to work for God, preaching as hard as we could, saw many saved, built a new church with a membership of 44. The place is on fire for God. Folks are working, praying and expecting Christ to come. The person who is looking for the coming of the Lord is the one that can pray and pull fire out of the skies. What we want is to see righteousness cover the earth, men and women saved from sin and the desire to sin. Beloved, we are looking for His coming; everybody who is looking for Him will be glad to see Him. When He comes there'll be no more wars, nor rumors of wars. Think of the millions of graves that mark the resting places of earthly conquerors. Christ is going to be the King of peace. When He comes the swords will be laid aside and there will be universal peace. Millions of people are in arms now to slay each other; churches at war, families at war among themselves. It is all coming to an end, thank God. Family feuds will cease, no discord, but one voice, when God rules all. As soon as the last place at the table is filled up, He will rise up and gird Himself. Do you ask me what's the good of believing this? It is always good to believe God's truths and anything that He has made prominent I can't afford to ignore. There is no other subject that is more constantly crowded into the Bible. There is nothing like it except the coming of the Holy Ghost to enable us to stand our trials, to go through the difficulties of life without complaint, for we know that if we suffer with Him we shall also reign with Him. We don't belong to this country; we are citizens of the skies. If you'd get at leisure from yourself, if you'd get the crucifixion God wants to give you, you'd have two hands to help others with. There is not a person wholly sanctified but would be glad to see their Lord coming in the clouds. But when we are mixed up with the world we don't want to see Him. Get entirely sanctified and you'll get enough kicks and cuffs to keep you in everlasting remembrance that this is not your home. E. W. Scarber, P. C.

HERTEL, WISCONSIN.

I want to thank all the people through *The Herald* for the many kind and helpful letters I have received in answer to the request I made for the prayers of those who have experienced sanctification. I have received so much help, comfort and blessing from all of them. Keep on praying for me, dear friends, and God will surely bless you for it. "Cast thy bread upon the waters, and thou shalt find it after many days."

Oh, how I wish I could tell you the good news that God has sanctified my soul, but I cannot as yet; but I do feel that little by little God is leading me nearer, as my blind eyes see the light.

Many of you have requested me to correspond with you, but as I have so many to answer, I will do so through our paper. May God bless you each one individually, for your kind words. Yours for Christ,

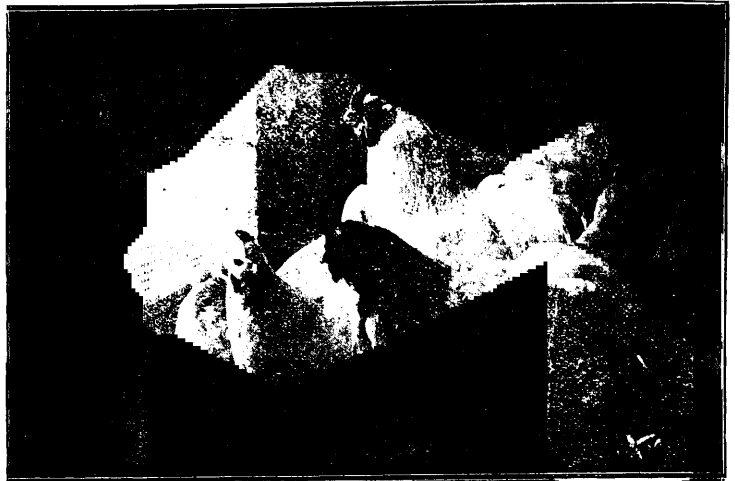
Miss Winnie Ghoslin.

EATON, GEORGIA.

I am glad that I can testify to the saving, sanctifying power of the blood of Jesus. I am truly glad that the atonement made on Calvary for the sins of all the world, was not a partial one, but a complete one, not merely saving us from some sins, but from all sin.

Why will some intelligent people submit to such teaching as this, that we must sin a little (or maybe more than a little), every day? Such religion as that is no religion at all. Such persons, if in the church, are standing in the light of sinners, and will be held responsible in the great day of accounts. Search your hearts, and if there is one secret sin or love for worldly desires or pleasures, then know you are not following closely in the path of the sinless One. It may be that you are following Him, the lowly Nazarene, afar off, but it is so far that you can hardly hear the tender, pleading voice, and you stand in danger of losing Him entirely. He has not forsaken you, but you have allowed other things to come between you and Him. I thank God for a religion that lifts us and keeps us above the things of this world, keeps us always at the foot of the cross, and a revival fire burning in our hearts and lives every day in the year. Outside of this, there is no true religion; there may be forms, "isms," and customs, but no true religion.

I believe in an uttermost salvation, one that saves from the uttermost to the uttermost, or in other words, saves all men from all sin. I will have nothing to do with a so-called religion that makes God a liar, robs my Savior of His Divinity, and teaches that the awful, terrible, indescribable sufferings of Christ on Calvary only partly amounted to what God intended that it should; in other words, the precious blood that was spilt for us, cleanses us from some sins, but certain other little pet isms must still be reserved for our use, and the bleeding, writhing form of Christ on Calvary didn't amount to so much, after all, just a propitiation for a part of our



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sins, not all. That is one of the biggest lies that Satan, the father of lies, has ever put before the people. Better get straightened out now, than to let death and the judgment find you unprepared to meet God. If any sinner, in or out of the church, will prove to me, one sin that the blood of Jesus is not sufficient for, then I'll take my Bible, a very dear possession, and eat it, bit by bit, until the last precious remnant is consumed, and then never look into another Bible. I couldn't do all that, could I? Neither can it be proved that folks are obliged to commit some sins. If Jesus Christ, when He suffered and died on Calvary, didn't make a complete atonement, one by which all people may be saved from all sin, then Christ is not a complete Savior, after all.

Remember this, the blood of Jesus cleanses from all sin. He can take the vilest, the lowest, the most depraved man that walks the green earth today, and make of him, instantly, a clean, honorable, upright Christian gentleman. His heart is changed, his life made clean, he is purged throughout, made a different man, and the same blood can keep him above sin, and cause him to lean at all times upon the bosom of Divinity.

Who are these people who believe in, and accept as their own, this beautiful experience of Holiness? Is it a few pitiful, little, weak-minded, crazy cranks, as some folks say? No, indeed, but a large portion of the most gifted, most intelligent, most cultured, and of course, most consecrated men and women that bless our fair land today with their sweet, consecrated lives, and godly influence, who will continue to live after they have been laid in the mother earth, and their spirits wafted home to heaven. Surely, these are "the salt of the earth."

Who were those clothed in white raiment, and palms in their hands, that St. John saw standing before the throne? "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

I love the dear old Herald and the great cause for which it stands. I have nothing in my heart but love, for everybody. I am a wife, and the mother of three little children. I want The Herald readers to pray for me, that I may be true to my trust. So when Jesus comes He will be pleased to own me as one of His faithful ones. Wishing The Herald great success, and with a heart full of love for all humanity, Yours,

Mrs. T. C. Richardson.

FAIRMONT, WEST VIRGINIA

I wish to express my gratitude for those blessed editorials in The Herald. I never read them but my heart is touched. I feel it is a great honor to belong to The Herald family. We pray for each other and my heart is encouraged when I think of those thousands of prayers going up daily from God's children for me. I will be eighty years old May 6, should I live till then. The Herald is a great help to me. I have been reading it for several years with great profit. It is a great pleasure to read after Dr. Morrison and many others who write for it. God bless the entire Herald family.

E. W. Shurtleff

POTASH

is food for thought as well as for crops this year.

When shipments were interrupted by the war, it was estimated that there was enough Potash on hand in the United States to provide two and three per cent Potash in mixed fertilizers for this spring's trade. Some manufacturers had more than enough for these percentages.

Since then minor sources of Potash have been fully utilized, and additional shipments from the usual source are still being received.

The supply is below normal, but this need not prevent farmers securing some Potash in their fertilizers, nor should it lead farmers to decide not to use fertilizers.

There is no reason to return to the out-of-date goods without Potash, although some authorities may try to "wish" them on us.

We have not used enough Potash in the past. The largest annual import of Potash was only one-seventieth of the Potash taken from the soil by our 1914 corn crop and only one-fifteenth of the Potash lost every year in drainage water.

Spring crops use from two to ten times as much Potash as Phosphoric Acid. Get as much Potash in the fertilizer as possible. A few firms are offering to furnish from four to ten per cent.

There is no substitute for Potash. It may be harder to get just now, but **POTASH PAYS.**

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Please to pray for a young lady of Cleveland, Miss., who is about to lose her hearing.

Pray for Mrs. Reuby Dixon Weldon who is to be operated on for appendicitis.

Pray for my wife that she may be healed.

Elvin Kinkwood.

Tree Planting Time.

The last half of February is a good time for spring planting. Do not wait too long; other things can wait, but not this. Get your order in at once.

Apples, Pears, Peaches, Plums, Grapes, Berries, Pecans; complete assortment ripening through the season. Also Flowering Shrubs, Roses, etc., to make the home ground attractive for the children.

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The Herald's Introduction
To The
Sunday School Lesson.
By J. I. Gregory Mantle.

LESSON FOR FEB. 28, 1915.
Samuel the Victorious Leader.

1 Samuel 7:3-17.

Golden Text. "Hitherto hath the Lord helped us." 1 Sam. 7:12.

The history of religion in the world is largely a history of a series of declensions and revivals. No more striking illustration of this fact is found than in the book of Judges. For twenty years the ark rested at Kirjath-jearim. (Verse 2). That was the mournful period during which Israel was in a state of subjection to the Philistines: its national life crushed, and its strength wasted by unjust exactions and misrule. True the Philistines had given up the ark, but there was no restoration of the national worship. After the fearful ruin at Shiloh, recorded in our last lesson, all regular services and sacrifices were discontinued.

The Divine Method.

It always was the principle of the theocracy of Jehovah that men were punished for their sins by the withdrawal of the Divine protection, and that on repentance God again took His place at their head as their King and delivered them. The whole effort of Samuel was directed to bringing the people to repentance. By what means Samuel accomplished his purpose we are not told. How cruel and tyrannous the oppression of the Philistines was may be learned from ch. 13:19-22. The prophet probably went stealthily from place to place, teaching and preaching wherever opportunity offered, hiding in the caverns in the limestone range of Judea, and gradually awaking all Israel to a greatness of their sins. The fruit of his labors was seen in the springing up of a fresh spirit, and the certainty of the restoration of their national independence.

Lamenting After Jehovah.

There is a very rare expression in verse 2, which though not included in our lesson, ought not to be overlooked. "All the house of Israel lamented after Jehovah." The word "lamented" is so rare that all the versions differ in their translation of it. It embraces the two ideas of sorrow for sin and returning and gathering themselves round Jehovah. The Syriac version says "they all cast themselves down after Jehovah." In other words they sought Him with deep humility. But it had taken twenty years, so slow and unready had Israel's repentance been to make it possible for God to deliver. He can afford to wait and He will wait until our repentance makes His intervention on our behalf possible. The moment we take the place of real repentance, that moment He takes the place of full forgiveness.

A National Assembly Called.

Samuel had learned from his intercourse with the people privately that the time for public action had come. Now he publicly summons them, challenging them in verse 3 to return unto the Lord with all their heart; to put away the strange gods; to prepare their hearts unto the Lord and to serve Him only, assuring them that Jehovah will deliver them out of the hand of the Philistines. By a public

act the images of their false gods were torn from their shrines, thrown down, and broken in pieces. (Verse 4.) Baal and Astarte the husband and the wife, were the Philistine deities, and the casting off and destruction of the idols was practically a declaration of war. The gathering of the people to Mizpah was the necessary result of the destruction of these heathen gods and the assertion of their determination to throw off the yoke of their enemies, and assert once more their national independence.

The Pouring Out of Water.

The Chaldee translation of verse 6 is very suggestive and indicates that this pouring out of water was an expression of their sorrow for sin: "They poured out their heart in penitence like water before the Lord." They further expressed their sorrow by fasting or abstinence from food, and to these symbolic acts they joined the confession of the mouth, acknowledging that they had sinned against Jehovah. (Verse 6).

The Fight for Liberty.

No sooner do the Philistines hear that Israel has returned to the worship of Jehovah than they mustered forces to attack them. (Verse 7). The faith of the repentant people was not sufficiently established or assured to prevent their being afraid of the Philistines. "Cease not to cry unto the Lord our Lord," says their wise leader Samuel, "that He will save us out of the hand of the Philistines." (Verse 8).

A Mighty Intercessor.

From verses five and nine we learn what a mighty intercessor Samuel was. "I will pray for you," he says, "and Samuel cried unto the Lord for Israel and the Lord heard him." Under other circumstances prayer would have been wasted breath. But there have been repentance, contrition, renunciation, deep sorrow for sin, the offering of sacrifice, (verse 10), and prayer prevails. Never ask anyone to pray for your deliverance from a difficulty until you have made it possible for God to answer the prayer by the honest putting away of sin. The Philistines came against a praying army, and "the Lord thundered with a great thunder upon the Philistines and discomfited them, and they were smitten before Israel." (Verse 10). The true victor was not Samuel but God. Well may our enemies fear when we know of a certainty that God is our ally.

Ebenezer.

The stone which Samuel took and called "Ebenezer" is full of suggestion. Twenty years before, on that very field, Israel was defeated with a great slaughter, and the ark of God was taken. It is good to remember our defeats and to win victories on the very ground of former defeats. When Frances Ridley Havergal was overcome, in a moment of unwatchfulness, she says she heard a voice saying: "The Egyptian whom you have seen today you shall see again no more forever," and there and then she set up her "stone of help." And no more was she troubled by the Egyptian.

"I hold it truth, with him who sings
To one clear harp in divers tones;
That men may rise on stepping stones
Of their dead, selves to higher things."

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I am one of the 25c subscribers and I do not want to be without your paper. It has only been since the 15th of June that I professed holiness, and **The Herald** is so much help to me. I send you \$1.00 for your good paper one year to D. M. Owen.

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Our readers will be interested in the statement about the Potash situation in the advertisement on page 11.

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ELKTON, KY.

A Loving Tribute.

I remember now Old Smithland,
Where the rivers meet and blend
And leave the graceful willows,
And the boats come round the bend.

And the business street of Smithland,
Was known then as "Front Row,"
And you, the youthful pastor
Of the church, so long ago.

The church of all the people;
The brick church in the dell,
With its humble little steeple,
And mellow-toned old bell.

Where met those pious worshipers,
To worship, praise and pray,
And testify in class-meeting,
On every Sabbath day.

The Wattses and the Haines's,
Jim, Cade and Henry Given,
With neighbors and acquaintances,
All sought the way to Heaven.

Mother Asher and Peachy Doyle,
Sister Shoemaker and Sister Wood,
With other saints undefiled,
Able, devout, and good.

How dear to my memory
Those fellowships gone by,
While faces come before me,
And tears now dim my eyes.

Those sunny days of childhood,
I spent in boyish play,
And shared the noble kindness,
Of those dear ones gone away.

I remember now, a maiden,
Fair of face, with raven hair,
Whose young heart grief had chas-
tised
And whose charms were rich and
rare.

To her your heart surrendered,
With all its love and pride,
Ah! well do I remember,
When she became your bride.

How blessed your lives, together,
God's chosen work to do;
In fair or stormy weather
She was always true to you.

Until her work was ended,
And God called her to the skies,
Where in praise her voice is blended,
And she dwells in Paradise.

Her children live, to bless you,
And cheer you here below,
While another caress you
And keep your heart aglow.

Your years are ripe and golden,
Beyond a good four score.
The Brethren gone before you
Are waiting on that shore.

Where crowns and palms are ready,
And the blood-washed abide,
Your loved ones wait to greet you
Over on the other side.

Affectionately yours,

J. W. Bigham.

SAYINGS OF BILLY SUNDAY.

(Selected, with Mr. Sunday's permis-
sion, by Henry W. Adams, Chicago.)

The launching of a boy or girl to
live for Christ is greater work than to
launch a battleship.

I tell you, if you give God a chance,
He will fill your heart to overflowing.
Just give Him a chance.

There is no power on earth that can
lift to heaven, or shove to hell, like
the touch of a mother's hand.

What's the use of trying to keep
your boys from becoming cigarette
fiends, when their fathers smoke a
pipe or a cigar?

Where did Moses get the nerve to
say, "Excuse me please," to the pleas-
ures of Egypt? He got it from his
mother. You can bank on it he didn't
inhale it from his dad. He got it from
his ma.

The only way on God's earth you
will ever solve the problem of reach-
ing the masses, is by getting hold of
the children. You get the boys and
girls started right and the devil will
hang crepe on his door.

To plant a thought in the mind of a
child that will stay there and grow, is
greater than putting in a big crop.
Building character beats building a
sky-scraper, or a battleship, or a rail-
road.

I tell you, women, fooling away
your time hugging and kissing a
poodle dog, caressing a Spitz, drinking
a society bran-mash or cocktail, and
playing cards is mighty small busi-
ness, compared to moulding the life of
a child.

Mothers and teachers of children,
whether in public school or Sunday
school, fill places so great that there
isn't an angel in heaven that wouldn't
be glad to give a bushel of diamonds
to come down here and take their
place.

A young man joined a church and
the preacher asked him, "What was it
that induced you to become
a Christian?" Said the young man,
"Nothing that I ever heard you say,
but it was the way my mother lived."

There is power enough in a word or
act to blight a boy or girl, and
through their curse a community.
There is power enough in a word or
act to influence the life of a child, so
it will become a power to lift the
world to Jesus Christ.

I tell you the devil gets many a boy
by getting his daddy first. The moth-
er may be doing all she can to train
the children for the Lord, and the
father is doing all he can to counteract
her influences and train them for the
devil.

When God throws a world out into
space He is not concerned about it.
The first mile that world takes settles
its course for eternity. When God
throws a child out into the world He
is mighty anxious that it gets a right
start.

NOTICE!

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A STATE SUPERINTENDENT FOR PROHIBITION WORK.

National Chairman, V. G. Hinshaw,
of Chicago, has just appointed Rev. S.
B. Shaw, of 6200 Easton Ave., St.
Louis, Mo., the State Superintendent
of Missouri. Mr. Shaw is the author
of many religious books which have
had a sale of nearly one million cop-
ies. He has been in evangelistic work
for more than a quarter of a century.
His home is in Grand Rapids, Mich.,
but he expects to move his family to
St. Louis soon. He is President of
the Marvin Park and Camp Associa-
tion, at St. Louis. He is also Presi-
dent of the Monthly Conference of
Mission Workers in St. Louis.

Mrs. Shaw is a National Evange-
list of the Woman's Christian Tem-
perance Union. She will co-operate
with her husband in the Prohibition
party work.

He has four grown sons who are
noted Prohibition workers. Elton R.
Shaw is the author of several books.
His book entitled "The Curse of
Drink," has had the largest sale of
any temperance book in this country.
He is also Chairman of the Prohibi-
tion work of Ohio.

His fourth son is a field worker—
lecturer for the Prohibition Move-
ment among College students, and is
visiting the Colleges of the country.

Field workers are wanted for this
movement. Those who would like to
take part in the work please write
Mr. Shaw for terms at above ad-
dress.—The Vanguard.

NOTICE!

Anyone knowing the present ad-
dress of Robert Hex, please to notify
Mrs. J. C. Johnson, Oil City, La.

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buyers and, therefore, secure the low-
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always light and cool
and conforms to every
movement of the body
without chafing or

hurting. I make it to your measure and send it
to you on a strict guarantee of satisfaction or
money refunded and I have put my price so
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give you a straight business deal at a reason-
able price.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: There is a crowd of us girls coming to chat with you a while. I have been corresponding with Jewell Murphree, and would like to change cards with some of the other cousins. My birthday was Sept. 27. I belong to the M. E. Church. Your loving cousin,
Jewell Roby.
Water Valley, Ky.

Dear Aunt Bettie: Will you let a little girl from Kentucky join your happy band? I am thirteen years old and in the eighth grade. I go to Sunday school every Sunday unless I am sick or something. I am a Christian and belong to the C. P. Church. My birthday was Jan. 22. I would like to exchange cards with some of the cousins.
Grace Brown.
Water Valley, Ky.

Dear Aunt Bettie: I thought I would write a few lines to the young folks page. Although I am 20 years old yet I count myself a child. We have five churches here. I go to the Methodist. I joined the M. E. Church, when about 12 years old. I am secretary of the Young Men's Class, also treasurer of the League. I work in the P. O. I would like to receive a card from all of the cousins. My father belongs to the Nazarene Church. The rest of us are Methodists.
Jas. T. Webb.
Des Arc, Ark.

Dear Aunt Bettie: I am nine years old. Who has my birthday, August 7? How many of the cousins are Christians? I belong to the Methodist Church. I go to Sunday school every Sunday I can, and to prayer meeting every Sunday and Wednesday night. I have a dear little brother in heaven. Where is the longest chapter found in the Bible? Rebecca Robey.
Water Valley, Ky.

Dear Aunt Bettie: I am eight years old. My birthday was January 1. I have a mother in heaven. I am a Christian. I am at school today. Mr. Emmitt McAllister is my teacher. I have blue eyes.
Water Valley, Ky. Mildred Hicks.

Dear Aunt Bettie: I am 10 years old. I go to Sunday school every Sunday I can. I have a little brother in heaven. My mother is a Baptist and my father is a C. P. I have dark hair and brown eyes. I have four brothers living and one dead. Who has my birthday, Feb. 3?
Ella May Guill.
Water Valley, Ky. Route 1.

Dear Aunt Bettie: I am a little girl six years old, but I want to write to you. My eyes are blue and my hair is brown. I am in second grade. I go to Sunday school and Junior C. E. meeting. Papa preaches in the Congregational Church. I have two baby dolls, a pet kitten, a white duck, and a white chicken.
Dunning, Neb. Helen Hawkins.

Dear Aunt Bettie: My teacher is Mr. Francis Allen. We all like him fine. I have a calf and I halter it every day and drive it to water. If it escapes the wastebasket I will come again.
Custer, Ky. T. L. Oliver.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band? This is my first letter to The Herald. I like to read the Cousins' Page. I have three pets, two dogs and a cat. I am twelve years old. Who has my birthday, July 20? I have light hair and blue eyes, one brother and no sister. My papa is a preacher. What is the first question in the Old and the New Testaments? Ackley Oliver. Custer, Ky.

Dear Aunt Bettie: Will you let an Oklahoma girl join your happy band? I am 15 years old and in the seventh grade. I go to Sunday school every Sunday. I am the secretary of the Sunday school. I have brown eyes and light hair. My brother is dead. I am the oldest girl of the family. Papa takes The Herald and I like the Children's Page. Who has my birthday, Aug. 3?
Wanda Bodle.
Grandfield, Okla., Route 1, Box 3.

Dear Aunt Bettie: This is my first letter to The Herald. I am eleven years old. I have three brothers and two sisters. I go to school and am in the first grade. My teacher's name is Miss Hattie Reed. My papa takes The Herald. We live on a farm five miles from town. We have eleven cows and I help my papa milk. I milk three cows. Carl Ellingson.
Deer Park, Wis.

Dear Aunt Bettie: I am a little boy eight years old. I have three brothers and two sisters. Who has my birthday, Feb. 12? I have a pet calf and sometimes I play with him. I go to school every day and am in the fourth grade. I see my letter in print I will write again.
Deer Park, Wis. Helmer Ellingson.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band? I have blue eyes and light hair. I like The Herald fine. I am fourteen years old. I am in the 5th grade. My pets are two little ponies. Who has my birthday, Sep. 25?
Frances Logues.
Kite, Ga., Route 2, Box 1.

Dear Aunt Bettie and Cousins: Will you let a little Georgia girl slip in the back door? I am ten years old. Who has my birthday, Nov. 5? Miss Mattie Spencer is my school teacher. I like her fine. I am in the 6th grade. I have five brothers and no sisters. I would like for you and the cousins to come down and spend two or three weeks with me. I read the Children's Page and I like it fine.
Cleat Coxwell.
Warrenton, Ga.

Dear Aunt Bettie: This is my second letter to The Herald. I go to school; am in the first grade. I can't write well so my mother is writing for me. Papa brought me a book of Bible stories. Mother reads them to me. The Good Queen Esther is my favorite story. I go to Sunday school and to the Junior Missionary Society.
Harry Moore.
Blackshear, Ga.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band? I am 12 years old. I have light hair, gray eyes and light complexion. Who has my birthday, Sept. 8? I weigh 73 pounds. I belong to the Baptist Church. Our pastor is Rev. G. Pope. We like him fine.
Mill Creek, Mo. Lora Parsons.

Dear Aunt Bettie: I have light hair, blue eyes and light complexion. I weigh 99 1-2 pounds. Who has my birthday, March 2? I am 13 years old. I belong to the Baptist Church. I have nine brothers and five sisters.
Lillie Nellie May Parsons.
Mill Creek, Mo.

Dear Aunt Bettie: Will you allow a little boy of 12 years to come into your circle? My birthday was Sept. 26. I go to school every day and also go to Sunday school every Sunday. My papa is my superintendent. Mr. S. T. Brerley is my teacher. I like him fine. I joined the M. E. Church, South, when only eight years old. I am alone without brother or sister. I have two brothers dead. I want you all to pray for me that I may grow to be a better boy each day I live and at last go home to heaven to join my dear brothers. John the Baptist was about six months older than Jesus. Who was the first transgressor? J. B. Alexander.
Carrs, Ky.

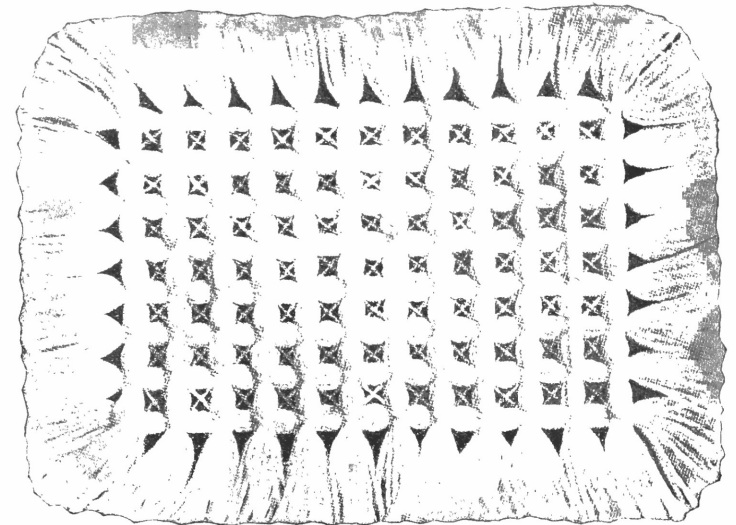
Dear Aunt Bettie: I was 18 Jan. 11. I have dark hair and blue eyes and fair complexion. I am a member of the Baptist Church. Well, Aunt Bettie, I have a fine time going to church. If I see my letter in print I will write again.
Oldham, Ky. Ethel Mae Foster.

Dear Aunt Bettie: Will you let a Georgia girl into your band of cousins? Grandmother takes The Herald and I sure do enjoy reading the Children's Page. I am a Christian and belong to the M. E. Church, South. My mother died when I was a baby, just seven months old. I am fourteen now. I have two half sisters and three half brothers. Stella McEachern.
Fayetteville, Ga.

Dear Aunt Bettie: I want to join your band if you will let me. Who has my birthday, June 22? I am 13 years old. I am a Christian boy and belong to the Cumberland Presbyterian Church. I go to school every day and go to Sunday school too. I live on a farm near Water Valley. The shortest verse in the Bible is, "Jesus wept." Harry Boyd Guill.
Water Valley, Ky.

Dear Aunt Bettie: I am a little boy 11 years old and in the 5th grade at school. My teacher's name is Mr. Larkin Monday. I am a Christian. The shortest book in the Bible is Philemon. I will close with love to Aunt Bettie.
William Seares.
Eldorado, Ill., Route 4.

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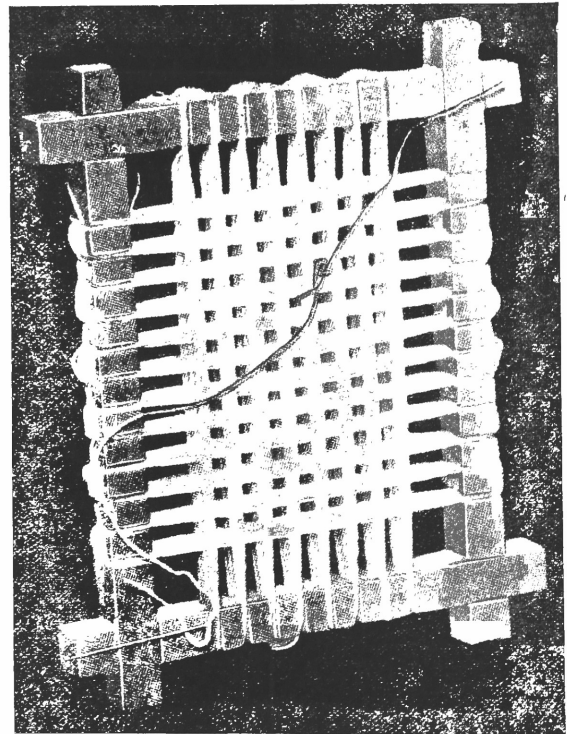


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GEO. J. BUNGAY, 28 S. William St., New York

OUR DEAD

BALL.

Willie Eddie Ball, daughter of Eugene and Maggie Ball, was born May 15, 1904, died Nov. 27, 1914, aged ten years, six months and twelve days. She professed religion in July, 1914, and joined the M. E. Church, South at New Liberty. Three weeks ago she was taken sick and three days later her parents took her to Riverside Hospital for an operation as the only means of saving her young life. In five days they brought her home and thought she was on the road to recovery. Though only a child, she went through the ordeal as only one can who trusts in Jesus. She came home joyous and glad to be with her loved ones and full of hope of soon being well again; but God's ways are mysterious. On Nov. 23rd, she was suddenly taken worse; they called the physician and all was done that loving hands and skill could do, but God had called her. She steadily grew worse until the 27th, 2:30 a. m. On the 26th she knew by the prompting of the Holy Spirit her time here was short, and she called her parents first and then her brother and sisters, and told them she would soon be gone, and wanted each of them to promise to meet her in Heaven. She selected the songs for them to sing at the funeral services and one to be sung at the grave; she asked them to put her Bible by her side and she would take it with her, and in a few minutes she flew away holding out her hands to receive the crown her Savior was holding ready for her. May the parents, brother and sisters be prepared when called that they may go to meet that angel in the skies, is the prayer of their friend, S. D. Lee.

Kevil, Ky., Route 4.

REV. U. E. RAMSEY.

Again a familiar form has been touched by the majesty of death, and we stand uncovered, with sorrowing loved ones, beside the bier of a fallen brother and warrior who laid aside his sword in honor, facing homeward.

I first met Bro. Ramsey some eleven years ago, in the midst of a revival in old Kingsley M. E. Church, at Evansville, Ind., conducted by Bros. Harney and Yates. I found God in that meeting largely through the prayers and instruction of Bro. Ramsey, who at that time had charge of the mission work in that city.

He was evangelistic to the core. Through his efforts it was possible for such men as Bros. Fowler, Huff, Johnson, Ruth, McLaughlin, Robinson, Caradine, Brooks, Hill, Ferguson, Yates, Strouse and others to pour out their great souls to that city in camps and conventions.

As pastor, he was ideal, keeping the revival fire burning the year round. As neighbor, I've not known his equal since I had the privilege of living in the same house for some time. I knew him in that capacity.

As counselor, I cannot estimate the value of his prayerful judgment. Whatever degree of success I have, or will at-

tain in the Kingdom of God, I owe much to his fatherly instruction.

As a man, he reminded me of another, who wore the seamless coat, whose imprint has been left deep on civilization. I don't think I could love any man as I loved him. He prayed for me, helped lift my burdens, instructed me, loved me! On several occasions since his departure for California we have remarked: "I fear we will not get to see Bro. Ramsey here again," and while our tears flowed at the thought we kept lonely vigil.

The message that brought the announcement of his departure was not a surprise, yet it wrung from my heart a cry akin to David's anguish when from the depths of a great soul he cried, "I am distressed for thee, my brother, Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful." With me his place will remain vacant, none can fill it.

As evangelist, he stirred my heart; as pastor, he fed me; as counselor, he instructed me; as neighbor, and brother, he loved me; as a man, he drew me.

As husband and father he was the embodiment of tenderness and affection. How he will be missed. As friends, let us remember the sorrowing loved ones in a tangible way.

The last communication I had from Bro. Ramsey, about six weeks before he fell on sleep, stated he was compelled to give up his pastorate on account of ill health, but declared he was planning to enter the evangelistic field as soon as he regained his health. He left the field of battle from the front rank and was retired with honor to the Church Triumphant to clasp hands with Bros. Ed. Ferguson, O'Brien, Barnes, Niles, McClurken, Mrs. Morrison, Mrs. Hughes and Mrs. Brewer, who so recently have slipped from us.

He ever stood with unsheathed sword in open defiance against sin, waging an uncompromising war, yet he was the incarnation of humility, gentleness, meekness, submissiveness, and forbearance. "Holiness unto the Lord," and the "Second Coming of Christ," found a large place in his ministry. With a pure heart, a sympathetic soul he loved humanity and literally spent his strength trying to alleviate its suffering.

He rests forever! Peace be to his memory. L. J. Miller.

Nashville, Tenn.

EVANGELISTS' APPOINTMENTS.

REV. KENTON H. BIRD.

Hillrose, Colo., Feb. 10-28.

REV. A. O'BANNON AND WIFE.

Vero, Fla., Feb. 17-28.

REV. W. P. YARBROUGH.

Anderson, S. C., Feb. 19-28.

REV. F. E. REYNOLDS.

Eagle Bend, Minn., Feb. 21-March 6.

REV. J. M. TAYLOR.

Wahkon, Minn., Feb. 7-22.

REV. J. E. HEWSON.

Fairland, Ind., Feb. 15-28.

REV. ANDREW JOHNSON.

Page, N. D., Feb. 16-March 1.

REV. G. G. YEOMAN.

Richland, Mo., Open Date after Feb. 15.

REV. C. M. DUNAWAY.

Madison, Fla., Feb. 21-March 7.

REV. FRED MESCH.

Santa Ana, Cal., Feb. 28-March 14.

REV. E. O. HOBBS.

Glidden, Ia., Feb. 12-28.

Mrs. Julia G. Short.

Hoxley, Kan., Feb. 17-March 7.

REV. D. E. REED.

Wheeler, Mich., Feb. 21-March 7.

REV. AURA SMITH.

Lexington, O., Feb. 19-28.

REV. H. A. WOOD.

Vineland, Colo., Feb. 15-March 1.

REV. W. M. JENNINGS.

Brush Valley, Pa., Feb. 9-28.

REV. J. B. KENDALL.

Kansas City, Mo., Till March 1.

REV. W. W. OWEN.

Hillrose, Colo., Feb. 10-28.

REV. E. B. WESTHAFFER.

Williamsburg, O., Feb. 10-March 13.

REV. JAMES V. REID.

Cordele, Ga., Feb. 14-March 7.

REV. A. J. MOORE.

Cordele, Ga., Feb. 14-March 7.

REV. J. W. FLESHER.

Sweet, Idaho, Feb. 7-21.

REV. A. S. CLARK.

Lecompton, Kan., Feb. 7-28.

REV. W. L. SHELL.

Bell City, Mo., Feb. 8-March 1.

REV. W. M. JENNINGS.

Open date, March and April.

REV. T. J. ADAMS.

Canton, O., Feb. 14-28.

REV. T. F. MAITLAND.

Caldwell, Kan., Feb. 7-28.

REV. GEORGE BENNARD.

Byron, N. Y., Feb. 4-21.

REV. F. DEWEERD.

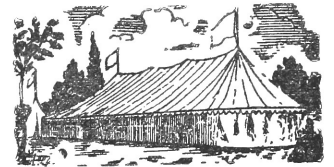
Manitoba, Can., Feb. 7-23.

REV. W. R. CAIN.

Dayton, Ohio, Feb. 4-21.

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THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.
Mrs. Bettie Whitehead, Office Editor.

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EDITORIAL—Rev. H. C. Morrison, D.D.

PROPHECY FULFILLING.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The fall of the Turkish power and the end of their domination in Palestine will be the "fulfilling of the time of the Gentiles."

Until the time of the Turkish power or treading down of Jerusalem was near the fulfilling, the Turks in diplomacy and on the battlefield were almost invincible, but as their time approaches they will fail everywhere.

In the late war with Italy the Italians beat the Turks; a little later the Balkans beat the Turks; now the Russians are beating the Turks. England has just taken Egypt and she will drive the Turkish army back from the Suez Canal; if not, a little later she will whip them all the worse. The power of Turkey is being broken; they will not control the city of Jerusalem much longer.

It is entirely possible that in their blind rage the Turks may pounce upon the returned Jews now in Palestine, rob and murder them. But if they should, it will only awaken sympathy for the Jews and enrage the world against the Turks and make their punishment the more severe.

The mills of the gods grind slowly but sure, and Turkey is now in the hopper. For centuries she has murdered, robbed and burnt. Age, sect, infancy, color or creed have availed nothing with Turkey. She has known no mercy. Her time is almost up and she need not expect much mercy. God has determined to punish her; the prophets have foretold her doom and her day is coming, and coming soon.

OPEN LETTERS TO BISHOP W. F. McDOWELL.—NO. I.

My Dear Bishop McDowell:

There is no doubt but the Methodist Episcopal Church is the most powerful evangelical organization in the world. In point of numbers, she has a larger membership than any other Protestant Church. The intelligence of her people, their wealth, the educational advantages they enjoy, her widespread influence, her many great educational institutions and printing establishments, her far-flung battle line of missionaries beyond every sea and throughout all heathen lands, make her one of the most powerful combinations of evangelical influence for the conversion of sinners, the education and training of the people and the perfecting of the saints of any organization in Christendom.

Your location in Chicago, a great geographical, commercial and intellectual center of this nation; your remarkable physical strength, mental equipment, knowledge of present day movements; your exploration of the field of literature and theological knowledge; your personal magnetism, pulpit and platform ability, easily place you at the forefront of the mighty host of this great organization known as the Methodist Episcopal Church, and it is for this reason I am addressing to you these letters.

After almost four decades of pastoral, evangelistic and religious work, traveling up and down the nation in her cities, towns, villages and country places, preaching in universities, colleges and schools, in general conferences, annual conferences, district conferences, camp meetings and assemblies, and after having traveled around the world and looked with profound interest upon the great mission fields with a love for Methodism and the great work for which God raised her up in the world, and which is unbounded by sectarian or geographical lines, I find myself constrained to come to you with a great burden upon my heart.

I do not believe there is any other one man in all the world who could so powerfully affect Methodism in her thinking, her devotion, her zeal, and her genuine evangelism as yourself. I believe that the Methodism of this nation has, to a great extent, gone back into a wilderness of unbelief and doubt; that she is being shorn of the locks of her power, and there is the greatest danger that she become honeycombed with unbelief and heretical teachings which will quench her revival fire, dry up the fountains of her power, and sadly cripple her in her great mission for the world's evangelization. These teachings will intimidate her ministry, handicap her evangelists, and open the floodgates of worldliness to wash away the strong, clear lines that once separated true Methodism from the things that are hurtful and destructive to the souls of men.

I believe that, under God, you can, as perhaps no other man in all the great Church you represent, become the Moses to lead the people out of the wilderness, to bring them back to the old-time faith in the Word of God, the old-time revival that stirred the Church and brought the multitudes to Christ, the old-time zeal that made Methodism the known and feared antagonist of all the forces of worldliness and evil.

I would God that He might gird you for the heroic task, and wonderfully fill you with His Spirit; that there would rally about you a mighty host to shake the nation with a great revival of true religion, that would be so far-reaching in its influence that, in these days when the hearts of men are trembling with fear, our nation might be

salted and saved with true spirituality; that while war and confusion rage about us, we might be saved with such divine power that we could become the guardian of one world's peace, the healing of the world's wounds, the arbitrator of the world's difficulty, and the spiritual center for the world's evangelization. Where much is given, much is required.

In this great day when we stand in the presence of fearful human conflicts, and the greatest need of moral influence, and spiritual quickening, a man with your capacities and opportunities will have to face tremendous responsibility. May God grant you His own wisdom and the power of His Holy Spirit and make you equal to the needs of the hour.

(Continued.)

KEEP OUT OF THE DITCHES.

We are just in receipt of an excellent letter from a devout Methodist preacher, who is standing firmly for the old doctrines, and has great hopes of the American Methodist League becoming a power for good in the Church. He tells us that two or three people in his church professing sanctification have withdrawn from the church, and that they are making great boasts of "their freedom." He also tells us that their actions have unsettled the minds of several other devout people. This is unfortunate.

We never yet have known "come-out-ism" to prove a blessing to anybody. There are many churches in the land, and all Christians ought undoubtedly to be members of some church. Of course, we can conceive of circumstances where, for a short time, it is almost necessary for one to remain out of the Church until they can get their letters, or move into another community, but to withdraw from the Church with the feeling that there are greater spiritual advantages for growth in grace, the serving of God and of one's fellowbeings, outside of the church than in it, we believe to be a great and dangerous mistake. We have never known it to work for good in one single instance. We are all in need of that Christian fellowship and touch with church life that cannot be found elsewhere.

An acquaintance of ours once withdrew from the church and joined the "No Secters." He told us afterward that the "No Secters" were the strongest sectarians he had ever known; that they were the most insistent in thrusting their views upon their associates and demanding that every one who had any fellowship with them should comply absolutely with their extreme and changing notions.

Our brother in closing his interesting letter says: "This way has a ditch on either side—formality on one side and fanaticism on the other." The brother is quite right.

(Continued on page 8.)

NOTICE: SENT BY THE BOARD OF PUBLICATION

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WHEN A PREACHER FALLS.

Rev. Andrew Johnson.

The preacher does not possess the supposed infallibility of the Pope of Rome. While he holds the highest office in the church and represents a calling than which there is no greater in all the honors, emoluments and aggrandisements of men, yet he is human and on probation. Like all Christians he must watch and pray lest he enter into temptation:

We presume that preachers as a class, not only live *longer* than any other class of men, but live *better* than any other class. They marry the young, bury the dead, comfort the living, teach the illiterate, administer the sacraments and proclaim the glad tidings of great joy to all the people.

They must not only have national gifts and endowments but spiritual gifts and graces. The world requires more of them than it does of the ordinary run of men. They are the special conservators of morality and the moulders of public sentiment.

One of the greatest compliments ever paid the ministry was the famous panegyric of Daniel Webster in the Girard College case. These are his words: "Whence have the living waters of civilization ever sprung up save in the track of the Christian ministry? I hold that no literary effort, adjudications or constitutional discussions made in the interest of the universal man, have done as much to our credit at home or abroad as the body of clergy." This represents the high regard which the world in general has for the preachers. The fall of the preachers, therefore, is the foulest blot upon the pages of human history. Well might we wish that there had never in all the world been a single case of clerical apostasy! But alas! How are the mighty fallen! When a preacher loses his integrity and falls into gross sin and immorality the effect of the crime is felt all along the far-flung line of universal influence.

Hence, *when a preacher falls* angels weep. If angels desire to look into the salvation which is preached by those anointed by the Holy Ghost sent down from heaven; if they rejoice over one sinner that repents; if they are the guardians of innocent children; if they encamp around about those who fear the Lord; if they are sent forth as ministering spirits to those who would become heirs of salvation; if they ascended and descended Jacob's ladder; if they sang at the birth and watched at the resurrection of Jesus, certainly they are grieved at the guilty fall of a gospel preacher.

When a preacher falls the church suffers. It brings reproach upon a good cause. It is an occasion of ridicule, a disappointment of hope, a trial of faith, a test of patience, the sorrow of bereavement, and a case of irreparable loss. When an obscure member of the church backslides there is not so much thought of it, but when the one that should be an example to the flock, the one who is commissioned to feed the sheep, yea, when the pastor of the charge or the evangelist in the field falls, the church to a great extent has to pay the penalty. A Demas may forsake, a Diotrophes may love to have the pre-eminence, a Judas may betray, a Balaam may love the wages of unrighteousness, but when a Samson is led astray by a tempting Delilah Israel will invariably suffer reproach and to a certain extent will suffer defeat also. How beautiful are the feet of those who preach the gospel of peace and bring glad tidings of good things, but what shall we say when these same feet cross the sacred threshold of another's home to despoil and to disgrace! How cursed are the froward feet

that turn into forbidden paths! How far are such from the footprints of Jesus which we are supposed to follow.

When a preacher falls hell rejoices. No doubt the demons of the pit rejoice when a minister of the gospel falls into the sin of impurity. If the devil sat by the side of David and tempted him to number Israel, if he disputed in the mountain fastnesses of Nebo with the arch-angel over the body of Moses, if he attended church on the oriental plains of Arabia, and considered Job, if he clamored for the filthy clothes of Jeshua, the high priest, if he sowed the field of this world with tares, if he tempted Jesus in the wilderness, he is doubtless delighted when a preacher breaks God's holy law and does despite to the spirit of grace.

When a preacher falls it is more difficult to get sinners converted from the error of their ways. They lose confidence in the church and respect for the ministry and say "what's the use to try anyway. There is none good, no not one." When the preacher reproves and rebukes and exhorts and expatiates on righteousness, temperance and judgment to come the sinners are wondering if he, too, is susceptible to the siren songs and sweet seducing charms of sin. And the truth itself is not believed from one who often has deceived. For every preacher who falls it takes that much more prayer, faith and earnestness in those who remain true to reach the outside world.

When a preacher falls infidelity stalks abroad. Every time a preacher falls the satire of a Voltaire is keener, the writing of a Gibbons a little clearer, the reasoning of a Paine a little stronger and the eloquence of an Ingersoll a little louder—at least, in the judgment of a cruel world!

When a preacher falls strong hearts sigh. If one can imagine how George Washington must have felt when the sad news of Benedict Arnold's betrayal reached him causing him to exclaim, "Whom can we trust now?" he can faintly imagine how the faithful minister feels when he hears of the downfall of his fellow-laborer. It is like the time when the great general Hannibal saw the head of Hesperus, his brother, which the Romans in revenge rolled at him. It is said that from that moment the famous Carthaginian became discouraged and, as history informs us, lost his country's cause. May God help the unfallen Christ heroes not to get discouraged and give up the fight when they see their comrades go down in sin and shameful defeat.

At what time, it might be asked, is it the least ignominious for a preacher to fall? It is tremendously awful for him to fall at any age or at any time or under any circumstance! Can we possibly lessen the effects of the calamity, or reduce the proportions of the crime, or ameliorate the conditions by taking into consideration the age of the unfortunate one? Let us take the different ages and see if there is any particular period to mitigate the crime. First, take the age of young manhood. Is the fall of the young preacher less culpable than the fall of a more elderly one? It might be contended that he is young and inexperienced and unsettled and is therefore not to be blamed as much as he should be if he were older and more seasoned for the conflicts of life. This may sound plausible, but on the other hand let us sum up the points against this position. The young man's faith is inexcusable, culpable, criminal and calamitous. The young man can never afford to fall, because he is just at the great turning point of life. His future

for the most part lies out before him. It is a pity for his whole career to be blurred and scarred and put under a dark cloud for the remainder of his life; so of all people in the wide world the young man can never afford to dig his own grave in his early manhood.

Again, it might be contended that the less culpable period, if such there be, is at middle age; since half of the life is already spent and if well spent, there is one-half of probation at least to be put down for the good and man being in his meridian splendor can the better rise from the fall and regain his former strength of character. But no! This will not do, for the noon hour shines the brightest and hence reveals the sin the more clearly. A grievous sin witnessed by the middle milestone on life's highway blights the best of one's earthly existence. It is a bad finish to the first half of life and the wrong kind of a preface for the latter half. Then, at this period of "manhood's middle day" so much is depending upon him—his family to support and all the various burdens and problems of life resting heavily upon his shoulders. Of all the times in a man's career at which he could ill afford to sin, this is the one. Yet, as was recently remarked by one of the leading evangelists in this country, nine-tenths of all the preachers who fall, fall after they are forty years of age. What a phenomenon! What a commentary! What a shame!

Finally, what shall we say of the old man? Has he gone so far down the western declivities of time as to be immune from sin? Does it matter much whether he falls or not? Has he so nearly finished his earthly career that his fall may be passed by or partially ignored, deeming it unnecessary to affix thereto the full degree of guilt? Is it right to say, "Well, it doesn't matter so much, his work is practically done, his day is past. Let him go on and die and let the misdeed be forgotten." This is, indeed, one way of looking at the fall of an old father in Israel. Possibly it is a charitable construction, but it is not a correct perspective. Whatever may be said about the disastrous fall of the young, or the fateful fall of middle age, the melancholy fall of old age is awful! After a long and successful career, after passing through dangers seen and unseen, after a thousand battles have been fought, a thousand victories won, after the day's work of life is almost done, after the drifting snows of many winters have blown upon his weather-beaten brow, after the sun of his life has gone far down in the west, after the lengthening shadows have fallen about him, shall he, on account of this one sin, though heaven forgive and earth forget, shall he, I repeat, go down at last tagged and tattered to the tomb?

RUSSELLISM AND OTHER ANNIHILATIONISTS REFUTED.

PART V.

REV. D. F. BROOKS, D. D.

Let us refer to some of the scriptural references and see the absurdity of their positions. To the annihilationist, as they usually talk, there is but one meaning to the word "death" as used in the Bible. But the fact is, there are really four different meanings to that word as is evident from the way the sacred writers refer to death. We will mention the four here and now and give the Bible references later, with some comments.

First, death, the absence of the life of God in the soul. Alienation from God.

Second, death, meaning under sentence of death. A dead soul in a live body.

Third, death of the physical body. The separation of the soul from it.

Fourth, death, the second death; the eternal and final separation of the soul from God. Eternal misery in Gehenna.

If Adam was annihilated and ceased to be, and was destroyed in all his constituent qualities the day he died, according to the pronouncement at Genesis 3:3, then this extinct man was unusually vigorous for he lived a visible life for many hundred years afterward. Then he was alive after he was annihilated and this annihilated and extinct Adam had many children born to him after he was annihilated and had become extinct. That is a good long stretch of the truth they make for a dead man having so many children while he was annihilated.

Russellism makes Jesus Christ a substitute in quality, and taking the full penalty in Himself. If that be true, then Jesus Christ when He died was annihilated and became extinct. But when confronted with that dilemma of exegetical lunacy it looks so absurd and almost libelous that they retreat and say, "after the annihilation of His humanity He was in some peculiar way created over again, not as a man but as an invisible spirit." Then He must have been such as never existed before. Then He could not have been the one Who was the eternal Son, Who made the atonement on the cross, but another Christ Who was created in the perverted imagination of the man they call "Pastor Russell."

If any one can be found who is gullible enough to take that down, we are ready to declare after a ministry of forty-three years: "I have not found so great faith, no not in modern Israel." Jesus refutes this weird goblin of a dream at John 2:19-22: "Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body." The very body that was crucified is here identified by the Lord Himself in direct contradiction to the Russell statement just referred to. At Luke 24:39, Jesus appeared to the apostles and said, "Behold, My hands, and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have."

Here again is a positive identification of the very same body that was a dead body. Where is there one hint at the re-creation of the body of Christ? Who tells the truth as to the body of Christ, Russell or Jesus Christ Himself? And whom will we believe, Russell's hallucination, or the very words of our risen Redeemer? See Rom. 5:6; 1 Pet. 3:18.

On page 129, Vol. 2, it reads: "We know nothing of what became of it (the body of Christ) whether it was dissolved into gases." Well he might have informed himself had he read Luke 24:49 or John 20:27, for here Thomas said, as he proved by a physical touch and found a quick sensuous reply to his touch, "My Lord and my God," that the risen body of Christ was not a gas formation but the very same physical formation that was dead and buried. It is well fixed in my mind that after the testimony of Jesus and Thomas as to the composition of His identified body, that Russell's gas statement is really gas.

I. Death means the absence of the life of God in the soul. Alienation from God. The death of the soul incurred by sin is not then a cessation of its conscious being, but an alienation from God, and while in that state is actually conscious. Luke 9:60. The spiritually dead are told to allow the spiritually dead to bury others in that same state, but if we read it in the light of Russell and the annihilationists we must read: let the extinct folks bury the other extinct folks. Read also John 6:53; 5:24; 1 John 3:14.

Rev. 3:1: "Thou hast a name that thou livest and art dead." That is, thou livest

and movest around like other living folks, and yet thou art annihilated and hast become extinct. They would appear to most sensible people to be quite distinct, I think.

II. Death means sentenced to death. A condemned (to eternal death) soul in a live body. Romans 7:9. Paul was surprised to discover that the law of God, which he supposed was for another purpose, made him guilty as a transgressor, and thus condemned him to death.

2 Cor. 5:4: A logical conclusion. That if all were under sentence of death then were all dead, by the sentence; but were provisionally spared by the atonement through the mediation of Christ.

Ephesians 2:1: "And you being dead in offenses and sins," (or were continuing dead in the past) under sentence of death eternal, and had they not turned from their wickedness would never have been saved, but by their appropriation of the atonement, that Paul says was verified by the resurrection of Jesus from the dead, Col. 2:13, they were accepted. Here were live people that were dead once. Here the definition death is not in any sense annihilation.

At 1 Tim. 5:6, it reads, "But she that liveth in pleasure is dead while she liveth." No life of God, and hence guilty and condemned already. Now if we were to read it according to Russell and his school it would be this way: She who lives in sinful pleasure is annihilated while she lives, and has become extinct and her body has been turned into gas.

1 John 3:14: "We know we have passed from death unto life because we love the brethren." Here was a consciousness of death, and a consciousness of life, and a personal knowledge of the transition. Russell would have us read it like this: We know we have passed from a state of being extinct to a state of life; and we know this because we felt the annihilation in death, and because we now feel the love as we felt the state of total destruction and were ashes under the soles of the feet of the saints. "He that loveth not his brother abideth in death." That is, lives under the sentence of eternal death. Now hateth is the opposite of loveth. Then Russell would translate it this way. He that hateth his brother is annihilated and out of existence while he hateth his brother. Read John 3:36, and translate accordingly and see the absurdity of such a position according to the annihilationists. The word death then may and does mean, a dead soul under sentence of eternal death while it is in a live body.

III. Death of the physical body. The separation of the soul from it. The record says that Abraham died in a good old age and was gathered to his people. And then it adds that after that death his sons buried him in the cave of Machpelah. Here are two distinct statements of two events one succeeding the other. "Died and Gathered." He or his personality, or personal soul, was gathered. Then his sons buried his body in the cave of Machpelah. Now as we understand it this was the first burial in that cave. Now how could Abraham be gathered to his people in that cave? Then "Gathered" means one thing and "Buried" another. No man reading the scriptures properly can say that a soul is buried, for the whole Bible in its reading puts the soul in Hades and the body in Mnameion, and never anywhere else when properly translated.

IV. Death called the "second death." The eternal separation of the soul from God. Matt. 25:10-13; 25:41. This latter passage represents the last judgment day, and the final and eternal separation. The 46th verse makes the distinct contrast as to time and condition. The two words translated in this 46th verse respectively, "Everlasting and Eternal" are from the same Greek adjective and denote the same degree of time, and there is no reason for translating the one

by a different word than the other. Therefore if the punishment of the wicked is not eternal, then the duration of the finally faithful in happiness is not eternal. The one is just as long as the other. Moreover the very same word is employed to denote the duration of the life of God. Then if the duration of the punishment of the wicked is limited, then by the very same reasoning the life of God is to be limited. Immortality is a word that expresses duration only without regard to any moral quality. But Eternal Life is a phrase that not only denotes an eternal duration, but also denotes the moral quality in the duration, that is in a soul who is to endure with that moral quality residing in it. Moreover the Greek word, *Ionion*, here used denotes and describes the duration, and the moral quality of the person or thing to which it is grammatically related in any sentence. It never means annihilation. It never means that either the sinner or the saint is unconscious.

WHO, AND WHAT IS HE?

REV. H. L. POWERS.

Well, he is the "old man;" the carnal mind. He came from the family of Adam, of the Garden of Eden. He is an avowed enemy of God, and ever will be, "Because the carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be." "And I, brethren, could not speak unto you as unto spiritual, but as unto babes in Christ." This means that this old man, the carnal mind, remains in every regenerated heart until crucified. It matters not how great the change may be in regeneration, he still remains in the heart life.

The carnal mind cannot be pardoned out of the soul and heart life; he must be crucified, and the heart cleansed by a single act of faith. The carnal mind is a child of the devil. He would rob heaven of its glory and God of His divinity, Christ of His atonement, the Holy Ghost of His comforting power, the Holy Bible of its unchangeable and undying truths. He hates purity, mocks at virtue, scorns holiness, loves lukewarmness, smiles with retired contentment, and laughs with the indifferent. The carnal mind is a venomous serpent, whose fangs are filled with deadly poison. He has crawled his slimy way into every heart life of every human being; he knows no limitation to his world-wide circuit. He is a murderer, without respect of race or person; he follows the dictation of his father, the devil, he being his firstborn son.

He has shown his bloody sword and spear in this late European war. He turns a deaf ear to the sobs and cries and tears of the poor orphan and broken-hearted widows. He flaunts his bloody, demonized war flag into the face of national rulers, and they follow his leadership.

He bombards the Church of God, with the shells of his guns of infidelity, atheism, and destructive higher criticism. He loves the dramshops, the ballroom, the gambling table, the brothels' den, and the chief seat in the synagogues. He is often seen standing on the street corners with uplifted eyes and hands, with an open mouth and a sneering lip, "thanking God that he is not like other men." He is filled with demonized lust, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore, will be a friend of the world is the enemy of God."

He helps tens of thousands to heed seducing spirits and to turn from the holy truth. He has a way of searing the conscience with a hot iron. He always loves himself; he is covetous, a boaster, a proud upstart, a blasphemer, unthankful and unholy. He is always without natural affection; he is a worldwide trucebreaker, always accusing the brethren; a despiser of those that are good. He is treacherous and highminded, having a form of godliness, but denying the

power thereof. He can transform himself into an angel of light.

He is a vulture, feeding upon the carcasses of licentiousness. He puts on his best robe in the fashionable halls of carefully organized formality; he loves to read the rules and bylaws of ritualistic worship. He plays the music for the gay and the giddy, and loves to sit at the head of the table of Russellism and dictate articles to blast the faith of the fathers. He is the president of the league of Antinomianism; he has launched Christian Science to destroy, if possible, the atonement of Jesus Christ, and to do despite to the cleansing power of His precious blood.

He is a blind guide; it is his chief business to make the outside look clean and respectable, "but within are full of dead men's bones." He has built the tombs of the prophets, garnished the sepulchres of the righteous, stood by and dictated the blow, when Cain slew his brother Abel, and laughed when his righteous blood was poured out upon the ground.

He scorns and mocks the doctrine of holiness. He points his carnal finger at the minister of holiness and says, "Aha, aha, where

is thy God?" He has put himself on record once for all, that he is opposed to national and international prohibition; he turns a deaf ear to the call of worldwide missions, only when it can be made popular from a human standpoint. He has great respect for the aristocracy of the world, and little or no respect for the humble poor and needy.

He has power to control and demoralize the thoughts and to bring them into captivity to his will. He helps to forget the good and remember the bad. He is the author of filthy communication; he walks with the ungodly, standeth in the way of sinners, and sitteth in the seat of the scornful. He is a diplomat, and his diplomacy is often felt in the halls of legislation. He helps to formulate bills against the sanctity of the holy Sabbath. The bill that had its origin in the halls of black despair was placed into his hands to be carried into effect—the white slave bill. He is pleased to know that sixty-one thousand young women go down under its blighting influence annually. In short, he is opposed to everything that is godlike.

(To be Continued.)

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

"THE ONE THING NEEDFUL."

It is refreshing in these times of laxness and uncertainty in religious matters, to hear a clear note sounded on the fundamental and vital doctrines of our holy Christianity. There are some things in which a departure from the old-time ways means progress, but such is not the case when it comes to dealing with the souls of lost men. There has never been but one remedy given for sin, and that is found in the shed blood of the world's Redeemer on Calvary's hill.

We do not hesitate to say that the trend of the church today is too much toward that which savors of human manipulation, human inventions, human plans and methods of reaching the unsaved. The church at large forgets that the program which preceded Pentecost was a ten-day prayer meeting; a waiting time for the company assembled to get in "one accord" ere the Holy Spirit would come and perform the work in their hearts which would render them clean and unobstructed channels for the gospel message.

The disciples were told that, "Ye shall receive power, after that the Holy Ghost is come upon you." This was the *one thing needful* for their preparation before going out to meet a world hardened in sin, opposition and unbelief; and if it was the indispensable qualification for the early church, is it not as much the need today? We like to read after Finney along these lines. He was a man of keen spiritual vision, and knew from experience what was necessary to a successful ministry. In commenting upon this marvelous display of power on the day of Pentecost, Finney says:

"The apostles and brethren, on the day of Pentecost received a powerful baptism of the Holy Ghost, a vast increase of divine illumination, and the following things. The power of a holy, and a self-sacrificing life. The power of a cross-bearing life. The power of great meekness, which this baptism enabled them everywhere to exhibit. The power of a loving enthusiasm in proclaiming the gospel. The power of teaching. The power of a loving, living faith. The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelation of many truths before unrecognized by them. The power of moral courage, to proclaim the gospel, and do the bidding of Christ, whatever it cost them.

"It was not the power of human learning and culture, for they had but little. It was not the power of human eloquence, for there appears to have been but little of it. It was God speaking in and through them. It was a power from on high—God in them making a saving impression upon those to whom they spoke. This power to savingly impress, abode with and upon them. It was, doubtless, the great and main thing promised by Christ, and received by the Apostles and primitive Christians. It has existed, to a greater or less extent, in the Church ever since. It is a mysterious fact often manifested in a most surprising manner. Sometimes a single sentence, a word, a gesture, or even a look, will convey this power in an overcoming manner.

"This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would cut men off from their seats like a sword, would take away their strength, and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without overcoming them. This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin, and in many instances converted to Christ. When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often receive such baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country are converted to Christ. The same is true of the ministry."

EVANGELISTIC AND PERSONAL.

Rev. S. M. Miller, pastor Broadway Methodist Church, this city, is engaged in a meeting at Morganfield, Ky.

Rev. A. S. Clark, Topeka, Kan., is open

for calls during April and May, also for camp meetings, as singer or preacher.

Rev. Bud Robinson will hold a holiness convention at Connersville, Ind., February 22-26. Entertainment free.

The Library Week for Asbury College is from March 1-6. Don't you want a part in this shower?

The meeting at Omega, Okla., under the leadership of Rev. W. C. Moorman, was good, there being quite a few saved and filled with the Holy Ghost.

Rev. G. W. Shepherd is engaged in a good meeting at Prairieville, Ind., church. The altar is crowded and many are being saved, reclaimed and sanctified.

Rev. T. P. Roberts is in a meeting at Middletown, O. Large crowds are hearing him preach and many souls are being saved. Rev. C. L. Wireman is pastor.

Rev. C. S. Clark has recently closed a fine meeting at Kildare, Okla., in which sinners were saved, backsliders reclaimed and believers sanctified. Rev. J. H. Clark assisted in the meeting.

Rev. T. F. Maitland recently began a meeting at Caldwell, Kan., with fine prospects for a good meeting. Bro. Maitland has a couple of camp meeting dates not taken. Address him, Winfield, Kan.

Rev. Aura Smith: "Am having a great meeting in the U. B. Church at Springfield, O. The altar and front seats are crowded with penitents; have been here one week and scores have been saved and sanctified."

Don't forget the Holiness Union Convention which meets in Atlanta, Ga., April 27-May 2. Many of our most prominent evangelists and workers will be present and a rare treat is in store for those who attend.

A few young preachers who have the missionary spirit and the evangelistic gift, can get work in the Little Rock District, Arkansas Conference, M. E. Church. Address Rev. R. L. Selle, Little Rock, Ark., who has been appointed superintendent of the district, giving age and experience.

At the annual meeting of the Ohio Falls Association, February 5, the following officers were elected: Rev. H. C. Morrison, Wilmore, Ky., President; L. G. Stork, New Albany, Ind., Vice President; E. E. McPheeters, Secretary and Treasurer. The Board of Managers are H. C. Morrison, E. E. McPheeters, L. G. Stork, H. J. Martin and W. F. Dickson. Plans are made looking to the Silver Heights camp meeting August 5-15, when it is expected another gracious and successful meeting will be held.

Rev. J. B. Kendall has just closed a sweeping revival in Grace M. E. Church, Kansas City, Mo., in which 125 were blessed and about half that number united with the church. Bro. Kendall is now in Mersington Ave. M. E. Church, and at the first altar call there were twenty-five reclaimed and converted and twelve united with the church.

Rev. G. L. Coppedge: "The town of Geuda Springs, Kan., has been visited with one of the best revivals in years. Rev. T. F. Maitland did the preaching which made the devil mad and angels rejoice. There were more than sixty people at the altar seeking conversion, reclamation and sanctification.

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THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 18. The Church That Had Lost Its First Love.

PRAYER.

Lord Jesus, Who dost look behind our activities and enterprises, to see what motives prompt them, and what love energizes them, we beseech Thee to search our hearts, and if Thou findest us lacking in love rebuke us, lest we labor in vain and spend our strength for nought. Help us to remember that we cannot live on work but only on communion with Thyself. We would be careful less to serve Thee much, than to please Thee perfectly. How jealous Thou art, and how jealous Thou hast a right to be! Thou didst purchase us wholly for Thyself, and Thou desirest to possess that which Thou didst purchase at so great a price. We would not rob Thee any longer of the love, without which all our activities are sounding brass and clanging cymbal. Here and now, in full and glad surrender, we give ourselves to Thee; Thine utterly and wholly and evermore to be. Accept us and seal us for Thy Name's sake. Amen.

SERMON.

"I have this against you—that you no longer love Me as you did at first. Be mindful therefore of the height from which you have fallen. Repent at once, and act as you did at first, or else—" (Rev. 2:4, 5. Weymouth).

Ephesus was to proconsular Asia, about what the city of Philadelphia is to Pennsylvania. It was the centre of trade for a rich and beautiful country, and the seat of its government, learning, art, wealth and religion. It was a place specially consecrated in the minds of the people, says an authority, by many myths and legends of gods and goddesses, and by the presence of a temple which was one of the wonders of the world. A reference to the missionary labors of the Apostle Paul at Ephesus is interesting as showing how great were the triumphs which the Gospel achieved in that city. Here he gained that victory over exorcists and magicians, for whom Ephesus was famous, who "brought together their books and burned them before all men," the price of which was "fifty thousand pieces of silver." Here the Apostle taught, debated, wrought miracles of healing and exorcism till "all Asia" had tidings of the truth as it is in Jesus, and the panic-stricken silversmiths began to cry out for their craft, in consequence of the wavering faith of the people in the divinity of their goddess Diana. To Ephesus was addressed that marvelous Epistle, which reaches heights and sounds depths unreachd in any other of the letters of the Apostle.

Ephesus was also the home of the Apostle John. Here he ministered and subsequently died. Here the eloquent Apollos was converted, sanctified, filled with the Holy Ghost and exercised his mighty ministry. Here also Timothy, Paul's beloved son in the gospel, lived and discharged the duties of his sacred ministry, and died a victim of mob-violence for his protests against license and frenzy of the great festival of Artemis. In short there was no other spot in the world, except Jerusalem, around which clustered so many holy histories and sacred memories as Ephesus.

This was the church that had lost its first love, and had fallen from the heights which are suggested in the Ephesian letter. That Epistle, as all familiar with it will remember, is the Epistle of the "heavenlies." The Ephesian Christians, at one time had left the swamps where the microbes breed, and had climbed into those altitudes, the very mention of which thrills the Apostle Paul as

he writes about them, and leaves him bewildered to find language to convey the thoughts which possessed his mind. Again and again in the Ephesian letter he actually coins a new word finding no existing Greek word adequate to the occasion.

And the people to whom the Great Searcher of hearts now writes had fallen from these heights, and were in danger of having their candlestick removed out of its place. Oh, my soul, hast thou fallen from any elevation thou didst once possess? Hast thou left some mountain summit for the lowlands and the valleys? Hast thou too descended from the heavenlies to the earthlies? Hast thou forsaken the Fountain of Living Waters to hew out for thyself cisterns, broken cisterns, which can hold no water? If so, let this message of warning and remonstrance sink deeply into thy heart, and bring forth the fruits of immediate repentance, or else—

How much we may possess of what in the judgment of man is admirable, and yet, in the eyes of Him who walks in the midst of the candlesticks, is actually so defective as to threaten our complete undoing. This church possessed works, toil, patience in suffering; zeal in searching out heretics or orthodoxy; discernment or putting those who claimed to be apostles to the test, endurance or ability to bear burdens for Christ's sake; and unwearied devotion or steadfastness. (Verses 2, 3).

And yet with this record they had a sorry fault, nay, a fatal defect, they had lost their first love, and no amount of eagerness and enterprise in service could atone for it.

1. NOTHING WILL SATISFY JESUS BUT PERSONAL LOVE.

I remember reading many years ago of a little maiden, the only child of her father, who was eager to give him a present on his birthday, something she had made with her own hands. Securing canvas and wools she proceeded to work for him a pair of slippers. When he came home in the evening he missed his little daughter and was told by her mother that she must be excused as she was very busy. Night after night, the refreshing and delightful fellowship, which to the father was the very joy of the home, was not forthcoming. The birthday arrived and with it the slippers, but the daughter learned from her father's lips that gladly would he have done without the slippers to have had his daughter's loving communion at the end of each wearisome day. "My darling," he said, "I wanted *you* and *your love* and not the slippers."

Are not many of us guilty of the same blunder. The day has found us so busy that the Master has listened in vain for our voice. We have brought Him "slippers" but no communion. He has sought us again and again but we have been too busy to attend to His messages of love. He has lost our love and we have lost His benediction.

2. OUR LOVE TO JESUS MUST FIND EXPRESSION.

We must talk to Him. We must catch the spirit of Faber who wrote:

"O Jesus, Jesus, dearest Lord,

Forgive me if I say,

For very love, Thy Sacred Name,

A thousand times a day."

He cares nothing for our cold, heartless, make-believe prayers, and, presently, we get tired of them too; tired of talking into space, where there is no voice nor any that answers. The correct, mechanical, formal service is of no value to Him who looks for

warmth, and would infinitely rather see "wildfire" than no fire at all. Shame on us for rendering a service which has no more heart in it than in the heathen's approach to his god of stone. Shame on us for going to His house and finding His service so wearisome that we cannot even find the hymn or open the Scriptures. Shame on us that we find fault with the preacher if he is ten minutes longer than usual, while we never utter a word of complaint if we are being pleasantly entertained elsewhere.

Such service is of no value whatever, and God says to us as He did to His people of old: "Bring no more vain oblations; incense is an abomination to Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto Me; I am weary to bear them." Isaiah 1:13, 14, R. V.

OUR LOVE WILL BE EXTREMELY SENSITIVE FOR HIS HONOR.

When we are in right relations with Him our soul will feel insulted at every dishonor that is done to Him. We shall be hurt when His Name is lightly used, His majesty disregarded, His precious Blood ignored, His atoning work minimized. When He is treated irreverently, or in any way dishonored as to His person, His merits or claims, our hot personal love will feel a delicate, divine indignation. We shall be very touchy and sensitive as to His glory, and of anything that would rob Him of it; and we shall rejoice exceedingly at every advancement of His kingdom and consequently of all that contributes to His glory.

When Sir Robert Peel was Premier of Great Britain he was invited out to dine in the West End of London. Many distinguished guests were present to meet him. At the dinner table something was said that was dishonoring to Jesus Christ. He begged permission of his host to ring the bell and call for his carriage. The host expressed the hope that sudden illness was not the occasion of this unexpected retirement. The Premier replied, "No, but I am a Christian, and I cannot endure conversation that is dishonoring to my Master."

Like Sir Robert Peel, we shall "stand up for Jesus," not only in Church when it is easy to sing about it, but in the city and in the Club where He stands at the bar of public opinion, and it will cost us something to avow our allegiance to our Lord and King.

IT IS A LOVE THAT LONGS FOR HIS COMING.

Listen to that passionate lover of Jesus as he comes to the end of his journey, and knows the axe which will take his life is already sharpened, and at the headman's side: "The time of my departure is now close at hand. I have gone through the glorious contest; I have run the race; I have guarded the faith. From this time onward there is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will award me on that day, and not only to me, but also to all who love the thought of His Appearing." 2 Tim. 4:6-8, Weymouth. This is the high water mark of the love we are thinking about. He is coming to take us to Himself, and can we have no love or longing for His appearing? Think, if you can, of an expectant bride who has no interest in, or love for the appearing of her beloved? Rightly should we challenge such love and suspect its depth or genuineness.

(Continued on page 9).

EVANGELISTIC

PARTRIDGE, KANSAS.

For three weeks we have been assisting Bro. Watts, pastor, in a revival at Little River, Kan. The Lord gave liberty and unction to the Word from the first service. Many souls were converted and sanctified at the altar of the church, while others were saved in their homes. It was said, that the entire town and community were being affected by the meeting, in so much that unsaved men were praying at family altars and finding peace with God. We have reason to believe that of the young men blest in this meeting, two of them will preach the gospel; they say the call is upon them.

We left the pastor and his most efficient band of workers to continue the meeting while we returned to begin our meeting here at Partridge. Our first service, this morning, was very gracious and a great awakening is believed for. Pray for us.

J. C. JOHNSON AND WIFE.

REDFIELD, IOWA.

We closed the meeting at this place in which the Lord was present to encourage our hearts. The weather was fine, with the exception of three or four nights. The interest was great, the schoolhouse being filled with attentive listeners. Bro. Menneke with his clean, straight preaching held us all while he unraveled the Word of God. He spared not saint or sinner but hewed close to the line, sifted us out till we knew where our place was in this great battle. We thank the Lord for sending us this man. He is fearless, yet kind and loving. There were 23 souls who sought Christ in the pardon of their sins, among them an aged couple, perhaps 70 years old. Twelve were at the altar for a clean heart, most of them claimed victory. We shall never forget Bro. Menneke. We are more able to plow through now, and not give an inch to the enemy. We pray God to bless and keep this holiness vine He has planted here. MRS. G. W. DUNBAR.

ELIZABETH, WEST VIRGINIA.

May the peace of God that passeth all understanding be multiplied unto you. Please allow me to tell you what the Lord is doing. Jan. 3rd, I began a meeting in the M. P. Church, Elizabeth, W. Va., Rev. S. H. Steele, P. C. Bro. Steele, when assigned to this work, went over his circuit finding such a great field, wrote me to come and assist him. I responded to his call and opened fire on the above date. Every night you could see the Lord was there; not like Jacob of old, who said "the Lord was here and we knew it not." We knew the Lord was there. The altar was filled and had to use some of the front seats. There were 36 blessedly saved, 22 joined the church.

Beloved, the rural districts are hungry for the truth. So glad I ever heard it. Would be glad to correspond with anyone in need of help. Yours in Him,
Rogers, Va. W. H. HUDGINS.

REPORT FROM THE FIELD.

We are glad to be able to report victory in our revival campaign at Odessa, Del., in the M. E. Church, Rev. H. Clinton Shipley, pastor. We understand that there had not been a conversion in this church for several years. Bro. Shipley became pastor about ten months ago and went to work for a revival. We were engaged and opened fire on the enemy, Jan. 4th, and after a few hot shots we broke through the enemy's lines, and in ten days 31 have sworn allegiance to Jesus Christ.

We left things in a blaze of glory for our next appointment, Grove M. P. Church, Preston, Md. This meeting had been going for two weeks before our arrival, with some 15 converts. Rev. Howard Mullineaux is the efficient pastor. We have been here one week, and although the weather has been stormy, God has given us the victory and over 20 souls have been saved in this meeting to date. If the Lord leads we will remain here another week. I find that when the old-time gospel is preached you have no trouble to get people to attend the services. To God be all the glory Who giveth us the victory through our Lord Jesus Christ.

J. THOMAS PRICE.

BRYCEVILLE, FLORIDA.

I find myself at Bryceville, Fla., with my friend, H. L. Ezelle. While at camp meeting, at Sale City, Ga., last year, I met Bro. Ezelle, and after hearing him preach, I adopted him as my son in the gospel, complimenting him on having quitting sense, and being filled with the Spirit. We met again at Indian Spring and parted there with the understanding that I was to visit him this winter, while in the "Land of flowers."

On my first Sunday here, the pastor of the M. E. Church, South, requested me to fill his pulpit. After services, a request was made for a revival which proved a great success. Many were converted and sanctified, including the pastor's wife. My next meeting was to have been with Bro. Ezelle, at Lawtey, Fla., but after hearing there were several cases of smallpox there we called off the meeting.

The pastor, Rev. D. D. Deiffenworth, was so delighted with the meeting here that he made arrangements for me to conduct a revival on his charge at Hilliard, Fla. After finishing there I will go to South Carolina to work with B. F. McClendon, the noted evangelist.

REV. J. A. WILLIAMS,
(better known as Uncle Jim).

NEW GERMANY, MARYLAND.

I closed a two weeks' meeting at New Germany, Md., in which 15 souls professed conversion, 20 believers were sanctified and the church seems to be on fire for the Lord. When I went there, two weeks ago, it seemed the deadest place I ever got into, but the Lord blessed us and the Holy Spirit came and old Satan suffered another terrible defeat. I left with many souls still under conviction, but God has some firebrands there now who will help the hungry ones to the Savior. All praise to God for the victory. Rev. H. M. Kirkpatrick is the pastor of this charge and most of the people seem to hold him in high esteem; he is a believer in the full gospel of salvation and holiness.

We started a meeting on the same charge at Grantsville, Md., and surely God is with us and the outlook is good for a victorious meeting. I find the spiritual life of some very low, but God can put life into dead bones and I am depending on Him. On the 14th I will start a meeting with Rev. T. J. Adams, at the Charles St. Mission in Canton, my home, Feb. 15-March 1. I will have March open and will be glad to be called anywhere to preach Christ to the sinners and holiness to believers.

I love Jesus better tonight than ever in all my life and I thank God for the abiding and guiding presence of the Holy Ghost. Sincerely yours,
HARRY M. KIMBEL.

ESBON, KANSAS.

While resting at home during January, it was my privilege to attend the gracious revival at Grace Methodist Church under the efficient leadership of Evangelist J. B. Kendall, of Kentucky. As far as my knowledge goes it was the most fruitful meeting held in Kansas City for some time. More than one hundred persons sought the Lord for pardon

and purity, and there were many happy finders. Several whole families were converted and are now rejoicing in Christ.

Rev. Bainbridge, of the Summit Street Church, was engaged for the singing and led the choir and congregation most happily until his voice failed him and then they asked the writer to take his place which we attempted to do with God's help. It was a pleasure to be yoked up with Bro. Kendall and we pulled together nicely until I had to leave for my engagement at Esbon, Kansas, where I'm now conducting the singing for Dr. Meredith, at the M. E. Church. Pray for us. Yours for souls, ARTHUR F. INGLER.

CHITTENDEN, VERMONT.

I am up among what are known as the Green Mountains in the Green Mountain State called Vermont. This little village, nestled among the foothills of the loftier mountains through which runs a lively, sparkling stream, was the scene of our last efforts.

The membership of the one little M. E. Church in the town could be numbered by counting the fingers and thumb of one hand; just five, no more, and only four that could be relied upon. Here we were greeted by parties to whom we preached almost thirty years ago, who are now pillars, (not pillars), in the church at this time. Here also we met several of the Vermont boys who marched beside us in the 7th Regiment fifty-two years ago. Here for ten days we poured in the truth concerning the great salvation, and also poured out our heart's desire to God for victory.

Rev. Eadie, the pastor, with his faithful wife, and Rev. Gouthy and wife, who formed a quartette of beautiful singers, aided us very much. Many parts of Vermont are spiritually dead with the influence of the soul sleepers, annihilationists, Unitarians and Universalists, spiritism and Laodicean indifference. But the few members of this little church stood by us loyally and all became seekers of full salvation. On the last Sunday I preached four times and rode in a cutter nine miles, and baptized two and received five into the church for the pastor. Am still happy on the way, and after one day's rest I will open a battle in Raceville, N. Y.

D. F. BROOKS.

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ASHLAND, KENTUCKY.

The past year has been one of great battles and greater victories. We came to Kentucky a year ago last September. Before that we had worked mainly in the north and west with the exception of six months spent in England in missionary work. Since coming to Kentucky God has greatly blessed Mrs. Miller and myself in holding revivals in this state and also in West Virginia. Have been engaged in the Lord's work most of the time and God gave us real revivals in many places, and in only one meeting did we have to report no souls saved. Most of our work has been in Methodist churches but in all places God gave us victory. Praise His name! We thank God for the past year and its victories, but we are looking for a better time this coming year.

January found us in a meeting at Wurtland, Ky., in the M. E. Church, Rev. L. E. Williams, pastor. The people told us it was a hard place and they had not had a real revival there for many years. Bro. Williams had been preaching the truth and was ready to stand by us. We preached the blessed gospel from the dear old Book and as the truth soaked in we could see God working. We used the "two-edged sword" for a week with but little outward results, when just a week from the night we started the revival broke, and souls rushed to the altar, crying and praying for mercy. The praying was so loud and desperate that the singing could scarcely be heard. After a season of weeping and praying the dark clouds of sin broke from the hearts of the penitents and God's blessed sunshine shone in, lighting up the faces of the seekers. Some of the seekers sought for a week at the altar before they found peace, and the stirring, blessed song,

"I would not be denied,

I would not be denied,

'Till Jesus came and made me whole

I would not be denied,"

became a great help to them. And then when the pardon came and their sins were forgiven, how they did make the old church ring with the song,

"He took my sins away."

It was a blessed meeting and the people of Wurtland hold a big place in our hearts. About forty souls found peace with God and many of them gave bright testimonies for their Savior. Some of the people told us they had many times wished to see a real, old-fashioned revival, but had never had the chance up to this time. To God be all the glory. One old man who had used tobacco for forty years laid it aside and has not touched it since. Another dear old white-haired man knelt at the altar and after several nights of seeking, found pardon from his sins.

After a few days' rest at our home in Ashland, Ky., we came to Greenup, Ky., and opened a meeting in the M. E. Church, also on Bro. Williams' charge. Greenup is the county seat, and the majority of the people have an idea that belonging to the church is all there is needed. But we put the gospel plow in, with some good, hot messages from the sky and God's Spirit drove the truth home to the hearts of people. Mrs. Miller was with me here also with her cornet and guitar and special songs.

The place seemed so frozen that even the praying members said they did not believe the church could have a revival. But nothing is too hard for our God and already over thirty have prayed through to real victory. This is our third week here and we are still trusting for more souls. Amen.

Anyone desiring our services in the coming months, please write us at Ashland, Ky., Box 233, and we will be glad to communicate with you.

REV. AND MRS. JULIUS MILLER.

EPWORTH CHURCH REVIVAL.

The meeting at the Epworth Methodist Church, South, in Lexington, Ky., was

blessed and honored of the Lord. The audiences were exceptionally fine from start to finish. The snow and rain and sleet could not keep them away. The old-time gospel gripped the hearts of the people. There were fifty salvations and many accessions to the church. The doctrine of holiness was also presented and a goodly number became seekers after the pearl of great price. This phase of the revival was not emphasized as much as we usually do at camp meetings for the reason that the people needed to get straight on conversion and conscious salvation first.

The preachers of Lexington were favorable to the meeting and many of them attended several of the services among them were Dr. E. G. B. Mann, Dr. Deering, Dr. Southgate, Rev. C. F. Oney, Rev. Combs, and Rev. Chandler. Prof. Batson and Rev. Swift, of the *Central Methodist Advocate*, were also present at a number of the services. Mr. Thos. B. Talbot, well-known to the readers of THE HERALD, came by for several services and cheered the workers and encouraged the work. We are always glad to see Tom at our meetings. We have fought the battles together in the great southern camps. He is now a missionary secretary and worker for the mountains of Kentucky under the auspices of the West Lexington Presbytery. The Lord is blessing him and using him in this field to the accomplishment of great good. If any of his old friends desire to write him, his address is Winchester, Ky.

Prof. W. W. Owen, of Wilmore, Ky., led the singing. He is a fine singer, a deep Christian and a faithful co-laborer. Rev. E. K. Arnold, the pastor, is well liked by his people. He knows how to prevail with God in prayer. The writer is now in a meeting in Grand Rapids, Mich.

Have you received a copy of the "Trial of John Barleycorn?" If not you may secure same on application to the writer. Price 10 cents.

ANDREW JOHNSON.

VERSAILLES, KENTUCKY.

I'm sure every reader of THE HERALD will be glad to hear of the great revival the Lord gave us at Franklin, Ky. This was even greater than the one two years ago. I was invited there then by my old friend J. R. McAfee, who was then pastor at Franklin. Our own Dr. E. G. B. Mann, presiding elder of the Maysville District, did the preaching at that great meeting. Many were the scenes of rejoicing then, and the best of it is they are still rejoicing. I feel well paid for a life's work just to see dear Pete Booker and Henry Bryan working for God and shining like the sun at noonday. Many others converted in that meeting are true to God and the church. I am quite sure the results of that meeting were a wonderful help to the last one.

The pastor, Bro. C. F. Wimberly, did the preaching and I must say there are very few men in the pastorate or in the evangelistic field who can present the truth in a way to grip saint and sinner and stir the church and town as Bro. Wimberly can and does. He may tire but he never quits. For three weeks we went day and night, beginning at 8:30 in the morning at the high school or college, then go to our Men's Meeting at 10:00 o'clock at the store or livery stable, which proved to be wonderful indeed both in attendance and power. We held seventeen of those store meetings and had an attendance of from 110 to about 300; ten men were converted in those meetings, mostly from the country who came in town on business. The afternoon services were so well attended many times the gallery had to be opened up to accommodate the crowd; at the evening service everything was filled to overflowing. According to actual count, there were 160 professions, but twenty of that number were little children who might go back the second time to the altar, but thank God, I am willing to count any child in my

meeting that is old enough to go to school. I just read a notice in one of our papers of a good woman who had died at the age of ninety-two who was converted at the age of eight. She was a church member and a Christian eighty-four years. The secretary told me he had 63 names for membership; during the meeting we received most of them into full connection, and I understand twelve more joined Wednesday night after the meetings closed. I can only mention the splendid singing of the great chorus choir; it's the best in the country; they have all the parts well proportioned and pipe organ, piano, violin, horns, solos, duets, trios, quartettes, octets, male choruses or anything you wanted in the music line.

I shall never forget the kindness shown me by Bro. W. B. Douglas, Sister Lillian and Mother Douglas. I did not want for one thing; their home was like heaven to me. May the Lord bless them.

I am now with Bro. W. L. Clark and Dr. Mann. The fight is on but victory is ours. I go to St. Albans, W. Va., next week for two weeks, then to Glasgow, Ky., with Bro. Shelley and Dr. Morrison. Yours and His, W. B. YATES.

WIMBLEDON, NORTH DAKOTA.

We have just closed an old-fashioned Methodist revival in the M. E. Church, which lasted three weeks. The pastor, Rev. O. L. Anthony, was assisted by Rev. C. F. Wiegeler, Pasadena, Cal. The singing was in charge of Mr. and Mrs. Hoffman, Turtle Lake, N. D. 125 souls were either reclaimed or converted in these meetings, and some were wholly sanctified. One of the striking characteristics of the meeting was, all came through so clearly. The congregation was good from the start and continued to grow until the close. Among the converts were Lutherans, Presbyterians, and German Reform and Free Methodists. Some came over twenty miles to get converted; all these stood nobly by the meeting financially and every other way.

This again demonstrates that the old gospel wins when all else fails. This was a hard field. Bro. Wiegeler won the hearts of all the people whether saved or unsaved. May he long be spared to preach on and win souls to Jesus. Thirty have already united with the church; the prayer meetings are times of blessings and the Sunday school nearly doubled; yet we hear of Methodists who don't believe in revivals, but we generally know why. Doctors and business men were swept into the kingdom, for which we give God all the glory.

O. L. ANTHONY,
Pastor M. E. Church.

THE LORD'S RETURN

is the title of a most excellent book on the Second Coming of Christ, written by Rev. J. F. Silver. It is one of the best books of the kind that has fallen into our hands in many days. He gathers a great deal of information from many of the best writers, and goes back to the early history of the Church, showing that the ancient fathers were pre-millennial in their teachings. The book not only contains a great deal of information but is thought-provoking and will prove a means of grace to anyone who may read it. It is a good, large volume, having about 300 pages and can be bought from The Pentecostal Publishing Company for \$1.00. If you want to post yourself on the subject of the Second Coming of Christ, get this book.

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Rev. Guy L. Wilson	Rev. C. C. Wilkinson
Rev. C. C. Cary	Rev. J. Gregory Mantle
Dr. M. A. Beeson	Rev. Ira M. Hargett

EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

Those who would walk in the way of holiness must guard carefully lest they be drawn into either extreme. The spirit of patience, love, and longsuffering will be a great protection to those who propose to walk in the way of holiness; and there can be no real holiness of heart apart from love, longsuffering and patience.

A WORD OF WARNING TO THE DEMOCRATS.

There is much talk floating about the country with regard to the various candidates for governor for the state of Kentucky. Much as prohibition is laughed at, and much as has been said about cranks and fanatics, all politicians have come to recognize the fact that the opposition to the open saloon in Kentucky has become so strong that no political party can afford to ignore this fact in selecting their candidates for office.

For many years Kentucky was a democratic state by a large majority. A split in the party let in a republican governor, and for some years the fight has been a bit close between the two great parties. Progressivism somewhat weakened the republican party, giving the democrats an easier victory, but it now seems that the Progressive Movement, in this state at least, is practically a dead issue.

In selecting their candidate for governor, if the democrats ignore the prohibition sentiment in this state they are almost certain to mark the defeat. Kentucky cannot afford, with the splendid progress it has been making in voting out the saloons and putting laws upon the statute books for the suppression and regulation of the liquor traffic, to turn back to a "whiskey administration." We are confident that there are many thousands of true democrats in the state of Kentucky who would vote for a prohibition republican before they would vote for a whiskey democrat. We believe if the democratic

convention should nominate a friend to the whiskey traffic for governor that there would be a tremendous uprising throughout the state, and that a rebuke will be administered to the party which will not be soon forgotten. There are in the state of Kentucky a number of good, clean, strong men in the democratic party who would be acceptable to the people, and who would stand by and enforce the prohibitory laws which have been placed upon our statute books. If the democratic party wants to elect the next governor of this state, let them take pains to select a man whom the people can trust to sympathize with prohibition sentiment and enforce prohibition laws.

LEST YOU FORGET.

Our library has not, and is not in keeping with the tremendous increase in the importance of the library as a factor in colleges and universities throughout America. Other schools have built large and valuable libraries, but we have not kept equal pace. A school of our size and standing ought to have no less than 25,000 volumes and a separate building for their housing; instead, our number is inadequate for the needs of our growing institution. We designate March 1-6, 1915, as Library Week. The book shower will begin Monday, March 1, and end Saturday night, March 6. Any book will be gratefully received. We appeal particularly, however, for books which will be useful in the regular departments of the college, and which will assist the theological students and Christian workers in securing an able equipment for their work among men. To those who are unable to tender books, but who wish to assist in this most worthy enterprise, any amount of money sent will be appreciated and applied where most needed. Every contribution, whether books or money will be acknowledged promptly. All gifts should be sent direct to Asbury College Library, Wilmore, Ky. We believe that you will rally heartily to this call of opportunity to help build a greater and better Asbury College.

THE SEBRING CAMP MEETING.

The Sebring camp meeting is to be held at Sebring, Fla., March 19 to 29.

Sebring is located in South Central Florida, in the great pine woods, in the midst of a beautiful chain of lakes, amidst the stirring scenes of the building of a beautiful new city, and the planting of great orchards of grapefruit and orange trees. You could not find a more beautiful place for a few days' rest and devotion than this lovely spot.

The holiness people of Florida ought to rally to this opportunity, to kindle and spread a great revival of Bible religion.

There is a hopeful outlook for a good meeting this year. Pray for it, come to it, stay with it, help to make this a great center of spiritual life and power. We cannot afford to let this great opportunity pass unimproved. Write Mr. George Sebring, Sebring, Florida, for information about the meeting. Your brother,

H. C. MORRISON.

NATIONAL ASSOCIATION CONVENTIONS.

The National Association for the Promotion of Holiness have planned conventions as follows: (For local particulars write the parties mentioned.):

St. Louis, Mo., February 23-28. (Write Rev. J. H. Flower, 4538 Wichita Ave.)
Tusla, Okla., March 2-7. (Write Mrs. M. L. Overton, 1320 S. Main St.)
Winnipeg, Man., Canada, March 10-14. (Write E. T. Campbell, 377 Alfred Ave.)
Regina, Saskatchewan, Can., March 16-21. (Write Rev. C. A. Thompson, Box 298.)
Calgary, Alberta, Can., March 23-28. (Write Rev. E. E. Martin, 1316 14th Ave., West.)

Edmonton, Alta, Can., March 30-April 4. (Write Beulah Mission, 598 Friser Ave.)

Boston, Mass., May 3-7. (Write Rev. E. H. Post, Stoneham, Mass.)

The time from April 4 to May 3 not yet settled.
C. J. FOWLER, President.

FROM NORTH GEORGIA.

This is being written from Atlanta, Ga., the capital city of Georgia, whose reputation has gone far and wide. I have been impressed with the unusual religious advantages granted this favored city in the midst of much that is ungodly and which causes good people to mourn. How many religious meetings have been held here! And what noted preachers have spoken to this people! For six years I have this time been living in Atlanta, and running my mind over those years, I am impressed with the men of God who have been here, and preached the gospel of the Son of God. The words of our Lord come to mind, and need to be pondered by those so highly favored with religious advantages, spoken of some of the cities favored with his ministry: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." And these words need to be laid to heart by other places as well as this city so well circumstanced.

This leads me to speak of a series of meetings which were enterprised by a company of religious laymen, connected with the Rescue Mission and with "The Gideons," that unique religious body of traveling men. The first series were held some weeks since, and they secured Rev. Bud Robinson to do the preaching. No need to speak of this man of God to those who have heard him. But to this scribe it was his first sight of him, and his first hearing. As I sat and listened to him from time to time, many thoughts coursed through my little brain, but this one thing kept coming forward, supplanting other thoughts: What a marvelous providence was it and how wonderful that grace, which took hold of one so unpromising, and made out of him what we see and hear! For when we consider his early environments, his great disadvantages, his unusual limitations, the wonder is that we see what we do. And alongside of this train of thinking was another thought close akin to this, namely, that God does not duplicate Himself. He makes no two men alike, while no man can take the place and do the peculiar work of another. How true is this in Brother Robinson! Well, I was glad to meet him, to sit under his preaching, to be fed by him.

A few weeks elapsed, and while I write, Rev. Charlie Dunaway, that sunny-spirited, genial, good-humored and faithful evangelist, is now here preaching in the same place. And he is unlike any other fellow. What wonders Almighty God can work when He takes hold of a man willing to be, to do, and speak according to His will! Altogether unlike Brother Robinson, yet he fills his own place, does his own work, and does it in his natural way. And what magnetism he has, and how folks are attracted to him! I think I can see something in his gestures and in the emphasis of his words which remind me of my deceased comrade in this Conference, one I loved so well, Rev. Sam P. Jones. My mind goes back about fifteen years, when I was sent to St. James Church, Atlanta, where I found Charlie Dunaway the Sunday school superintendent. Soon thereafter he left Atlanta, and received definitely the baptism of the Holy Spirit, and then God called him to preach, and thrust him out to go up and down the land, as a flame of fire. And how he can preach on repentance! I speak the truth in Christ—I lie not—I do not re-

call any preacher I ever heard in a religious life of forty-seven years, who preached so definitely, so persistently, and so clearly, upon this fundamental doctrine of religion. My! How he can dig up people, and how the Divine Spirit does start them to making confession and restitution!

After Brother Dunaway, when there is a short resting spell, unless the plans have been altered, it is proposed to have Rev. H. C. Morrison and Rev. J. L. Brasher to come and hold meetings in the same place. By the way I forgot to say that place is the old Broughton Baptist Tabernacle, now held and occupied by "The Volunteers of America."

And this is not all of the religious services. Steps are now being taken by the united Protestant Churches of Atlanta to get Rev. J. Wilbur Chapman to visit Atlanta, and hold a four weeks' meeting. Already it has been decided to build a tabernacle in the center of the city, at a cost of several thousand dollars, and in a few weeks the meetings will commence. This series of meetings will be followed by the annual Bible Conference, which was inaugurated by Rev. L. G. Broughton, now in London, but is now in charge of an inter-denominational committee of Christian men.

While a few of the readers of THE HERALD may know something about it the great bulk of them have not heard of the tremendous fight made in Atlanta by that brave and true man of God, Rev. H. M. Dubose, pastor of First Methodist Church, against Methodist officials holding membership in what is known as "locker clubs," really saloons in disguise, which by a freak of the prohibition law, can exist in Georgia. Well, when Bro. Dubose was returned the second year to this charge by Bishop Denny, a few of his chief members being openly opposed to him, kicked up quite a racket over his coming back, and went into the newspapers about the matter. Brother Dubose made no reply, but your humble servant did not propose to stand mutely by and cowardly let a few unmethodistic Methodists, allied with the liquor traffic, crucify publicly this courageous man of God, and so he had a few words to say in print about it. As Brother Dubose did just what the Annual Conference declared was to be done, I saw no reason whatever why he should be publicly criticised, and so stood by him, and just told those official members who were fighting their loyal and courageous pastor, they could solve the problem very easily. Let them either quit the liquor clubs or give up membership in the Methodist Church. I have not heard if they have taken my advice, but that advice stands as it was given. Enough to know, Brother Dubose has not taken the back track nor has he run up the white flag.

The most unfortunate phase of this whole locker club situation is that not all the Methodist preachers are backing up Brother Dubose, though there is but one side to this great moral question. And Brother Dubose knows it, and many laymen know this to be true. The preachers, however, outside of Atlanta, are entirely in sympathy with him. Not so with all who are in this capital city.

Yes, another year has dawned upon us, and we are getting into it quite rapidly. Looking ahead as well as behind me, I send my greetings to the readers of THE HERALD, and say to them I wish them all well, in this life and in the life to come. Let all the people know I am still on the way to heaven, fighting the devil, with no affinity for the things of this world, and utterly at war with the things of the flesh. God speed all who are thus minded!

CLEMENT C. CARY.

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BUD ROBINSON'S CORNER.

FLYING, WALKING AND RUNNING.

In Isaiah 40:31, we read: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." There is something about the grace of God that enables a man to mount up like the eagle.

Those who know, tell us that the eagle can mount up as no other bird; he goes the highest with the greatest speed; he can go straight up in the hardest storms, with a wind against him. He seems to be the king of the air; no other bird can compare with the eagle in the storms and gales that sweep the starry heavens. The Lord tells us, that we are to mount up with wings as eagles; then He says we are to run, and not even become weary; we are to walk, and not to faint.

The beauty of the grace of God is seen in the fact that a man can rest while he works. I have often gone to the platform so tired that I had to drag myself to the stand, but in twenty minutes I would be so rested and refreshed that I would feel as if I had done nothing for a week. That is the case with any man who is filled with the Spirit.

Some facts about the common things of life prove the statement. The empty house will go to rack twice as quick as the house that somebody lives in; the piece of machinery behind the barn will rust out twice as quick as the plow that is in constant use. There is nothing so hard on machinery as to let it be idle; so it is with the man; he must work in order to live. The other day Father M. L. Haney, of Pasadena, Calif., celebrated his ninetieth birthday. He has been in the active ministry for about seventy years; he was converted about eighty years ago, sanctified some seventy years ago and has never stopped work in all these years, and today he is pretty spry; he can walk the streets of Pasadena almost like a young man. His life has been one of hardship; he was many years in Illinois, Iowa and Kansas, and then in the war for four years as a soldier, enduring all the hardships known to the life of a soldier.

Portland, Oregon, is the home of the Rev. John Flin; he is either 98 or 99 years old this coming March, and he is young and spry for a man of his age. He has been converted about ninety years, sanctified about eighty years and has been in the ministry about eighty years. He began to preach as a boy in his teens, and today he stands as a living monument of the saving and sanctifying grace of God. Beloved, it is that awful something that we call sin that cuts man down in the midst of life.

Again, the grace of God is a life-preserver. I know men who looked much younger twenty years after their conversion than they did at the time they were converted. The man who is writing this letter is one of the men. Not only do they look younger, they feel younger and are stronger and better developed in every way. It is sin that is killing the world. The liquor habit, the tobacco habit, the late hour habit, the novel habit and all the other habits are brought to man by the devil and hisimps.

There is nothing so common as sin and nothing so dangerous. The bitter tears and the scalded cheeks are just a few of the tracks of sin. With sin there is no respecter of persons; all perish who have to do with it.

Thank the Lord, there is hope for the backwoods fellow if he is ready to repent,

confess, forsake his sins and trust in the blood of the crucified Son of God. Then they will begin to mount up with the wings of an eagle, they will run the race with patience and begin to look to Jesus, Who is the author and finisher of their faith. They will begin to walk in the path of life with their lives hid with Christ in God. When they do their part, they will find that Isaiah 41:10, has been fulfilled in their behalf: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will help thee; yea, I will uphold thee with the right hand of my righteousness." When God gets His right hand under us He can hold us up and we will have no trouble in flying.

The Book says that by grace we stand, and by faith we climb the golden stairway; and it will be by faith that we pass through the gates into the city of life and light. Thank God, for saving and keeping grace; for the grace of God that bringeth salvation to all men, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

A new, clean heart filled with the Holy Ghost will enable us to fly, run and walk; flying is the first stage, running the second and walking the last. It is the walker that gets there.

(Continued from page 5).

IT IS A LOVE THAT FOR CHRIST'S SAKE WILL SEEK FOR LOVELESS SOULS.

It will follow them to the very gates of hell. It is a love many discouragements, disappointments and denials cannot quench. It will persist in its work, exhausting every device and art to populate heaven, increase the joy of Jesus, and brighten this old world, seeking no other reward than a constant increase of love; a love that "becomes all things to all men if by any means it may save some."

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Letters From The People

JOHNSON, VERMONT.

We had a marvelous meeting at the above place. The attendance was good, deep conviction upon the people, scores of seekers and many happy finders. The gospel is still effective and God answers pentecostal praying. It is becoming more difficult to have genuine revivals because people do not want to travail in prayer. It is cheaper for the Lord to raise up a new movement than to try to swing the old one back into line.

The Nazarene Church at Johnson is peculiarly blessed as they have two pastors, one of whom was formerly Miss Burns, who is a graduate of that splendid holiness school in old Kentucky. I will be up here until May. My next meeting is Morrisville, Vt.

Thank God, we shall doubtless soon hear the glorious cry, "Behold He cometh." "Even so, Lord Jesus, come quickly." God bless *The Herald* and all its constituency.

Fred St. Clair.

MINNEAPOLIS, MINNESOTA.

We have been conducting two meetings a day for three months in this city of 366,000 people, with an average attendance of 4,000 a week and 18,000 a month. About 300 knelt at the altar and prayed through. Two hundred have been turned away for lack of room. We have given to the hungry poor the past four winters, 135,000 free meals; we commenced with nothing and never solicited a dollar. We often have 500 hungry ones to feed, but like the cruse and oil, we are never empty. We are often asked how we finance the work; and we tell them we let God finance it; He knows how to do it better than we do. We give our time to prayer and the ministry of the Word and ten people give all their time to the Lord in caring for the temporal needs of the people.

We are glad to report through *The Herald* that we are living in Canaan; entered eighteen years ago. I am in my 55th year, weigh 198 pounds and can run through a troop and leap over a wall. I have been 27 years on the firing line; last year we preached to 125,000 people, were misunderstood, cussed and discussed by the devil, but had the most glorious year of our life.

J. A. Dooley and Wife.

CINCINNATI, OHIO.

We came to the Good Samaritan Church, this city, to conduct a revival for the benefit of the unemployed and down-and-out men, who get free lunch and lodging in the building. Some nights more than 200 men sleep on the floor in the mess-room. Before lunch is served, the men gather in the large auditorium upstairs where my wife, Miss Henderson and myself, with the help of different saints who gather in, conduct the regular service. More than 50 men have already bowed at the altar and found Jesus as a personal Savior. Many had the tobacco, liquor and other appetites, but have been broken from them. Many of them have also secured good positions since finding Jesus. Husbands have been restored to wives and children,

and son to father and mother; restitutions are made; these men go to the bottom.

Bro. Kelley, the pastor, has turned the pulpit over to us and we are preaching full salvation with the spirit of love. When they fall into line to march to lunch, we deal with them personally as the line slowly marches by. From the lawyer down to the hod-carrier are found in the line. Many a mother's boy, as well as elderly men, will weep when we take them by the hand and speak to them about their souls. God has given us the hearts of these poor men, and how we long to bring them to Jesus. Many a night we leave the building weeping, with our hearts crushed as we see the men with but a newspaper under them, their coat for a pillow and no covering as they lie on the floor. Of course, many of these men are out of employment honestly, and cannot find work, as we understand that several thousand are without employment in this city.

Our time was up; we came with no promise of pay, but gave our services, but with hundreds of hungry men, with pleading looks and anxious for the truth bowing at the altar, begging the pastor to continue the work, if possible, we believed it was God's will for us to call in our other engagements for the present, so we are here for an indefinite time. Some prominent citizens have prayed through in this meeting. Last evening an offering was taken for a poor family and these poor men divided up their pennies and raised \$2.18. Pray for us, and if you have a word of encouragement, address J. E. Redmon, California, Ky. (What work is more like the Master than the above?—Ed.)

LEXIE, KENTUCKY.

Rev. J. L. Johnson and R. V. McClure closed a 15 days' meeting at Rose Chapel, Lexie, Ky., with great success, there being 10 or 12 conversions and reclamations and the people of God greatly revived. A great number of people manifested a desire to be saved. The singing was led by Squire Jno. D. Rose, in the good old-fashioned way.

On the second Sunday morning of the meeting while Bro. Rose was singing one of his soul-cheering songs, the Christian people rose to their feet as one person and shouted praises to God. The song leader, when a boy only fifteen years old, sang in a revival meeting held at Goodwin's Chapel by Bro. W. B. Godbey, 40 years ago. Bro. McClure is a young Methodist preacher and a true advocate of the great holiness doctrine, and a great power in God's hand. Bro. Johnson is a sanctified Baptist and a traveling evangelist, and has been in the ministerial service for 28 or 29 years. He preaches with great convicting and converting power, and is certainly a live wire. Praise God forever more!

Cora Rose.

PIEDMONT, MISSOURI.

The Herald is always welcome to our home. It is food to our souls. Revs. Burk and Hobbs have just closed

a meeting at this place in which some four hundred were saved. It was not conducted like we like to see, (come to the altar in the old-time way and pray through), but it was a card-signing affair, but bless God we are glad that they lined up for Christ. It has made a better town and organized a Bible class with two hundred and twenty new members, and that means a great deal. We have good prayer meetings at five churches in the town and so arrange that they can all attend and help each other. God's people are holding on in prayer for Him to send a man filled with the Holy Ghost to this place and get this multitude of people baptized with the Holy Ghost; something that will stand the test in these last days.

Mrs. Sheman Ballard.

EQUALITY, ILLINOIS.

It has been a long time since I reported through the columns of the dear old *Herald*. I have been here since last October, where I was sent from conference. I have a nice little three-point work. I preach in town each Sunday morning and night, except the second Sunday morning, I drive to the country, and then in the afternoon every other Sunday. We have some splendid people on this charge, among them being Brother I. E. Turner, president of the Beulah camp, at Eldorado, Ill. Brother Turner has been tried in the fiery furnace, but has come out without the smell of fire on his garments, and with victory in his soul.

We held a five weeks' union revival in December with the Presbyterian pastor and people. We had about sixty-five conversions, reclamations and sanctifications. A number of the Presbyterians manifested a desire to be sanctified, and some of them were in the experience, and had been for

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years, notwithstanding their pastor had preached to them that they got it all at once. Forty-eight have joined our church up to date, and there are more to follow. We try to preach the Word in its fulness.

I remain your humble brother,
E. E. Montgomery.

BELLE FOURCHE, SOUTH DAKOTA.

Evangelist H. Humble, of No. 8 Park Row, Cincinnati, Ohio, and his singer have just closed a union meeting at Belle Fourche, S. D., which was very successful. Among the large number of conversions there were about fifty high school pupils reached besides many others from every walk of life.

The meetings were held in a large auditorium in the heart of the business district, as the church buildings were too small to accommodate the large audiences. The town is situated on the end of the Northwestern R. R., and has a population of about two thousand, and has been noted in the past for being a typical western town, but in later years has become more modern, and at present has nearly all the conveniences of a modern city. Religion has been greatly neglected; people have grown wealthy and have been content to live in pleasure of the things of this life. It is claimed that more cattle have been shipped from this place than any other one point in the world; herds are driven here for over one hundred miles to ship to market.

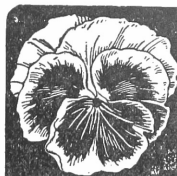
The pastors stood nobly by the evangelists, and a gracious victory was achieved for the Master.

H. Humble.

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Anderson, S. C., Feb. 19-28.
REV. F. E. REYNOLDS.
Eagle Bend, Minn., Feb. 21-March 6.
REV. J. M. TAYLOR.
Wahkon, Minn., Feb. 7-28.
REV. J. E. HEWSON.
Fairland, Ind., Feb. 15-28.
REV. ANDREW JOHNSON.
Page, N. D., Feb. 16-March 1.
REV. G. G. YEOMAN.
Richland, Mo., Open Date after Feb. 15.
REV. C. M. DUNAWAY.
Madison, Fla., Feb. 21-March 7.
REV. FRED MESCH.
Santa Ana, Cal., Feb. 28-March 14.
REV. E. O. HOBBS.
Glidden, Ia., Feb. 12-28.
Mrs. Julia G. Short.
Hoxie, Kan., Feb. 17-March 7.
REV. D. E. REED.
Wheeler, Mich., Feb. 21-March 7.
REV. AURA SMITH.
Lexington, O., Feb. 19-28.
REV. H. A. WOOD.
Vineland, Colo., Feb. 15-March 1.
REV. W. M. JENNINGS.
Brush Valley, Pa., Feb. 9-28.
REV. J. B. KENDALL.
Kansas City, Mo., Till March 1.
REV. W. W. OWEN.
Hillrose, Colo., Feb. 10-28.
REV. E. B. WESTHAVER.
Williamsburg, O., Feb. 10-March 13.
REV. JAMES V. REID.
Cordele, Ga., Feb. 14-March 7.
REV. A. J. MOORE.
Cordele, Ga., Feb. 14-March 7.
REV. A. S. CLARK.
Lecompton, Kan., Feb. 7-28.
REV. W. L. SHELL.
Bell City, Mo., Feb. 8-March 1.
REV. W. M. JENNINGS.
Open date, March and April.
REV. T. J. ADAMS.
Canton, O., Feb. 14-28.
REV. T. F. MAITLAND.
Caldwell, Kan., Feb. 7-28.
REV. G. L. WILSON.
Frewsburg, N. Y., Feb. 7-25.
REV. G. W. SHEPHERD.
Prairieville, Ind., Feb. 1-25.
REV. THEODORE LUDWIG.
Gordon, Neb., Feb. 3-March 1.
REV. T. P. ROBERTS.
Middletown, O., March 1-15.
REV. C. F. WEIGLE.
Center, N. D., March 4-14.

- REV. A. H. JOHNSTON.
Jewell, Ia., Feb. 23-March 21.
REV. MARK WHITNEY.
Chase, Kan., March 4-21.
REV. GEORGE BENNARD.
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REV. W. E. DUNLAP.
Pocasset, Okla., Rt. 1, Feb. 22-March 12.
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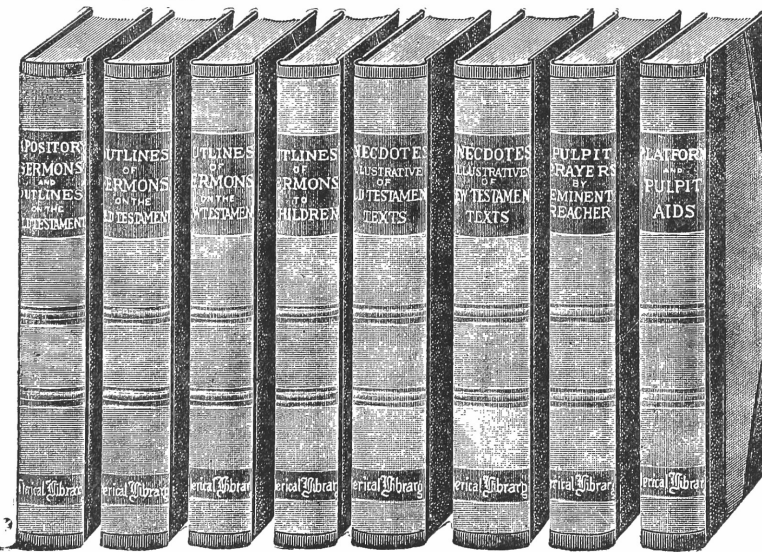
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The Herald's Introduction

To The Sunday School Lesson.

By J. Gregory Mantle.

LESSON FOR MARCH 7, 1915.

Saul Anointed King.

1 Sam. 9:17-27; 10:1.

Golden Text: "Fear God. Honor the King." 1 Peter 2:17.

The most striking illustration of the subtle and hateful self-life in the whole Bible is found in the life and character of Saul. By the self-life we mean the life that always follows when self is on the throne instead of Christ. One of these two Kings must be on the throne. If it is self, we shall be planning for self, thinking of self, pleasing self, loving to hear self praised, hurt and grieved when self is neglected or blamed in any way. If Christ the true King, is on the throne we shall be planning for Him, seeking to please Him, thinking of His glory and of the advancement of His kingdom, and shall only be grieved when anything occurs to retard or hinder the coming of the King, according to His gracious promises.

Saul Seeking Asses.

In verses 3-6, we see Saul seeking asses. In verse 20 Samuel tells Saul no longer to set his mind on seeking asses for they are found. The reason he gives Saul is that he is to set his mind on something else, for "all that was desirable in Israel" was to be his. Of what account were a few asses to one who had come to a Kingdom? How many like Saul are "seeking asses" while the kingdom which might be theirs has no place in their thoughts and no time in their search. Which are we seeking the "asses" or the kingdom?

The Strength of Self-Life.

Saul represented all that was strong, attractive and promising in human nature. In verse 2 we read that he was "a choice young man and a goodly: and there was not among the children of Israel a goodlier person than he: for from his shoulders upwards he was higher than any of the people." He was a splendid specimen of a man, representing the best possibilities of human nature. He stands before us to show that man at his best is only man, and that human self-sufficiency can only end in failure and in desperate sorrow. How long it takes in many cases to find this out.

The Elements of Worth in Saul.

He had reverence for his father. He promptly obeyed him. (Verse 3). He was not particular what kind of work he did. (Verse 2). He found teachers everywhere. He listened to and was advised by his servant. (Verses 6, 7). He was modest and humble. (Verse 21). He made a good beginning, but his was a terrible ending. This man who was so modest and obedient at first, allowed the dark shadow of self to blight his life, and his disobedience ruined his kingdom. It is one thing to be little in our own sight and it is quite another to be out of sight altogether. True humility is not thinking meanly of ourselves, it is not thinking of ourselves at all.

Saul's Heart Was Wrong.

True we read in verse 9, chapter 10, that "God gave him another heart," but it was not a new heart. He had

evidences of possessing the gifts of earthly kingship, but none of the grace of holy living. He could command armies but he could not command himself. When Peter the Great flew into a temper with one of his gardeners he said: "What! a king who can take cities and subdue kingdoms but cannot subdue himself?" and he was ashamed of his outburst of passion. Beware of reformation which never ends in regeneration. Reformation is the reforming of the outward, regeneration is the making over again of the inward, and "except a man be born again he cannot see the kingdom of God."

Stand Still!

"Stand thou still awhile," said Samuel, "that I may shew thee the Word of God." (Verse 27). God's voice cannot be heard in the hurry and bustle of life. There must be the halt and the hush, the pause and the quiet. Never was it harder, than in this noisy, busy, bustling, restless age, to stand still. The favorite word today is not "stand still," it is "get busy." Many are not happy unless they are continually "on the go." Satan is at the back of this awful restlessness. Beware of it, and get your season of quiet, whatever it costs, or your life will be hollow, shallow, superficial. Many people seem set on wires. Satan knows how easily he can upset them, and he loses no opportunity to fool and annoy, only that he may spoil the life. That is all he can do. He spoils everything he touches, and unless your life is submitted to God, unless self is dethroned and Jesus is enthroned, Satan will spoil and ruin and wreck your whole life. Beware of his wrecking and destructive power. No one can save you from it but Jesus.

Hear The Word of God.

Saul was about to assume an office of enormous responsibility and Samuel felt that a knowledge of the Word of God was of primary importance to him. So it is to us. We need it to enlighten us as to our duty. We need it to stimulate us in the discharge of that duty. Had Saul only listened and obeyed that Word, the disasters which overwhelmed him might have been averted.

How a Girl Taught a Judge.

I heard the other day of a Judge of the Supreme Court who was going to Europe. On board was a young girl who had learned to love the Word of God, and who had found great delight in reading it. In conversation with the Judge she asked him whether he had read the Bible through. He was ashamed to confess he had not. A gentleman I know found him afterwards in his cabin reading his Bible. He said the girl's question had made him resolve that he would read the Bible through before he reached Liverpool, for said he, "I ought to read it above others; all the laws I seek to administer are based on the teaching of this book."

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The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 520 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

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Hamlin, Texas, J. E. GAAR.

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UNIONDALE, INDIANA.

I closed a meeting last night at the Emmaus M. E. Church, Uniondale Charge, North Indiana Conference, Conde A. Hill, pastor. Forty-one precious souls were either reclaimed, converted or sanctified, and pastor and people are rejoicing in the new life that has come to this old country church.

Seventeen cast their lot with the Emmaus people in church membership. The people came in wagons, buggies, bob-sleds, and sleighs and as the people went home night after night rejoicing to the music of the sleigh bells in the bright moonlight air we were convinced that the days of old-time revivals of pure and undefiled religion are not over.

I have some open dates for summer meetings either in tent, grove or church. May the Lord bless the entire Herald family. Pray for me.

John E. Hewson,

1207 Spruce St., Indianapolis, Ind.

REPORT.

The Campton camp meeting was the last I reported. From here we attended the conference at Wilmore, Ky., which was a good one. My first meeting after conference was at Jackson, Ky. This was a great meeting. We held the night services in the courthouse, the afternoon in our church. Bro. Garriott, the pastor, stood nobly by us in every way. At the same bar where so many criminal cases were tried, many found the Lord. The Jackson people can not be excelled for hospitality and generosity.

From here we went to Lebanon, Ky., Pine Grove Church. The revival was on when we arrived. There was hardly a service that was barren. We held the revival here last year, and our hearts were made glad when we found those who went through last year standing true, and were great workers in the meeting this year.

Our next battle was at King's Mountain, Ky. This was one of the most stubborn battles I have been in for years, but taking everything into consideration, this was a good meeting. Bro. Wright, the pastor, was as true a man as I ever labored with. His people all love him and he is doing a great work.

After spending the holidays with my family I joined P. C. Long, of the Louisville Conference, at Buffalo, Ky. The remark was made by more than one in this town, that we could not have a revival as the church was so weak. Well, we found it not only weak, but dead; with pastor, wife and a few of God's anointed, we fasted, prayed and preached the best we could and God heard our prayers, saw our tears, honored our faith and blessed His Word until awful conviction settled down upon the little town; and when the break came it was a break indeed; at times 50 to 75 were at the altar. This is one of the best towns I have ever been in. I never heard an oath, saw a drunk man, and very little chewing, or smoking while there. It seemed their case was as the rich young ruler, "one thing they lacked," and thank God, many found the lack in Jesus' blood.

Bro. Long and his good wife are true and tried. They are giving their lives for the great cause. There are no finer people than the Buffalo folks. Blessings on The Pentecostal Herald, one of the best, cleanest papers published.

CENTRALIA, ILLINOIS.

I have been busy in meetings since the last of September. Had a good meeting in Zion Hill M. E. Church, on the Etna, Ill., circuit. All the converts saved and backsliders reclaimed were members of the church. One convert was a member for 35 years. I next held a meeting in a M. E. Church near Louisville, Ill. I found a divided church and lumber piled up a short distance away for a new church for those who had withdrawn. Nearly all returned into the fellowship of the church and no new church will be built. Then I labored with Brother M. L. Watson, formerly with the U. B. Church, and for a number of years evangelist. He is now pastor of Bond Ave. M. E. Church, in East St. Louis, Ill. We had a regular old-fashioned praying through in the old-fashioned way, and believers got sanctified and backsliders reclaimed; about 50 were blessed.

I next held a union meeting with M. E., Baptists, and Campbellites at Alma, Ill. The Campbellites and Baptists both withdrew from the meeting finally as some did not believe in the witness of the Holy Spirit, and others fought holiness, yet about 20 were blessed. The unchurched of the town asked me to give them a meeting, and I am expecting the M. E. to join their invitation and return for a meeting soon.

A. C. A. Kuester.

WEST CARROLLTON, OHIO.

Many of the readers of The Pentecostal Herald will be glad to know that God is visiting the Mission at this place with a most blessed revival.

It will not be a year until March, since we rented an old dance hall, opened a mission work and got some folks saved and sanctified, and a revival work started for God and eternity. Amen!

In August, the Lord gave us a gracious revival with Evangelists C. F. and Mary Stroup, at which time the little town was greatly stirred, sinners confessed out and made restitution, and prayed through in the good old-fashioned way.

On Jan. 22nd, we opened a series of meetings with Evangelist J. A. Fields, of Dayton, Ohio, in charge, and again the Lord is with us. A number of souls arose in the first service requesting prayer. On the following night we were surprised when a blessed young brother discovered he was not sanctified and went to the altar. He got the blessing with joy and demonstration of the Spirit. The following Sunday eight seekers were at the altar, Monday five, and Tuesday five and they have continued to come every night since.

Last Sunday was surely a great day; we opened with a six o'clock prayer meeting in the morning, then a ten o'clock service, Sabbath school at one-thirty, preaching service at two-thirty, and at seven in the evening. The afternoon service was freighted with divine unction and power and a most blessed melting season was upon us; the saints wept and shouted for joy.

We are holding 5:30 a. m. prayer meetings in the hall and 2:30 p. m. cottage prayer meetings. Folks are praying through at these cottage prayer meetings. More than a dozen were at our early morning prayer meeting this morning, among them school boys and girls, factory men and aged women. The old gospel plow is running deep. The converts are

making restitution and the revival meeting is the talk of the little town.

We are glad that the Lord sent Brother Fields to us at this time. God is marvelously helping him to preach with unction and power. Thunderbolts of Sinai are being hurled into our midst at every service. We are praying and believing God for great things. Our own precious boy (Roy) is among the number that have been saved and sanctified.

Brother Jno. T. Hatfield is to be with us for a few weeks beginning the last Sunday of this month. There will be preaching service every day and all-day meetings on Sunday. We shall be glad to have any of the saints to visit us and help in the fight, that may find it convenient.

J. L. Kennett,

28 Louis Blk., Dayton, Ohio.

I am one of the trial subscribers. I find The Herald too good to give up. I do not want to miss Dr. Mantle's articles.

Mrs. Chas. Wordling.

WHAT THEY ALL SAY.

A few extracts from letters of Club members will give you some idea of the many attractive features of the Pentecostal Herald Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

"I certainly am enjoying my Piano. I couldn't have gotten any better piano in Dayton than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me."—Mrs. F. B. "I am perfectly delighted with it, and everyone that has heard it, or has played on it, says they have never heard a finer toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Everyone, even those who know nothing about music, can tell the superiority of this piano over others."

"We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money."—Mrs. O. F. P. "We are delighted with the piano."—Mrs. B. S. S. "The piano has come and it is everything I could wish it to be. The tone is

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so soft and mellow, it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument."—Mrs. W. J. B.

Almost every letter received from Club members contains similar expressions of appreciation. The advertising Manager of The Pentecostal Herald cordially invites you to write for your copy of the Club booklet and catalogue which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the Club. Address The Associated Piano Clubs, Pentecostal Herald Dept., Atlanta, Ga.

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Please send me your catalogue, and full details of the Co-Operative Club Plan that will save me half the price on a high quality sewing machine.

Name.....

Address.....

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Here I come again to chat with you and the cousins. I am in the fourth grade at school. Miss Lula Payne is my teacher. I like her fine. Theron Howell is my deskmate. I have for a pet a mule colt named Bob. Bettie Lee Cameron, Jesus was born in Bethlehem in a manger. Dives begged for Lazarus to be sent to his father's house to warn his brothers. Ellsworth Dinkel. Stone Mountain, Va.

Dear Aunt Bettie: I have just been reading the Children's Page, and I thought I would write for the first time. I am a little girl ten years of age. I am going to school. I am in the fifth grade. I am a Christian and a worker for my Lord. I have two brothers and one sister. Auntie takes The Herald and I enjoy reading it. George Cook. Defeated, Tenn., Route 1.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? I am ten years old. My mother is a subscriber to The Herald and I enjoy reading the Children's Page. I have two sisters. My mother and father are living. She is a member of the Methodist Church and is a Christian. I like to go to church and am a member of the Methodist Sunday school. I have blue eyes, brown hair and fair complexion. I would like to exchange cards with some of the cousins. Your little friend, Big Spring, Ky. Elizabeth Morris.

Dearest Aunt Bettie: Here comes a girl from Kentucky to make you and the cousins a visit. How are you and the cousins? Our Methodist preacher is Bro. Maxwell, from LaGrange, and the Baptist preacher is Bro. J. M. Walker, of Crestwood. What has become of you, Onida Yarbrough, that you never write any more? How many of the cousins like to raise chickens? Papa and I went to Sligo and I saw two Swans; they looked so pretty floating around in the water. I am eighteen years old, 5 feet, 1 inch tall, weigh 110 pounds. I have dark

brown hair, dark eyes and dark complexion. Leona A. Williams. Westport, Ky.

Dear Aunt Bettie: This is my fourth letter to The Herald. It seems like the Kentucky cousins are getting behind. How many of the cousins like flowers? I do. Well, I will let the cousins guess my age; it is between 15 and 19. I would be glad to hear from any of the cousins. I will close with best wishes to all. Westport, Ky. J. M. Williams.

Dear Aunt Bettie and Cousins: As I saw my other letter in The Herald I will come again. I go to school every day; my teacher's name is Miss Lula Payne and I like her fine. My deskmate is Ola Howell. I have no pets but my baby sister. I go to church when I can. Our preacher is Bro. Thomas; he is a fine preacher. Flora Dinkel. Stone Mountain, Va.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? Well, Aunt Bettie, I have a little nephew eight months old. We have been having lots of rain. Went to church last Sunday. I have only gone to Sunday school a few times. I would like to receive some letters and cards from the cousins. Westport, Ky. Violet Williams.

Dear Aunt Bettie: I am a farmer's girl, 22 years of age. I have dark hair, dark blue eyes and fair complexion. I deeply sympathize with those who are sad and despondent, for I often become very blue on account of being in bad health. I have been in bad health over three years, though I try so hard to be patient for it is surely wrong to worry. We should all try to take our troubles as little crosses sent on us to try our faith and strengthen our patience. We should always remember that over and above all, there rules and reigns a God of love and justice, and we must willingly submit ourselves to His holy will. I want all who read this to help me pray that God will heal me if it be His will. I have started to piece me a quilt of just nice pieces such as velvet, satin, silk, pongee, poplin, whipcord, etc., and I would be so very glad if all who read this would send me some pieces to help me out. I will appreciate them very much. I am a member of the Methodist Church. I go to Sunday school nearly every Sunday. Cockrum, Miss. Hattie L. Dancy.

Dear Aunt Bettie and Cousins: I am a little girl eleven years old. I have dark hair, blue eyes and fair complexion. I live in a pretty valley one mile from Tennessee River. I haven't time to write all that I want to. I am in the 6th grade. Will close with love to you all. Evelyn Stearnes. Columbus City, Ala.

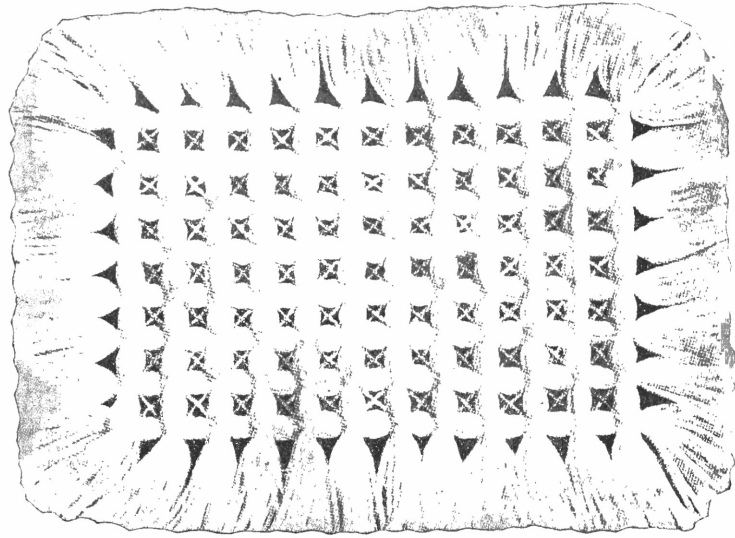
Dear Aunt Bettie: Will you let an Alabama girl join your band? I am 14 years old and weigh 162 pounds. I am a Christian and belong to the Methodist Church. I would like to exchange cards and letters with the cousins. This is my first letter to The Herald. Maggie Stallings, Moses wrote Genesis. Columbus City, Ala. Valeria Stearnes.

Dear Aunt Bettie: I am a little girl nine years old. I enjoy reading the Children's Page. I have no sisters and brothers, but you know that I wish for some. I go to Sunday school every Sunday, and my teacher is Miss May Brown. My father is a merchant and is good to me. I am a Christian. I have blue eyes, light hair and fair complexion. My birthday is Nov. 22. My mother is a Christian. My father says he tries to live right. Roberta Lee Goodin. 29 S. Humphries St., Atlanta, Ga.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band? My grandma takes The Herald and I enjoy reading the Children's Page. I was ten years old October 30. I have one brother and two sisters. I went to school and like to go very much. As this is my first, I will be brief for fear of the wastebasket. Bessie Whittle. Huron, Tenn.

Dear Aunt Bettie: Will you admit a Texas girl into your happy band? How many of the cousins like to go to school? I do for one. I am in the 7th grade. Esther King, I have your birthday, Nov. 20. I was 13 years old. I would like to correspond with you. How many of the cousins pick cotton? I hear Mr. W. B.

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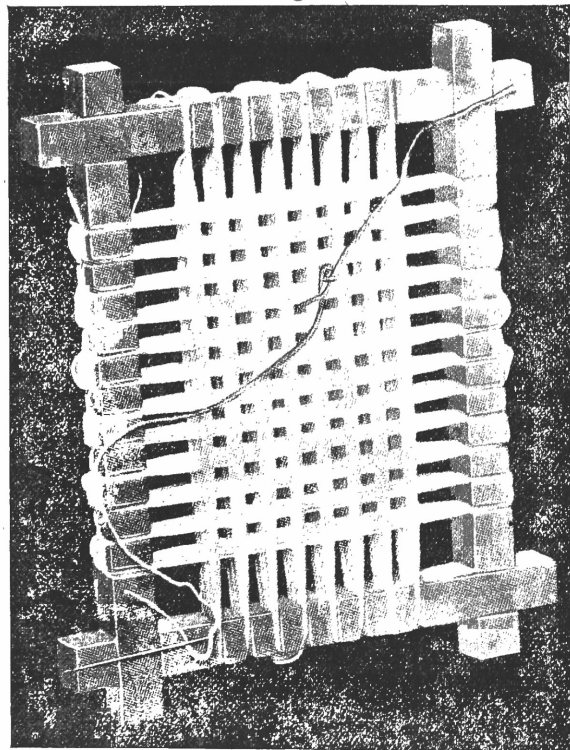


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P. S. If this ad and \$10 is sent with your reply, we will include with the above offer, one pair nice Lace Curtains or one pair nice Lace Pillow Shams.

OUR DEAD

BRABSON.

Mrs. John M. Brabson, of Greeneville, Tenn., died at Johns Hopkins Hospital, Baltimore, Md., Dec. 12, 1914. She was born Jan. 10, 1856; was the widow of the late Col. John M. Brabson, the daughter of the late Dr. Wm. and Mrs. Emily Harmon, and the mother of twelve children, eleven of whom are still living.

Sister Brabson was converted, and joined the C. P. Church in early life, remaining a consistent member of it until death. But eighteen years ago, she was gloriously sanctified, under the preaching of Dr. Carradine. She evidently got the blessing; and during those eighteen years of trial and persecutions, she has been one of the most devout and zealous of the noble band of holiness women of Greeneville, Tenn. She seemed never to tire, or to feel that she had done, or was doing enough for the Lord, who had done so much for her.

Sister Brabson was a good woman—a great woman, because she was so good—great in the sight of God; for goodness is His idea of true greatness. She was also an intelligent woman—a woman of culture and wealth, all of which she consecrated and used to the glory of God, and to the good of others. She was a lover of the beautiful in song, in poetry and in art. She dearly loved her Bible. It was her daily companion—a lamp to her feet and a light to her pathway, leading her on to the perfect day. She was a woman given to much prayer. Her communion with God seemed to have been unbroken for eighteen years, and her faith in Him never failed nor faltered. Sister Brabson was a true friend to the poor and needy, and to those in trouble. She was especially interested in the work among the prisoners in jail and a number of them owe their salvation to her counsel and prayers. She evidently added a number of stars to her crown of rejoicing, while engaged in this good work. Her religion was of the broadest type. It embraced all classes and conditions of sinning, sorrowing, suffering humanity. Friend and foe alike had her sympathies, assistance and prayers in their times of need and distress. She was truly “a mother in Israel,” who laid up treasures in heaven, while she tabernacled on earth. Hers certainly was a self-abandoned life—a Spirit-filled life and Christ-centered life. She had undoubtedly denied self, abandoned, renounced, denounced, de-throned self; said to self, step down and out. You have occupied the uppermost seat in my heart long enough; let Jesus come in and take the uppermost seat and reign in and rule over me in righteousness all the remaining days of my earthly pilgrimage. So Jesus came into her heart to abide; and her life, like His, from that day became a really altruistic life—a life lived for others—for those she loved.

Her life was the embodiment of the agapee love—the exemplification, the out-flowing of that divine love which had been shed abroad in her heart by the Holy Ghost which had been given to her in such a large measure.

Sister Brabson was pre-eminently a Christian heroine. She had the courage of her convictions. The Lord could depend upon her to deliver any message He gave her, whether of a private, or public character, whether to small or great, to layman or minister, friend or foe, knowing it would be fearlessly and faithfully delivered. Hence, she was to the time-serving, world-loving Christians, what Elijah was to idol-worshipping, backslidden Israel, a sort of “holy terror.” They dreaded her reproofs, and turned a deaf ear often to her wise counsels. They apparently saw in her only an over-zealous holiness crank, in life, but after death they proclaimed her a Christian philanthropist—a lover of humanity at large.

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Sister Brabson was a most affectionate daughter, a loving sister, a devoted wife and mother. She was intensely interested in the spiritual well-being of all her loved ones. She carried them for years, as a special burden upon her great, loving, maternal heart, praying so often, and so earnestly for their salvation. She loved her church; in fact all of the churches, but she loved most the Holiness Band. She loved her Lord supremely, and her neighbors with a love unfeigned.

The Holiness Tabernacle in Greeneville, where so many souls have been saved and sanctified, was especially dear to her heart; and it stands today, as recently finished up on the inside and painted on the outside, as a monument largely to the self-sacrifice and devotion of Sister Brabson, and a number of other heroic women, whose lives are fully consecrated to God.

The Holiness Band, and our Holiness Sabbath School love Sister Brabson dearly. We will all miss her so much in our services. Greeneville will miss her, for she has never had but one Sister Brab-

son, and is not likely ever to have another just like her. Peace to her blessed memory, till the glorified body of this sleeping saint shall come floating in, at the resurrection of the just, on the spring tides of immortality and eternal life.

The funeral services were conducted at the residence Dec. 16, in the presence of a very large audience, by her pastor, Rev. M. L. Clemens, and the writer, after which the remains were laid to rest beside her husband in Oak Grove Cemetery.

The many beautiful floral tributes evidenced the deep, heartfelt sympathy of the town for the living, and the high esteem in which they held the departed sister.

Leroy McWherter.

McLAUGHLIN.

On Dec. 16, 1914, the death angel visited the home of Bro. W. H. McLaughlin, and took from him his loving wife. Mrs. McLaughlin was a true servant of God, and devoted to His cause. She was a firm believer in holiness, and did much to bring believers into the experience of entire sanctification. We all miss her,

but we know she has gone to glory, to join in that great throng that sings eternal praises to God. Sister McLaughlin leaves a small family and many friends to mourn her departure.

Albert Stephens.

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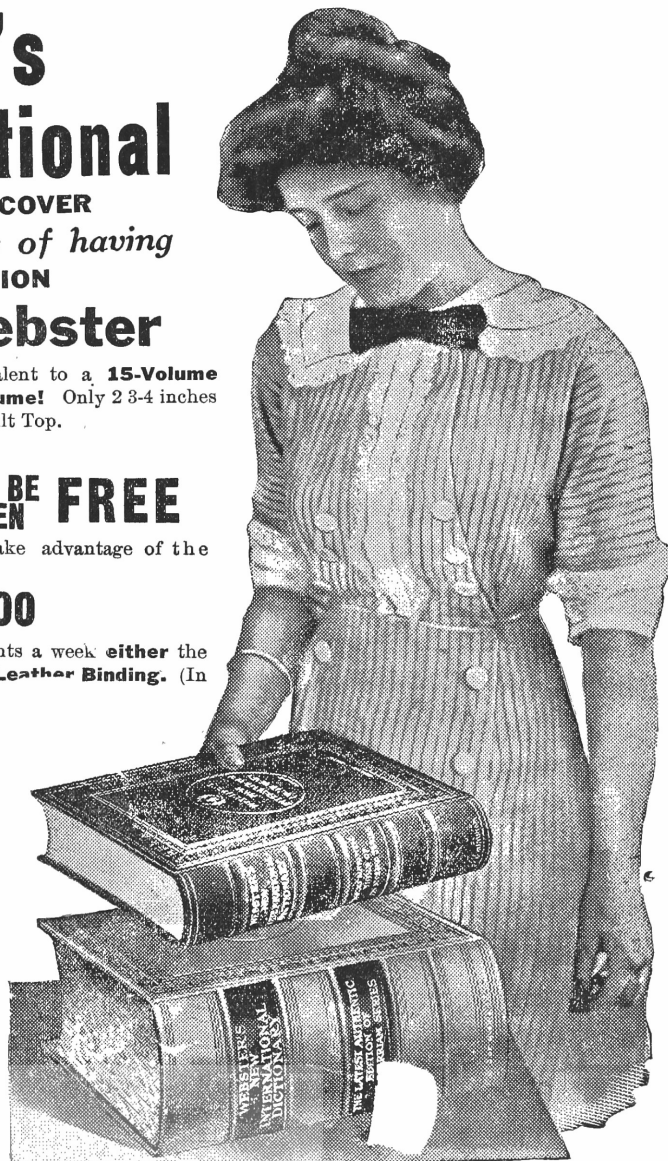
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