

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.

"Behold, I Am Alive For Evermore."

The resurrection is one of the most indisputable credentials of the deity of Jesus. He laid down His life; He took it up again. He lives, He intercedes, He reigns. His presence is filling, stirring, and sanctifying the hearts of men.

In spite of all the sins of men, the doubt and wickedness, war and bloodshed, heartache and distress, the influence of the life and teachings, the sufferings, death and resurrection of Jesus Christ is having a powerful effect upon the human race. Everywhere men are thinking, talking, writing and singing about Him who was dead, but who is alive for evermore.

It is marvelous how believing in Jesus brings peace to the soul. A belief in His humanity which enabled Him to sympathize with men; a belief in His deity which enables Him to save men; a belief in His teachings which fell from His lips; a belief in the agony He suffered on the cross; a belief in the resurrection in which He triumphed over death, hell and the grave; a belief in the atonement and merit of His precious blood. Yea, to believe in Him as a personal Savior, takes all the guilt out of the heart, cleanses all sin from the soul and brings peace and rest which no human heart can know outside of His saving grace.

How blest we are that we can worship a living Christ! As we commemorate His resurrection, let us bathe our souls in the fountain filled with blood which flowed from the side of the world's Redeemer. Let us refresh our souls with the renewal of our faith, a deepening of our love and an increase of our zeal to spread His gospel and make known His saving power among men. Let it be a time of prayer, singing and rejoicing.

Where the gospel is preached, where the teachings of Jesus Christ are obeyed, where men live in harmony with the rules He laid down for the government of society, there

is happiness, prosperity, peace and joy. If the tree is to be known by its fruit, then there can be no question with reference to the deity of Jesus and His triumphant resur-

as 'I imagine so,' or, 'it is likely,' but the cable of the strong tow of our fastened anchor is the oath and promise of Him who is eternal verity. Our salvation is fastened with God's own hand, with Christ's own strength, to the strong strap of God's unchangeable nature. Let us be ballasted with grace that we be not blown over and that we stagger not. I never believed till now that there was so much to be found in Christ on this side of death and heaven. How sweet, how sweet is our investment!"

THE AMERICAN METHODIST LEAGUE.

Chapter LV.

Inquiries continue to come in with regard to the American Methodist League. We will answer the following question through the columns of THE HERALD.

Question: Do you think that such an organization as you propose is really necessary?

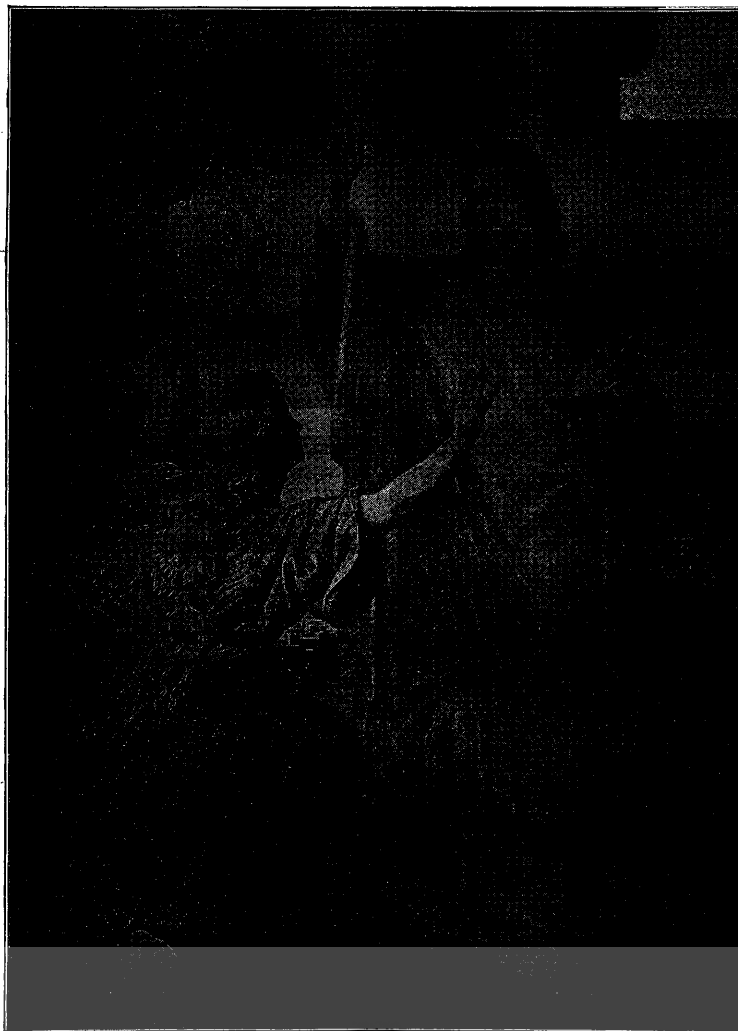
Answer: We believe the original doctrines of Methodism are essential Bible doctrines, and that they are vital and practical. We believe that the faithful preaching of these doctrines to the present generation will produce the most blessed results. In many places in Methodist churches these doctrines are being sadly neglected, and in not a few places they are being bitterly opposed. There is great danger that we soon have on the earth and in the church a generation of Methodists who know practically nothing of the original doctrines of the church.

In many quarters large numbers of Methodists are opposing almost, if not all the teachings of the Bible, especially emphasized by the founders and fathers of Methodism. Many of our people have no fixed faith and no vital Christian experience. We are profoundly impressed that a restatement and the earnest

preaching of original Methodist teaching are absolutely necessary in order to save the great Methodist churches of this country from a fearful apostasy, from a drifting away into the "new thought," destructive criticism and worldliness.

We are fully convinced that the failure of our Methodist ministry to emphasize the

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"TOUCH ME NOT."

rection, the saving power of His grace, and His glorious coming by and by, for all the fruits that grow on the gospel tree bring blessing to the human race.

With Samuel Rutherford let us exclaim: "I rejoice in the glory to be revealed, for it is no uncertain glory we look for. Our hope is not hung upon such an untwisted thread

INTIMATIONS OF IMMORTALITY.

Rev. B. F. Durling.

How often some venerable soul, waiting by Love's fireside for the angel band, and in visible ripening for a brighter clime, in the long lingering light has been a sacred suggestion of Immortality.

On the hilltop of Prayer, as the mists pass away and the skies become divinely clear, we can behold the sunlight gleaming upon the summits lying far beyond; we can hear, in the quiet hush, the angel voices talking in Paradise. The light from the throne illumines our way. Consciously our hearts become the abode of Father, Son and Holy Spirit. We are becoming one with the divine Bridegroom; hence His Immortality is ours, and our spirits are deathless.

Hope is the soul's eagle seated upon the crag of Faith. With eye turned eastward, it seeks to detect the first gleams of light piercing the gloom; harbinger of the immortal day which is swiftly approaching.

"Your young men shall dream dreams." Even Nature leads the young to dream; to build air-castles; to day-dream. When God enters their life, this tendency is transformed; divine revelations are made to them; those related to God and eternity. That heaven by which the young child is attended, and which, according to Wordsworth's "Ode to Immortality," appears to depart from him when older, now returns to him, but in grander proportions, and with a new glory. He feels that a marvelous realm, although unseen, is attending him; that a new personality has entered into his life; one which is ever speaking to him of an immortality, and of an eternal home which will be forever his.

In the Roman Amphitheatre, as the martyr was moving forward toward the lions, there fell at her feet a white rose; it was dropped by some hand of love from an overhanging gallery. The martyr's heart felt the touch of the divinely inspired sympathy; there was the quick upward glance; there was the touch of two hearts; a flash from the divine center, and Immortality stood forth revealed.

Would a master genius bring forth his noblest achievement, but only to destroy it? Would a Phidias shape the angel form in marble, but only to shatter it? Would a Raphael paint his fairest Madonna only to consign it to the flames? Would a Beethoven bring forth the sublime Sonata only to destroy it? Could we conceive of the master-builder rearing the stately ship; lading it with the choicest products of human skill; with rarest fruits and grains; and even with human life, for the purpose of sinking all that precious freight in mid-ocean?

Would an all-wise and all-powerful God bring into being the human soul, the most marvelous product of divine skill and power; would He lade it with powers which an angel might covet; would He endow it with faculties which in their lofty flight, can move among the stars; with powers suited to an endless growth; would the Infinite bring forth such a product but only to bring it to the gloom of an awful shipwreck at last?

Or could a mother look into the sweet eyes of her smiling baby and the next hour voluntarily commit this treasure to annihilation? Is God not more tender than the most loving mother? Is He not more powerful? Yea, *all powerful*? Ah, then, in our Father's own nature, we find the strongest assurance of our own immortality.

A soul in harmony with God, in a high sense, even now, is in heaven. My soul has caught a glimpse of a star which beckons me

on to a future. They planted a crown of thorns upon His brow; lo, it burst forth into a diadem of richest glory. To them, Gethsemane and Calvary appeared to be nights of awful darkness, culminating in the impenetrable gloom of death. But soon there was a glory-burst of Resurrection power, and Immortality came forth in fairest attire, full-robed for the eternal summers; she beckons us onward.

If angels; if glorified saints in spotless purity; if deity in the blazing effulgence of the great glory; if all these are awaiting us; if in a few more days, we shall be in such presence, how should we seek to be clothed in the unsullied righteousness of Jesus; to be permeated by an indwelling Presence whose hallowed glory gleaming out through the human temple, should be a revelation of the divine.

Matchless Redeemer; effulgent Deity; Immortality full-orbed; deathless Life, kindle each spirit to a heavenly glory. Touch our otherwise faltering and failing life, until the endless eternities will be budding within us. This is thy "more abundant life."

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

Westerville, Ohio.

CHRIST'S VICTORY ON THE CROSS.

C. C. WILKINSON.

"He saved others; Himself He cannot save." Matt. 27:42.

The Easter tide brings prominently before us, not only the transcendent victory and glory of the resurrection, but preceding that, and necessary to it, the crushing sorrow of Gethsemane and the bitter agony of Calvary. As in a great military campaign the final decisive victory may be preceded by a series of lesser, but yet really important victories, so the mighty victory of the resurrection was preceded by the great moral victory on the cross. Without the winning of this preliminary victory, no such crowning victory as the resurrection would have been possible.

For a time the career of Jesus was one of marked success and popularity. We see Him followed by admiring multitudes, while His opposers had not yet developed any radical hostility. Indeed it seemed that the hope of the Jews for restoration of their ancient glory was about to be realized. But soon there came a turning point, beyond which His popularity waned and His success seemed turned into defeat. The multitudes, ever changing and fickle, forsook Him, while the fury of His enemies waxed stronger and deadlier. This apparent failure continued to increase until He was brought alone and forsaken to the cross. Apparently a more ignominious defeat had never before overtaken any individual. We find Him facing this defeat, and the jeers and sarcasm of His enemies, in the account of His tragic death as given by the four evangelists. He hangs on the cross apparently helpless and lets His life ebb slowly away, while the chief priests, the scribes and the elders, with un pitying eyes watch the solemn tragedy, and mockingly utter the words of the text, "He saved others; Himself he cannot save."

In what sense did they mean these words? Evidently, that He had not the power to deliver Himself from the death of the cross. It was the final and supreme utterance of their unbelief. It was spoken in bitter derision against one whom they thought to be helplessly in their power. It was a cruel

boast which mere brute power always makes over weakness. It was indicative of a hatred which would show no pity and tolerate no interference until death should put an end to the sufferings of the one hanging before them.

But the question arises, Could He not have saved Himself? Was He totally helpless in their hands? Did the cross hold Him fast as it would have held you or me? Had He no power to tear Himself from it and come down? This is no idle or merely speculative question. Its answer will serve to bring out clearly the great moral significance of Christ's passivity on the cross. I answer, Jesus could have saved Himself. If He had not the inherent power to come down from the cross and save Himself, then He had not the attributes of Divinity, and His death would have availed nothing. But He could have come down. He had the power. The cross did not hold Him fast as it would have held you or me. He who had so often escaped out of their very hands when they were trying to lay hold on Him, could have done so again. He, before whom the band of Roman soldiers fell to the ground at a word, could have leaped from the cross at His will. He who had said to a disciple, "Thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?" could have invoked all the powers of the universe, if necessary, and in answer to the taunts of His enemies, have hurled the cross from Him and gone free, and none could have hindered. He who had brought Lazarus forth from the dead could not be held by the cross against His will. Hence they were greatly mistaken in the sense in which they meant what they said. He could have saved Himself.

SOME GREAT PURPOSE PREVENTED HIM.

Let us notice at this point the tacit, though unintentional, admission of His enemies to His essential Divinity. This appears in the words, "He saved others." In saying this they admitted more than they thought. He had indeed saved others. He had healed the sick by a word, caused the lame to walk, the deaf to hear, and the blind to see. He had cleansed the lepers, cast out demons, forgiven sins, and raised the dead. All these mighty works had been done by Him before their very eyes. This part of their sarcastic taunt was but the utterance of the truth which they could not deny. And yet, on what ground could they account for this power to work miracles and save others? But one answer could be given. He was more than human; He was Divine. The omnipotent power of the Deity resided in Him. He Himself on several occasions appealed to the works which He did as proof of His Divinity and essential oneness with the Father. (John 5:36; 10:25-38).

If then, He was Divine and had the power to come down from the cross, why did He not do so, and thus silence the taunts of His enemies? Why remain passive and appear to be weak and helpless, when He was almighty? As I said before, some great reason or purpose prevented Him. That purpose was the fundamental purpose which had brought Him into the world,—to give His life a ransom for many. It was this purpose which had kept Him in the path that was always leading straight to Calvary. Present popularity usually blinds one to the future path of suffering and ignominy. Not so with Jesus. When His popularity was at its height, He knew whither the way was trending. The dark shadow of the cross was

very early thrown across His pathway. It was this great purpose which gained the victory in the Garden of Gethsemane. It was this purpose which held Him steady and gave Him such a divine resignation before Pilate. It was this purpose which kept Him those agonizing hours on the cross, until He could cry out, "It is finished." This supreme purpose must be accomplished. A higher motive actuated Him than that of self-preservation. He who had taught, "whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it," in the hour of greatest test would He not verify His own teaching? He came to give Himself a sacrifice for others, and He was not the one to fail in the test. Jesus here taught by an example which has never been equalled, that neither self-preservation, nor one's own ease and comfort, are the highest and noblest motives that work in the heart.

Again, if He had come down from the cross before His death, no atonement would have been made. The great plan of redemption would have failed. Whether we understand all that is involved in it or not, the Scriptures make it plain that the death of Christ was necessary in order to salvation. Without the shedding of His blood, there could be no remission of sins. The moral influence of His holy life, while great, could not have answered the purpose of an atonement. Take death away from the redeeming act of Christ, and redemption is ruined. The hope of a lost world lay on Him, and though He might have saved Himself, it would have been the eternal death-knell of the world if He had; and He would have failed actually a thousand times more than He failed apparently, had He not gone through. He went to the cross voluntarily and He staid there voluntarily until His blood was shed and His life offered up for our redemption, and no jeers or taunts of His revilers could deter Him. It was a willing and vicarious offering of Himself for our salvation. Here is the sense in which He could not come down from the cross, but one of such high moral value that His enemies could not apprehend it.

This analysis of Christ's great moral victory on the cross would not be complete without noticing the element of temptation to falter and turn back which enters into it. No one was ever haunted with strong temptation to the very end like Jesus. The taunts and mockeries of His enemies were a temptation to prove to them that He could show Himself to be the Son of God and do all and more than they dared Him to do. He had met it before in the satanic suggestions in the wilderness. It comes to Him again in this trying hour as a last shot from the foe. But it has no effect upon Him, for He needs not the evidence of such spectacular demonstrations as they dare Him to make. He rests securely in the sublime faith that He is the Son of His Father, and that the will of His Father is being done. Such a temptation, the temptation to draw back from a holy purpose, to rescind, to retract, to assert one's self and one's rights, always comes to the man under trial. Every martyr could have purchased His life and freedom at the cost of his conscience and the principles which he believed. Every one of us will have a chance to back down and give up, but it will always be at the cost of the plan and purpose of God for our lives. When the trial is the heaviest the temptation is likely to be the severest. Then we shall have to be sustained, not only by the grace of God, but also by a holy purpose which has been refined by some Gethsemane experience, and which no satanic power can crush. Jesus conquered on the cross, and because He overcame we can overcome, and the victory which He gained there can be incorporated into our own lives, and will be when we say with Paul, "I am crucified with Christ."

INFANTILE JUSTIFICATION.

REV. C. W. WINCHESTER, D. D.

NO. IV.

What shall we do for the spiritual well-being of the child? Consecrate him to God as soon as he is born. Bishop Simpson often said, in public, that when he told his widowed mother that God had called him to preach the gospel, thinking that the intelligence would grieve her deeply, she sprang to her feet and clapped her hands in joy, exclaiming: "Matthew, I have been praying for that ever since you were born." Because that mother consecrated her new-born babe to God, he became the saint and preacher that he was.

The writer believes in infant baptism. Baptism does not regenerate. Baptism does not change the relation of the child to God. But baptism has taken the place of circumcision, which was administered to infants. Baptism is a solemn act of consecration, which the parent cannot well forget. And, as the child grows up and is told that he has been given to God in baptism, he will feel bound by the parent's vow to give himself to the service of Jesus Christ.

The religious training of the child should begin at the earliest possible moment. His mind should be pre-empted for God before the devil has a chance to entrench himself in heart or mind. He (and he, of course, includes she), should be taught to pray as soon as he can lip the simplest words, so that he will never be able to remember when he began to pray. He should be told about God, who dwells on high; who is everywhere all the time; who can see in the dark as well as the light; who made him; who keeps him alive every moment; who gives him his food and everything he has; who loves him more than father or mother; who is pleased when he does right, and displeased when he does wrong. He should be told all about Jesus, His babyhood, His manhood, His beautiful and unselfish life, His cruel death to save the world, His resurrection, His exaltation to heaven. He should be told about the Good Spirit, who gives him good thoughts and the angels, who watch over his bed and take care of him by day, and the evil spirit who tries to make him bad. He should be told about heaven, the beautiful city, where the good will live forever, and hell, where wicked people will live with the devils. Care should be used in presenting the dark side of human existence; but it should not be concealed. A little seven-year-old girl had heard her father, a Methodist minister, mention hell in his preaching. In the family was a colored maid, who was a dreadful liar. One day little Grace was heard to say to the serving woman, with all the earnestness of a revival exhorter: "Siley Riley, if you don't stop lying, you'll go to hell." Grace is now a woman. She has always been sound in her theology.

The child should be taught to reverence and love the Bible, as God's book. Very early, before he can read, he should be presented with a beautifully-bound copy of the Bible or New Testament. He should be taught to revere the very book itself. Why cannot the boy or girl be told the stories of the Bible, instead of Mother Goose tales, and be taught to repeat verses of Scripture and portions of sacred hymns, instead of the current nursery rhymes? Of course little children should be taken to church, and should be trained to go every Sabbath.

The child should early be taught to fear and shun and hate sin, because it is hateful to God and will bring everlasting suffering on the sinner. He should be made to know that sin is the only thing that can ever really hurt him. When he has done wrong, he should be told that the Heavenly Father is displeased and grieved, and should be urged to kneel down and ask God to forgive him, for Jesus' sake. He should be made to believe that the worst thing about doing wrong

is not the punishment which he may get from mother or father, but that God is displeased with him. He should be told that he has a naughty, wicked heart; that it was his wicked heart that made him do wrong; and that he cannot be good till God gives him a new heart. This is very important. It is a wicked piece of folly to tell the child that he is a Christian and that he is good, and make him think that there is nothing for him but to do good. It should be impressed upon his mind, with all possible emphasis, that he has a bad heart and that he must pray to God to take the bad heart away and give him a new and good heart, for Jesus' sake. Most children early discover that they have bad hearts.

When the child feels that he has a naughty heart and is taught and encouraged and helped to pray in earnest for a new heart, God will surely hear and answer, and the child will be born again. There is no reason why well instructed children should not have a definite experience of regeneration at a very early age, and be able to look back upon the very day and hour, down to the end of life. The reason why some do not believe in the conversion of little children is that they do not understand what experimental religion is. They think it is theology. The child is not mature enough to take a course in a theological seminary, and so, they think, he is not old enough to be a Christian. Religion is faith and love; and it is easier for a child to trust and love than it is for a man or woman. There is very little that needs to be known in order to experience the new birth—I have done wrong; I have a bad heart that made me do wrong; God loves me and will give me a new heart, if I pray and say "for Jesus' sake."

The writer was reared in one of the best Christian homes this world ever contained. He was a good boy, without one bad habit. He was taught to pray so early that he cannot remember when. He never wanted to do wrong. He always disliked bad and unclean things. If the new theory that children are saved by education and do not need to be converted were true, it would have worked on him. But it did not. As early as his sixth year he was powerfully convicted of sin. He knew that he had a naughty heart that did not love God. He was very greatly distressed at what he saw in himself and was very unhappy. Had he revealed his feelings to father or mother, he might have been gently led into the experience of regeneration before he was seven years old. He was not converted till he was nearly fifteen.

Multitudes of souls have been born of God in early childhood. Some have had as positive an experience as most adult sinners have at conversion. Others came to the line between the kingdom of darkness and the kingdom of light so gradually, and were led over so gently, that they cannot tell when it was; but they know that they are born of the Spirit. It should be the aim of the church to secure the conversion of all the children under her care, before the chains of sin get badly twisted around their souls. There are many hardened sinners right in the lower grades of our Sunday schools.

On the writer's second pastoral charge was a sweet old saint, a veritable "mother in Israel," whom he heard say again and again: "I am seventy," (or seventy-one, or two, or three) "years old. I was converted when I was seven years old, and I have always been sorry that I did not start sooner."

Phebe Bartlett, a tall saint of New England, a hundred years ago, had a positive religious experience when she was five years old. She had done something wrong one day. Her mother, a wise and experienced Christian, reproved her, made her see how sinful her conduct had been and sent her to her bed-room to ask God to forgive her. After many minutes she returned, smiling through

her tears, and told her mother that God had forgiven her and given her a new heart and made her very happy. In all her after life she spoke of that hour as the date of her birth into the family of God.

Little children can be wholly sanctified and filled with the Holy Ghost. The writer knew a six-year-old girl who had the habit, when she could not have her own way, of throwing herself upon the floor, and kicking and crying and yelling at a fearful rate. One night, after one of those fits, she went to bed with a lady who had been in the family since her birth, whom she called "Ashie." She meant Auntie, or Aunt. Showing great shame for her wicked conduct, she said: "Ashie, what makes me act like that?" The answer was: "I think the devil is in you and makes you naughty." "Well," said the little girl, "the next time I feel like that, I shall go away alone and pray to God a long time. That's the only thing I can do. And God will say, 'Old Devil, you get out of that little girl, and let her alone;' and he will." That little girl is a young lady now; and she has never had another of those bad spells. If that was not

entire sanctification, it was something very much after that order.

The writer was pastor of a boy who died at the age of nine. He was a mature Christian. He gave every evidence of being regenerated and filled with the Spirit. The last thing he did, just before he expired, was to get his wicked father onto his knees, in penitence and prayer, at the side of the bed.

Our first and direct religious work with children should be to present the doctrines of sin and depravity and salvation through Jesus Christ, in such a way as to bring about their regeneration, well marked to us and conscious to them. Those words may sound big and hard. But the things they represent can be made very simple and easy to the mind of the child, with the help of the Holy Spirit.

When the child has been converted, he should be received into the church, and should be guarded and guided and taught, till he reaches the years and statue of a mature man in Jesus Christ. To receive a child into church membership before his conversion is to build up a mighty rampart between him and salvation.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

"O GRAVE, WHERE IS THY VICTORY?"

The resurrection is the central fact around which the system of Christianity revolves. Over and over the question which was asked in the long ago, "If a man die, shall he live again?" is being asked. This is the one thing which concerns the human race. Philosophy, reason, analogy cannot answer this significant interrogation; there is only one place found which gives us light on this all-important subject—the Bible.

Ever since that glad message was sent to the sorrowing disciples, "Go tell His disciples that He is risen," the doors of the grave have been opened and light and hope have dissipated the gloom of the tomb. It is no wonder the apostle declared that, "If in this life only we have hope in Christ, we are of all men most miserable." The hope of "living again" is the anchor which holds the trusting soul steady amid the temptations, trials and sorrows of life. As some one has very fittingly said, "This encourageth all drooping spirits; this sustaineth all fainting hearts; this sweeteneth all present miseries; this lighteneth all heavy burdens; this encourageth in all dangers; this supporteth in all calamities."

How we should sympathize with the poor heathen who know not of the blessed hope of immortality! When they part with their dead, to them, it is forever. Can you imagine their grief, with no hope beyond the grave? What is it that supports us as we hear the clods fall heavily upon the form of our loved ones? Is it not the hope that death does not end all? That we shall see them again, in a far more glorious appearing? How our glorious Christianity hushes these heart sighs, calms the troubled spirit and soothes the torn and bleeding heart. Amid the darkness and gloom faith declares that, "All that sleep in their graves shall hear the voice of the Son of God and shall come forth." Christianity is able to meet the horrors of the tomb and in the midst of death's darkening shadows it waves the pean of triumph and shouts, "The dead shall live!"

Bishop Ellicott well declared that, "Present and future are alike bound up in our belief of our Lord's resurrection and ascension; and dreary indeed must this present be, and gloomy and clouded that future, if our belief in our risen and ascended Lord be uncertain, partial, precarious."

What hours of darkness those were as Christ lay in the tomb! The disappointed and sorrow-stricken disciples had hidden themselves from the gaze of scoffers, for they too, thought their Christ had failed in His mission. About the only comfort left, nestled in the hearts of those devoted women as they wended their way to the rough-hewn sepulcher which they thought held the form of their beloved One. They hoped to get some relief by embalming His precious body; that was the extent of their hope, the only solace for their aching hearts. But lo! as they came to the grave, the stone was rolled away; they were greeted by angels, the heaven-sent messengers to declare to them the glorious news of a risen Christ.

"Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a victor from the dark domain
And ever lives with His saints to reign;
He arose! He arose! Hallelujah Christ arose!"

We would say in the language of Bishop Ellicott, which is so opportune at this time, "Never was there an age when it was more necessary to set forth events that not only imply but practically prove the resurrection of the body, and that not only suggest but confirm the teaching of the Church in reference to the future state which it is the obvious tendency of the speculations of our own times to explain away, to modify, or deny."

Our bodies here are subject to decay and change, but there we shall be where

"Sickness and sorrow, pain and death
Are felt and feared no more."

We are sown in dishonor; we are raised in glory. We are sown in weakness, but we are raised in power. We are sown a natural body, we are raised a spiritual body. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

"GO THOU AND DO LIKEWISE."

A very practical way to serve the Lord is shown from a letter containing a number of subscriptions to THE HERALD. The brother says: "These are all new subscribers. I think I can trace several cases where people were sanctified this winter because I spent some of the Lord's money last fall and had THE HERALD sent to them. I expect within a few days to send in another list."

Reader, have you some of the Lord's money that you could invest in this way? Every week THE HERALD will visit the home into which you send it, and its silent, yet potent messages, will bear fruit for the Master which shall be gathered after many days to your credit.

We are offering special rates in clubs of five or more, and if you are interested in your neighbors and want to help them to a better life, to greater usefulness in the kingdom of God, write us for samples and we shall send all you wish, free of charge. We will also write you of the special offer. Time is fleeting, souls are hungering for the bread of life and what thou doest, must be done quickly. Order samples today and go to work.

EVANGELISTIC AND PERSONAL.

Rev. D. M. Daughy, of Andalusia, Ala., is open for calls to evangelistic work.

Rev. James V. Reid: "The Lord is giving us a fine meeting at Savannah, Ga. Several were saved last night."

Rev. E. J. Moffitt is engaged in a fine meeting on Broomes Island, Md. Conviction is upon the people and much interest manifested.

Rev. C. F. Wimberly and S. H. Prather have recently closed a fine meeting at Fayetteville, Tenn., resulting in 100 conversions. Every boy in the college was converted but three.

Dr. E. G. B. Mann and W. B. Yates are engaged in a meeting at Madisonville, Ky., with Rev. G. P. Dillon. The meeting is running well.

The Spring Convocation, Chicago, Ill., will be held in the Evangelistic Institute, April 16-25. Dr. H. C. Morrison will be the preacher in charge; singing will be conducted by Rev. George Bennard. Two services daily, 2:30 and 7:30 p. m.

Rev. J. B. McBride: "Since writing last, I have had an attack of pneumonia and was quite sick for several days, but am well now and in the battle at Brownsville, Oregon. We go to McMinnville, April 1-18."

Rev. C. H. Babcock: "We had a gracious meeting in Walker Church, Minneapolis, Minn. More than 100 souls sought God for pardon or purity, there being 75 conversions; great blessing came to the church. We are now at Taylor St., and many are at the altar desiring to be filled with the Spirit."

Rev. E. O. Hobbs reports a great meeting at Roanoke, Ind. Deep conviction is upon the people and souls are finding the Lord. Bro. Hobbs has an open date from April 9-30, which he desires to give to some one. His address is Lerna, Ill.

The Oakes Times: "Evangelist J. B. Kendall preached three times last Sunday to large and appreciative audiences. His lecture on 'Sour Grapes' in the opera house was pronounced to be the greatest talk to men ever delivered in Oakes, and will have its influence in men's lives for a higher plane of living. More than twenty persons went forward in response to his appeal at the close of the Sunday evening service. The services are helpful and inspiring and Bro. Kendall's earnestness, sincerity and love are recognized by every one who hears him."

A CORRECTION.

In one of the editorial paragraphs of March 24, it reads "King David, of old, in his last charge to Saul," when it should have been "King David, of old, in his last charge to Solomon."

AN EASTER MEDITATION.

By Rev. J. Gregory Mantle. *The Resurrection Power of Jesus.*

PRAYER.

Grant unto us, O Lord, we entreat Thee, the knowledge, in fuller measure, of the power of Thy Resurrection. We thank Thee that we have heard Thy voice calling us out of the tomb of sin. When we were dead by our trespasses and sins Thou didst stand at the mouth of the grave wherein we lay, and, at Thy command, we came forth. Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy, hath begotten us again unto a living hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation ready to be revealed in the last time. We would know more of the exceeding greatness of Thy power which is to usward who believe. Make actual to us, we humbly pray, all that is possible, so that everything it is in Thy heart to accomplish for us and in us may be not an occasional, but a constant experience. Risen with Thee may we always seek the things that are above, and not the things that are on the earth. We ask this for Thy glory and in Thy Name. Amen.

SERMON.

"That I may know Him and the power of His Resurrection." Phil. 3:10.

The Resurrection of Jesus Christ is the high-water mark of God's power. Never was the might of God displayed in such magnificence as in the sepulchre of Jesus. It was a great manifestation of Divine power to give sight to blind eyes, speech to dumb lips, hearing to deaf ears, life to paralyzed limbs, but all these miracles were combined in the Resurrection of Jesus.

This Resurrection is the keystone of the arch of Christianity. That is why throughout the centuries this fact has been so violently assailed, for "if Christ be not risen our preaching is vain, and your faith is also vain." (1 Cor. 15:14.). The word "vain" here means empty. Our message is empty; it is stripped of its substance and content.

One of the endeavors of the enemies of Christianity has been to prove that Jesus did not really die, that He only swooned on the Cross. But He died without question. He died by crucifixion for when, according to custom, the soldiers came with iron rods to break the legs of the crucified they found that Jesus was dead already. (John 19:32). His legs were not broken, "But one of the soldiers with a spear pierced His side, and forthwith there came out blood and water." (Verse 34). The highest medical scientists are all agreed that only from a broken heart could blood and water have issued. Here was a spear thrust sufficient to occasion death had He not been dead already. When He was enswathed in those many yards of linen cloth in which the dead were wrapped, His mouth was covered so that had He not died of crucifixion or of the spear thrust, He must have died of suffocation. The fact of His death is established beyond a shadow of doubt.

Think of the power that wrought in His Resurrection. It was an irresistible power. "The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said, while He was yet alive. After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than

the first. Pilate said unto them, ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matt. 27:62-66). But their precautions were all in vain. A power was working in that sepulchre so irresistible that ere the stone was rolled away the Savior had left His rocky tomb. The seals were shattered, the guards were scattered, and

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain;
And He lives forever with His saints to reign."

Years ago I used to think that when the disciples saw the linen clothes lying in the sepulchre they were neatly folded up as a mark of the leisureliness of Jesus, and as a proof of His tidiness. But that is not what happened. A careful examination of the words employed in the gospel of John by the greatest scholars, has revealed the fact that what really happened was this: The Savior sloughed off the graveclothes as the butterfly sloughs off the chrysalis. He left the graveclothes lying in the tomb, undisturbed in any one of their windings. There they were, just as they had been wrapped about His sacred body, but the body was gone. The napkin that was about His head was wrapped together in a place by itself; not a winding of it disturbed, but the head around which it had been wrapped was gone. What wonder that when John perceived this stupendous miracle, "he saw and believed."

What marvelous power was this! It lifted Jesus out of the graveclothes, out of the grave, and presently, out of the earth, setting Him on the throne and investing Him with universal dominion. As Jesus left the graveclothes behind Him in the sepulchre, never touching them again, so should we. In that He died He died unto sin once for ever. So Bishop Moule translates Rom 6:10. We are children of the Resurrection, and no smell of the sepulchre should be upon us. We have put off the old man, waxing ever more and more corrupt, and we have put on the new man which after God is created in righteousness and holiness of truth. (Eph. 4:22-24). In his Ephesian letter, Paul uses three words in referring to the Resurrection of Jesus as a concrete illustration of the power which is at the disposal of every child of God. "That ye may know what is the exceeding greatness of His power to usward who believe, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead, and made Him to sit at His own right hand in the heavenly places far above all." (Eph. 1:19-21 R. V.) The three words are "power," "strength," and "might." Let me illustrate the difference between these words. There is power represented by a magnificent locomotive. As you run your eye over it, you are impressed with its latent power. What possibilities slumber in its splendid mechanism! Look at it again; the driver and engineer are in their places, and the great machine throbs and pulsates under the pressure of steam. It is a magnificent illustration of strength waiting to be exercised. Look at it once more, as it tears over the iron roadway with its load of cars, attaining a speed of seventy or eighty miles an hour. What a picture of might! Power, strength, might! All this "to usward who believe." Well might George Herbert say,

"Arise, sad heart; do not by doubting

Loose the hand, which as it riseth
Lifteth thee. Arise! Arise!"

Take a fresh grip on that mighty, loving, lifting hand as you read these lines, and rise out of the fogs and mists into the clear blue sky where the saints of God ought evermore to reside; where the birds always sing; where the flowers always blossom; where we may make our own almanac, and have an experience of cloudless sunshine, a succession of glad Easter days, from the beginning of the year to the end thereof.

What most frequently hinders a realization of the power of Christ's Resurrection? Undoubtedly an unwillingness to be conformed to the death of Christ. Many want the joy and victory of Easter without the darkness and anguish of the tomb. They seek to partake of His life without going down into His death. It costs something to enter into the real meaning of Paul's words: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4).

Jesus cannot live out His own life in us, His glorious, fresh victorious Resurrection life, unless we have taken the accursed Self, the Barabbas of our being, and consented to its death. Have you ever knelt at the Cross of Calvary and consigned your self-life to the Cross? Have you ever taken the hateful felon with its passions, its fickleness, its jealousies, its pride, its ambitions, its sensitiveness, its uncharity, its judgment of others, and said: "Thou art cursed, thou shalt die. My Savior nailed thee to that Cross. By my choice, my will, my faith, I give thee over to hang there."

Have you, from that decisive moment, reckoned that your self-life, which as William Law says is the devil's workshop, is on the Cross, and that the death of Jesus lies between you and it? If not do it now, and as sure as God lives He will make the reckoning good. With deeper manifestations of self He will enable you to appropriate His death in ever fuller measure, so that you can say with Paul: "I have been and am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

A great teacher has put it thus: "The apprehension of the fact that we were identified with Christ when He died on the Cross unto sin, often produces most sudden and decisive results in the experience and practical walk of the believer. It cuts away abruptly from our former course of life, and we find a glorious emancipation from sin's power and service. But this effect though sudden and immediate, is followed by a work which is progressive and continuous. Following the first apprehension of the believer's death with Christ, and its results, there is now a deepening work of assimilation of heart and mind to the crucified Christ. And as this work deepens, as oneness with the dying Christ, becomes more and more an experimental reality, so the life increases—the living, risen Lord manifests His power, and fills the soul with His fulness. The believer's true life—that is, the life of Christ in Him—is a life that is ever springing up out of death." This exactly accords with the hymn of Charles Wesley:

"More of Thy life and more I have,
As the old Adam dies;
Bury me Savior, in Thy grave,
That I with Thee may rise."

EVANGELISTIC

FROM THE FIELD.

For the past 12 days we have been at West Carrollton, Ohio, in a mission conducted by J. L. Kennett, of Dayton, O. He is a business man and a very busy one, but he takes time to attend meetings and work for the salvation of lost souls. We had a good meeting, but like the most of mission work, about all the fruit was handpicked. There was scarcely a service that we did not get some results. We had from one to ten at the altar; the most of them were to be reclaimed. But thank God, we got in some raw material and wove out some new goods. It is much more pleasant to manufacture from new goods than to sew patches from old stuff, but we have done so much of it and have been at it so long that we have learned to not weary in well doing.

There were about 25 claimed to be converted and reclaimed and eight sanctified.

JOHN T. HATFIELD.

PORTLAND, OREGON.

We had a very gracious revival at Walla Walla, Wash., in Nazarene Church, Mrs. De Lance Wallace, pastor. In the neighborhood of 125 different persons sought for pardon or holiness, many of these seeking reclamation. A nice class applied for church membership the last day. We closed in a blaze of victory with 23 at the altar.

From Walla Walla, we went to North Yakima, Wash., for a few days' holiness convention with Rev. G. S. Hunt, pastor Nazarene Church. A glorious break came on Sunday with many seeking for pardon and purity. Thirty different seekers were at the altar in the six days; some clear cases.

At present we are holding forth in First Church of the Nazarene, Portland, Ore., Rev. C. Howard Davis, pastor. We are expecting great things from the Lord. From here we go to Seattle, Wash. Yours for souls,

W. E. SHEPARD.

Pasadena, Cal., R. F. D., Box 224.

BROOKLYN, NEW YORK.

The meeting at Page, N. D., proved a blessing to many. The cause of holiness was presented and established in the minds and hearts of the church. Bro. Sachtjen, the pastor, is wide-awake and out on the firing line.

We were royally entertained in the home of one of the leading attorneys of the state, Mr. W. J. Courtney. He is an active church worker and a conscientious Christian man as well as a luminous light in the legal world. He is a living testimony of the fact that a lawyer can be a true Christian and at the same time a real success at the bar.

The meeting here with Bro. Hoople, as the efficient pastor of a fervent people, starts out with "leaps and bounds" and promises to be a great campaign for souls. Brooklyn has long been noted for furnishing to the world a list of famous divines. Beecher, Talmage, Cuyler, Storrs, Dixon and others have held forth the Word of Life to vast multitudes and have left their impress on the city for good.

ANDREW JOHNSON.

FROM NORTH DAKOTA.

We have just closed a revival campaign on this circuit, at Jud, N. D. Brother Rev. A. M. Wiley, of the First M. E. Church, Woodworth, N. D., did the preaching; it was a victory from the start. Jud has seemed to be one of those places that would not be moved, but He surely can do more than we ask or think; had forty seekers, about ten were

sanctified, some were reclaimed after having been backslidden for years.

At Nortonville, Brother Rev. Fred H. Farrand, of the M. E. Church, LaMoure, N. D., did the preaching. We ran for fourteen nights without a move but in the last three there were twenty-eight seekers; one was sanctified, the rest saved or reclaimed. There were many bright cases in both of these meetings.

Brother Geo. M. Forman, of Edmunds, N. D., was with us in both meetings as leader in song. He is certainly a host. We had a blessed time working with these brethren and it has done our soul good to have them with us. Yours for the Master,

VIRGIL L. MERCHANT, Pastor.

OLIVET, ILLINOIS.

It was my privilege to spend seven days at the Nazarene school at Olivet, Illinois. I had been in that locality before but had never looked in on the college. Olivet is about an hour's ride on the interurban line out from Danville, and is in the midst of a good farming and mining district. While it is in a rural section, it is surrounded by good towns, to which it has access by a splendid street car system. They have a well laid out campus, with two good college buildings, cement walks, and withal a pleasing landscape effect.

I was delighted to find a student body of over two hundred. They impressed me as being earnest, Christian young men and women, who were there seeking best things. I greatly enjoyed ministering to these and had delightful fellowship with Dr. and Mrs. Ellyson and faculty, Bro. Elmer Anderson, the business manager, and all the friends at Olivet.

The services took on grace and power and withal we had a good meeting. I shall always look back with pleasure to the pleasant days I spent at this school, and pray the Lord's blessing on these good people. In His name,

REV. WILL H. HUFF.

UNDERWOOD, NORTH DAKOTA.

This charge is made up of three points; two in the country and one in town. We have just closed our meeting here in town, finishing up about eight weeks in all. During the ten years of my ministry never have I been more conscious of the operation of the Spirit. Night after night the crowds came, charged with the divine sense of their needs. A large part of those who sought and found came without personal solicitation; never have I seen a company of seekers more earnest, nor receive more clearly the witness of their acceptance. Old grievances were settled, wrongs righted, many who thought they were right found out the truth and conformed thereto. A few who had not a love for the truth were offended and did themselves great injury. There were 116 who gave evidence of receiving help from the Lord, either for pardon or purity. We received 74 into the church and the prospects for Berlin bid fair to good future.

Dr. Danford was with us the evening before the meetings closed and addressed a full house of eager people; also Rev. Farrand, of LaMoure, gave us an address. We closed the meetings with fifteen at the altar. Among those who contributed to the success of the meetings was a little bunch of faithful, expectant people whom God cannot disappoint. God bless them.

R. C. BEDINGER.

CANTON, OHIO.

The last time I wrote to you I was engaged in a revival meeting at Grantsville, Md. We had large crowds and very good attention as we preached the full gospel, but at first it seemed new and strange doctrine to many of the hearers. The people apparently had no prayer life and not much of any religious life at all. The little town was pleasure mad and the dance and basket ball had been en-

thusiastically attended. After two weeks of hard preaching the results showed that about eight claimed conversion during the meetings and many of the church people were set right.

We left the town with many friends and numbers expressed a desire to have us return and tell them more of the good old gospel of heartfelt religion.

From Grantsville, we came home to our headquarters in the Charles St. Gospel Mission, at Canton, Ohio, and held a fifteen days' service with Rev. T. J. Adams as the evangelist. We have had services with larger crowds at the Mission but we certainly had good meetings. One of the very gratifying results was that five or six fine young men from some of the up-town churches got clearly sanctified. In all, about a dozen were converted and fully that many were sanctified.

I will have to be at home now for a little while but will be glad to receive a call for the month of April. Yours very sincerely,

HARRY M. KIMBEL.

LINCOLN, NEBRASKA.

We held the midwinter convention of the Nebraska State Holiness Association, at Lincoln, Neb. Perhaps a meeting could not be held under more unfavorable physical conditions than obtained in this instance. Despite all the difficulties and drawbacks, we had a blessed meeting, some said the best midwinter convention in the history of the Association. After a day or so the work of salvation began in earnest, and from that to the close people were converted, reclaimed, and purified, a goodly number in all. The last night of the meeting was the crowning one of them all, when the altar was crowded with seekers and workers, and many prayed through to victory.

We were almost an entire stranger in that meeting, having met none of the people except Brother Prescott, the president, Brother Jacobs, the secretary, and his good wife, who had charge of the service of song, and Brother H. L. Powers.

After closing the convention in Lincoln, we hastened on to Tulsa, Okla., where we are taking up a chain of conventions under the auspices of the National Association for the promotion of holiness. When we close the convention here in Tulsa, our party will hold four more in Canada, then hasten on to Portland, Oregon, and then down the Coast to Southern California. This chain of conventions will last till about the first of May, covering a period of three months in all. We

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will likely hold the last convention in San Diego, California. It is our purpose then to make our way back to Cincinnati, and can hold some meetings on our return, if we can hear from parties in time to make the arrangements. We will pass through Denver, Colo., Hutchinson, Kan., Kansas City, Mo., and Chicago. Any one desiring to correspond with us relative to dates, can address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. GLASCOCK.

WEST UNION, WEST VIRGINIA.

The revival at West Union was a great meeting. Large crowds flocked to the Methodist Church and a deep interest was manifested. The church people worked faithfully; the men's meeting at 9 a. m., grew in power and influence. Two men were brightly converted in a hardware store in one of these morning services. Many testified that it was the best service during the meeting. Reconciliations and restitutions were made and scores were saved, reclaimed and blessed.

The pastor, Rev. John Hickman, was faithful and earnest. I have never worked with a more congenial spirit than Bro. Hickman. This is his fifth year and the people are clamoring for his return. His wife is a faithful helper and the people love and honor her. This is a great church, costing \$30,000 and has a pipe organ costing \$3,500. It has a fine Epworth League, characterized by faith and good works.

We preached three times a day most every day and enjoyed the work with the good pastor and his church. They made our hearts glad by the handsome presents for wife and children. I only wish we had more pastors like Bro. Hickman. He is scholarly, a wide-awake debater of no mean ability, a great preacher, a fine revivalist and a faithful pastor bringing this great church to the front.

Asbury College is growing. We have never seen such progress as she is now making. God is wonderfully blessing this great institution. Many preachers are making their homes here. It is a desirable community, for God is with us. I have an open date the last half of April. Your brother,

W. J. HARNEY.

GREENBRIER, MISSOURI.

I made a trip to Florida for two meetings in November. My first meeting was in Newberry with no professions; the other at Raleigh with a number of professions and accessions to the church. On arriving home I was called to the bedside of my co-laborer, dear Bro. P. B. Wise and witnessed his departure from earth to glory.

My next meeting was in Blair, Ill., with the pastor, Bro. Sherman. Bro. Sherman loves the straight gospel and stands by his help.

I went next to Tilman, Mo., to join Bro. W. L. Shell, and found him in a great meeting with Pastor J. G. Craig. The weather was cold and roads muddy, but in spite of the mud the people came and the Lord gave victory, saving and sanctifying many souls.

From Tilman I went to Zalma, accompanied by Bro. Shell and his wife. We adhered to the old Bible doctrines of full salvation and the Lord honored the word and His servants by saving 18, sanctifying 19, and 14 additions to the Methodist Church.

We are now in Greenbrier, Mo., in a fine meeting; about 25 have been saved and sanctified to date. The Lord is manifesting Himself in old-time power. May the Lord bless THE HERALD family. I feel that we are in perilous times, so let's live closer to God and work harder than ever before. I have some open dates for April, May and part of June. Address me, Calvert City, Ky.

E. C. DEES.

FRANKLIN, PENNSYLVANIA.

Just closed a series of meetings at Franklin, Pa., in which God gave us some wonder-

ful manifestations of His Spirit. The Holy Ghost had right of way from the very beginning and there were only two barren altar services in the whole eight weeks. There were over 200 seekers. There were some fine cases of conversion. Men left their lodges, gave up their tobacco and women laid off their feathers and worldly adornment, believers were sanctified and shouted under the mighty power of God. There was one case that very much resembled the old-fashioned "jerks" of Peter Cartright's day. A young woman came and sought salvation and in a few nights began to seek the blessing of a pure heart; she was a very proud and worldly girl, but she walked in the light as God gave it to her, and the feathers soon came off of her hat, then her jewelry went and the Holy Ghost came upon her in such a demonstration few of us had ever seen. She began to get burdened for souls, and she would go and pray with individuals, and everyone sought for whatever they needed. Praise God, He is just the same today. The reason we do not have old-fashioned revivals is because men will not keep their hands off and let the Holy Ghost have His way.

I am now at home resting, after fifteen straight weeks with only two rest nights. Am ready for calls, as the Lord may direct.

L. B. SOUTHWORTH.

BRIDGERS' MEETINGS.

The evangelistic meetings at Bluefield, W. Va., at Bland St. Methodist Church, conducted by the Bridgers' party, came to a close March 1. Over 750 definite conversions took place, most of them in the church, but some in a noonday meeting, in cottage and shop meetings. Perhaps in the history of that city there has not been a greater revival for the time and conditions. A down-town church, people who were, many of them, more or less averse to old-time methods of Bible salvation, repentance, regeneration and sanctification, and other conditions, all might have been obstructions, but God overruled them all, and many shouts from the camp of Israel were heard. One service fifty-seven people were gloriously converted at the altar, the like of which the writer had never witnessed before, even though he has seen 500 march down the "saw dust trail" of the Billy Sunday meetings. The Spirit of Jehovah rested upon Evangelist Bridgers, his wife, and mother, in such power that it seemed heaven had bent down and all beheld the glories and powers celestial.

All the churches of the city have received members from the meeting as though it were a union meeting. Bland Street Church will receive possibly 250 new members. Pastors in these larger churches are beginning to realize more and more the value of such a campaign by a party of God's servants.

The chorister, W. B. Corder, preceded the evangelist to Somerset, Ky., and at Main St. Methodist Church, started the meeting both preaching and singing, until Bro. Bridgers arrived. Though exhausted from the hard strain at Bluefield, for one week, he preached with the demonstration of the Spirit of power, and quite a number were saved and the church greatly revived. Perhaps altogether in the two meetings 130 altars in homes were erected, old scores were settled and a spirit of Christian love manifested toward each other. Each of the pastors in the respective meetings, with their presiding elders, gave splendid service and together with the co-operation of many faithful Christian workers, success came to the efforts of His humble servants. The prayers of all THE HERALD family are solicited for the next meeting at Chattanooga, Tenn., Centenary Church.

W. B. CORDER.
Ashland, Ky.

MEETINGS AT ESBON, KANSAS.

Our meetings ran on over four Sundays at Esbon, Kan. It was a hard battle and made

so because some of the prominent people of the town, and members of the church would not "come up to the help of the Lord against the mighty." The pastor, Dr. Meredith, and wife, are loyal, whole-hearted souls and we enjoyed their fellowship and help. Both are splendid preachers and stood by the meeting faithfully. We conducted the chorus work, preached several Sunday mornings, and spoke to the High School students and sang for them, and the grades also, several times to the profiting of many, we trust. There were some renewals of grace and souls were encouraged to press forward for the prize of their high calling of God in Christ Jesus.

From there we went to Basehor, Kan., and helped Evangelist Jimmy Kendall in the closing week of his meetings there. With only one church in the town, we worked to great advantage as there were no jealousies among rival congregations; but there were neighborhood quarrels and family jars among church members which had to be adjusted, and the Prince of Peace did it for us nicely. "It's just like Jesus to roll the clouds away."

There were about sixty conversions, and nearly all the seekers joined church at the close. Pastor Whittlesey will go to conference this month with a light heart and excellent report. Other pastors will do well to employ Bro. Jimmy Kendall as their evangelist. God helping him, he brings things to pass. A pleasant contrast it was between Esbon and Basehor relative to immediate results. We take the bitter with the sweet and march on conquering and to conquer in the name of Jesus our royal Captain.

EVANGELIST ARTHUR F. INGLER.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

doctrine and experience of entire sanctification, and a very general opposition to this doctrine, have led to the entire loss of spirit life of thousands of our Methodist people who were once soundly converted and who are now backslidden in heart and the easy victims of all sorts of false teachings; and, sad to say, we have men in our pulpits, not a few of them, who have no fixed creed in their minds, no stalwart faith in their hearts, no burning message on their lips. The people perish under their ministry; no one is rooted and grounded in the faith under their preaching.

No, this is not slandering preachers; it is simply stating facts. Hosts of people are being brought into our churches one way and another without conviction, without repentance, without regeneration, without the witness of the Spirit that they have been born again. They will be ready to believe and follow after all sorts of notions, theories and false doctrines. They will sneer at Wesley; they will never read his life, sermons or teachings. They will live and sin and die and awake in outer darkness to meet the men who deceived them with their shallow and false teachings.

There is a host of Methodists throughout this nation who are true and loyal to the old Bible. They steadfastly believe the fundamental Bible doctrines preached by those mighty men of God who set on foot the revival of religion which brought Methodism into existence and made it a powerful evangelism in the world. These people have the truth of God; the truth that will save the lost, and a holy obligation rests upon them to preserve and inculcate these saving truths. In order to meet these obligations and spread these saving truths abroad they must have some sort of organization, with practical plans for a widespread propaganda.

We do not want a new church; the world is burdened with ecclesiasticisms, but we

want to indoctrinate and save the people in the church. We want an American Methodist League that will hold conventions, appoint committees, publish and circulate literature, evangelize the church and strive mightily to restate and preach old Methodist doctrine and stir up the nation with a great revival of Bible religion. We must bring the truth of God's word home to the heart and brain of this generation.

(Continued.)

"OWE NO MAN ANYTHING."

Speaking with a brother he remarked that a whole lot of our holiness people needed stirring up on the subject of debt paying. This is true. Of course no man or woman can possess holiness and wilfully and knowingly contract debts without the possibility or intention of paying them. This is a species of theft, and no thief can be a genuine holiness man.

But it is not the hypocrite and the rascal

Holiness Union Convention

MEETS IN

ATLANTA, GEORGIA,

April 27 to May 2, 1915.

It will be a mass meeting; all may come; unusual evangelistic sermons and services will be had; soul winning will be a supreme object; instructive papers will be read and discussed; representative leaders will be present; a multitude from many states will mingle in glad fellowship. Most all Evangelical Churches will be represented.

Dr. H. C. Morrison will preach the opening sermon, Tuesday evening, April 27.

Music will be in charge of Prof. Hamp Sewell, of Atlanta, Ga.

Program may be had by sending stamp to Mrs. Bettie Whitehead, 1821 W. Walnut Street, Louisville, Ky.

that need to be aroused upon this subject. There is a large class of thoughtless and imprudent people who are by no means careful at this point as they should be. They mean well. They would be horrified at the suggestion of defrauding; yet they borrow money and contract obligations when there is scarcely the ghost of a chance of their getting the money with which to pay the debts contracted. The indifference they show to these obligations, or the slowness with which they meet them, is a great hurt to the cause. This indifference and slowness are not right. They hurt the person who indulges them and seriously discount him in the eyes of others.

A holiness man or woman, like a scriptural bishop, should "have a good report of them that are without." Better suffer want than to borrow or buy on credit, when there is not a good prospect of paying. A regular campaign of debt-paying should be inaugurated among holiness people. They should live more simply, practice close economy and deny themselves so as to pay every cent of their indebtedness. Have we forgotten the Scripture which says, "Owe no man anything, but to love one another?" Does this injunction mean anything to us? Brethren, let's clear the decks upon this line as soon as possible. Cut down expenses, economize at every point, make it a definite, fixed purpose to get out of debt; then stay out. We hope the time will come when the holiness people will be noted everywhere as a people who pay as they go.

SOME EXTRACTS AND EPIGRAMS OF "BILLY" SUNDAY.

Your conception of life depends largely upon your view point. The expression "under the sun" occurs in Ecclesiastes 37 times to clearly indicate that from a material standpoint, all of life is indeed vanity and vexation of spirit. You cannot get a proper conception of a rainbow standing on your head in the cellar.

If the Bible is man-made, man should be able to write a better one. Man has undoubtedly greatly increased in general knowledge since the times of the Hebrews. The writers of the Bible were uncultured, with but little general information, and scanty opportunity for mental culture, and yet if you cull the very best from all literature that has ever been written, and from all art, all science, all human culture and knowledge, and combine it all in one book you cannot begin to touch the hem of one corner of the garment of the Bible.

When Tom Paine had written his atheistic book, "The Age of Reason," two years before its publication, he sent the manuscript to Ben Franklin, who at that time is known to have entertained certain doubts regarding the inspiration of the Bible. Franklin returned it with this message: "Burn it! Do not unloose this tiger on the world! If this world is as bad as it is with the religion of Jesus Christ in it, what would it be without it?"

The one who undertakes to overthrow the religion of Jesus Christ and the validity of the Scriptures has undertaken the biggest job in the world. Voltaire said that the religion set up by a dozen ignorant Jewish fishermen could be easily overthrown by a few thousand cultured Frenchmen. The very house in which Voltaire was born and lived is used today by the American Bible Society as a depot for the Word of God.

Some say, "I will not believe what I cannot understand." You are a fool. Do you know why when a bee climbs a pole it will climb around from right to left, and a hop vine will turn from left to right? Do you know why corn, when eaten by a cow, will be converted into milk, or if eaten by a hog, will make bristles, or if eaten by a sheep will produce wool? Of course you don't, but you are compelled to believe it. If you don't believe anything but what you understand you are a fool.

If by evolution you mean a gradual improvement in the species, I may agree with you, but if you mean a change from species to species, you are in conflict with the Word of God. Burbank has done wonderful things by means of selection. He has improved the potato and the orange, but he has not nor cannot change an orange into a potato or a potato into an orange. You may believe your ancestor was a monkey and swung by the tail in prehistoric forests, but I have more respect for my ancestors than that.

"In the beginning God created the heavens and the earth," but the Bible does not say when that beginning was. It may have been millions of years ago for all I know. But no one has yet ever been able to prove that man existed upon the earth more than about 6,000 years ago. Archeologists in excavating in a certain eastern region dug down 125 feet and found brick and pottery, and they said "This proves that man lived ten thousand years ago." They dug down 50 feet more and found more bricks and pottery, and they said this proves that man was living here twenty thousand years ago. They dug 50 feet further, and came upon a statue of a Roman emperor who lived only about 300 years before Christ.

Things are coming to light every day that bear out the narratives in the Bible. Explorations in Egypt not long ago revealed a very large number of mummies of all ages not placed in saccophagi, and in separate tombs as was usual, but evidently wrapped

in haste, and piled up like cord wood suggesting a calamity, so great that there was not time nor the inclination, to go through the usual procedure. Is it not within reason to suppose that these bodies may have been those who were slain when the death angel went through and smote the firstborn of every household not protected by the blood on the doorposts. I do not know that they were, but can you prove that they were not?

In a certain Egyptian temple are a number of niches, each one occupied by the image or likeness of a ruler or Pharaoh, and each one bearing an inscription giving the historical facts of his reign. All of these died a natural death. *One niche is vacant.* What king is missing? *The Pharaoh of the Exodus*, confirming what the Scriptures say of him.

Spiritualism is the most rotten of all religions. It is no new thing. It is as old as the sphinx. It is unsparingly denounced in the Bible. It broke out in this country about 1847 in New York. The Fox sisters produced mysterious rappings, which were afterward discovered to have been made by a trick of throwing the big toes in and out of joint. Spiritualism is set against Christianity. It leads to immorality, breaks up families, weakens the body, wrecks the nervous system, and frequently produces insanity.

Text: "Heaven and earth shall pass away, but my words shall not pass away."

What man on his deathbed has ever been known to renounce Christianity, and accept atheism, agnosticism, or any other ism?

If I had my way, every drop of alcohol in the world would be on fire before sundown.

God knows more about the creation of the world than Huxley, Spencer or Darwin.

It is the anvil that wears out the hammers. The anvil of God's Word has worn out the hammers of infidelity, agnosticism and higher criticism.

A. G. RAKESTRAW.

THE ATLANTA CONVENTION.

One of the best holiness conventions held in the South was held a few years ago at Atlanta. Another convention is appointed for Atlanta, April 27 to May 2. It is to be held in Dr. Broughton's tabernacle, one of the finest auditoriums in the city. It is a great opportunity for all to attend and have a great time. The people who attend Indian Springs camp meeting ought to attend this Atlanta Convention. It is convenient to you. Here you can meet the leaders of the movement from all over the country. A large number of great evangelists will be there. It will be a great awakening in spiritual things. Make your plans to go. One can live cheaply in Atlanta. It is easily accessible. Come and bring your friends and meet other friends.

J. W. BEESON.

ARE YOU THIRSTY?

Brother, sister, are you longing for a refreshing upon your soul? If so, invest a few dollars in a ticket and spend the week from April 27-May 2, at the Holiness Union Convention, Atlanta, Ga. Go, expecting a blessing and you shall not be disappointed. The good you derive from the preaching, prayer meetings and talks will be incalculable. Don't miss it, if you can possibly get there. Dr. Morrison will preach the opening sermon on Tuesday evening, so try to be there at the very first service and get your soul keyed up for the rest of the Convention.

WILL YOU BE ONE?

How many of our readers will try to send us at least one new subscriber during the month of April? Think what could be accomplished if every one would send only one! That would mean at least 100,000 people represented in these homes would read THE HERALD, and who can measure the good done thereby. Think of this proposition and see if you can afford to miss it.

BUD ROBINSON'S CORNER.

THE DEVIL'S REVIVAL.

I see from the dailies that the Devil's revival is still going on in the Old World. What a sad condition! How many precious boys will be offered on the altar of the devil. Well, it means that the devil still hates holiness and loves sin. He is having the greatest revival that has ever been known since he fell from his lofty state of purity and power. This shows that light rejected will turn into darkness, hatred and envy.

But thank God, we read that Paul said, "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." We see it is God's choice for us to be holy, but it is the devil's choice to make war and bloodshed. It reminds me of a statement I read once on the side of the railroads. "The beer that made Milwaukee famous," and somebody put up another sign in which they put it, "The beer that made Milwaukee infamous." A few years ago I saw a wrecked vessel; a liquor drummer put on a big sign, "Drink Yellowstone whiskey," and a sailor came along and put up this sign, "I did and I am a wreck." A colored porter said, "Why boss, dat is de kind ob whiskey we used on dis boat and there is de fruit ob it right before your eyes."

This is part of the devil's revival, but thank God it was His choice that we should be holy, and if God made a choice for us we may rest assured that He would not choose that you should live below the scriptural life of holiness. God always puts a fellow above sin, but the devil always puts him below holiness. A preacher who preaches that we can't live above sin, is taking stock in the devil's chamber of commerce. Nobody but God knows the harm that is done by the preacher who opposes holiness. Oh, yes, the Doctor draws big crowds; he is the greatest pulpit orator in the city, is very brilliant and one of the finest mixers in the city. Is the Doctor a college-bred man? Do you think he has the manners to fill a pulpit? Has he taken the 32nd degree? That is common talk among the church members.

I was passing through a city last fall and the races were on. I heard that one horse drew the largest crowds of any horse at the fair. The city was almost wild about this fine horse and his pedigree. I could not keep from comparing the thoroughbred to the college-bred preacher; the preacher had the highest degree and the horse had the highest pedigree. They both drew well and the excitement ran high with each crowd. I could but think what a difference to the crowd I run with. We as holiness people have the greatest respect for our preachers of anybody in the world. Did you ever hear any one ask if Joseph Smith, Henry Morrison, C. J. Fowler, Dr. Bresee, Will Huff, J. L. Brasher, or C. W. Ruth drew the crowds, or were they good mixers, or have they the 32nd degree, and are they college-bred, can they grace the pulpit, do they entertain well? Yet, this is the common talk among people outside of the holiness circle.

We have it on the crowds, as sure as you live. We have the best preachers on earth and we love them better than any crowd above dirt. They can get the largest crowds on the shortest notice and be the happiest of any people on earth. Christ is the great drawing card of our Christianity. He said, "And I, if I be lifted up will draw all men unto me." And when one of our great holiness men holds up Jesus and shows men that

He can blot out all the sin they ever committed, and then shows them that He can cleanse their hearts from all unrighteousness and make them holy and fill them with perfect love, that man will have folks to preach to. He will not have to put a moving picture apparatus in his church to get the folks out at night; all he will need is room to care for the crowds. This old world is hungry for the gospel and they want to hear a man preach who has been saved from all sin by the power of God; then they are ready to tumble in and seek the same experience.

If there ever was a crowd that was well pleased with its own outfit, it is the holiness crowd. We are not objects of pity; we are in no trouble, and if we ever commit suicide it will be by shouting ourselves to death over what we have got. It would be a great business transaction for us to die, for we know our heavenly Father has insured us for more than we are worth and we will have to die to collect the policy. When a holiness man dies he collects his own policy, for we read that, "We have an inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for us." You see what is waiting for us just over the hill, and it won't be long until some of us old boys will be out after our policy. Well, glory to God in the highest! Good-bye till next week.

PILGRIMS PROGRESS.

Did you ever read the book? It is pronounced by all critics the best allegory in existence. It is great as literature, a charming story, magnificent piece of imagination; the most important truths that have to deal with man's immortal nature put into the most fascinating and attractive style. Old and young people delight in it. If you ever read it you will never forget it; its thrills will be delightful. Its lesson will be lasting. The book costs only 50c. Send to Pentecostal Publishing Company, Louisville, Ky.

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The Missionary World

A GOOD WAY TO PREACH THE GOSPEL IN BOLIVIA.

Not all can go to the mission field in person, but there is no use to mourn on that account, and think what we might be able to do if we could but go. We can spend the rest of our life lamenting the fact that we cannot go, and do nothing else, or we can do the next best thing. Also there are others who do not want to go, who are called to other work, yet they want to have a part in preaching to those that live in the darkness of their sins without the light of the Bible. There are still others who have thought but little about the question, who ought to think and act.

Now I feel that I ought to let you know how you can preach the gospel here in La Paz, Bolivia, as well as in other parts of this needy republic, and to my way of thinking, after more than three years spent here in the work, there is no better way of preaching to this people.

Yesterday there was a big gathering in the public park on account of yearly feast in which "little things" are sold. This time we were prepared for we had just printed a little four-paged paper, "La Voz Amistosa," (The Friendly Voice), and had it ready to give out to the people. This little paper was filled with truths that were calculated to touch the sick spot. It was very carefully prepared and every word was meant to count. It was saturated with prayer and I went from my knees to the park. I wish I could show you a picture that I could see for hours afterwards every time I closed my eyes. Here it is: Hands, hands, hands. Hands of women, hands of men, hands of boys, and girls and priests, hands of many colors, reaching up for a paper that told about the Bible and salvation. Hands reaching up and voice begging for "unito" (just one), "Please give me one, sir." "Pastor, please give me one, only one." "Senor, just one." One continual sound of begging from the time I gave out the first one until the last one was gone, and then the look of disappointment because there were no more. I ought to have two thousand copies to give out every month. I ought to have other copies to send out to out-stations where they have nothing to read. I do not have them because I do not have the money. Fifteen dollars a month will do the work well. It is better than supporting a native which would cost thirty dollars a month. If you want to help in this, sit down and write a note to George M. Fowles, 150 Fifth Ave., New York, enclose your offering stating that it is for work in Bolivia, under the Brownlees. He will forward the money and your name to us. Faithfully yours,

James A. Brownlee.

ITINERATING IN THE BURMESE JUNGLE.

One of our native workers had been to a distant jungle village the past spring and had baptized a few converts. Two of those villagers were at the missionary's bungalow urging him to come to their place and preach to

their neighbors and surrounding villages.

The writer, who was living at the above mentioned missionary's home, and who was being initiated into the glorious work of carrying the good news to those who sit in darkness, was invited to accompany the missionary and his good wife on the proposed tour.

Accordingly at the appointed time everything was packed and we were off for the jungle. Before I came to the East, whenever I read or heard the word "jungle" the image of a dense forest, infested with snakes and tigers and perhaps elephants nearly always came to my mind. The fact is, that everything lying without the large cities is referred to as "jungle" out here. So instead of having our "country-jakes" we have our "jungle wallans."

Sixty miles by rail and we were at the point from which we were to proceed eight or ten miles into the country. Several of the villagers greeted us with beaming faces. Our cook, native workers, and luggage were soon stowed on the bullock carts and we ourselves were off across the paddy fields on our bicycles. Our road lay through a very rich and fertile section of the country. Most of the rice had been reaped and everywhere the oxen were treading out the grain. All the reaping had been done with small sickle.

We found the country thickly dotted with strictly Indian villages. The houses were all built according to the Indian style with low rambling mud walls and thatched roofs, entirely different from the bamboo frame house of the Burmese. These men were industrious and intelligent looking and "salaamed" us, I might say worshipfully.

After inquiring our way very carefully and losing our way in the maze of cart tracks we arrived at the village we sought quite tired out by our rough riding under the tropical sun. One of the little boys of the village came out across the fields to meet us and took the missionary lady by the hand and led her triumphantly into the village.

All hands set to work and a temporary home was rigged up for the missionaries in an erstwhile schoolhouse.

The people of this village are of a race known as the Chins and were formerly from the hills of Burma. Their dress, customs, and language are entirely different from that of the Burman. However most of them understand Burmese so the missionaries had no trouble in communicating with them.

We and everything about us were quite a circus for them, especially about meal time or when manipulating a bath at the village well. Our bicycles were a constant wonder to them. One old man eighty years old had never seen one in all his life before. Every man and boy including the old gentleman, had to try riding the queer thing.

Night came on and preparations were made for the night meeting. With the aid of a stereopticon we

told the sweet old story out in the soft twinkling starlight. On the morrow we went to a neighboring village, taking all of our workers and several Christians from the first village. At night we held forth with the lantern to a large audience at our old stand. Thus we went forward several days, visiting the surrounding villages in the day and preaching at night at our headquarters.

During the day an old picture roll, which some Sunday school in America had discarded, was used to great advantage to hold the attention of the hearers and at night the lantern proved a great blessing. We suppose that we are the first foreign missionaries who have ever visited these villages. Among the villagers there were four old women who were the somewhat embarrassed possessors of tattooed faces. It used to be the custom of the Chins to tattoo the faces of all their women. Some say it was done to destroy their beauty so that attacking enemies would not carry off their women; others say it was done according to an edict of an ancient Burman king who married a Chin woman by mistake, and in order that he nor any of his progeny should never make the same mistake again, ordered the Chins forever afterward to tattoo their women. It was at any rate a horrible and cruel practice and I am glad that it is dying out. The women looked about like some one had smeared their faces with stove polish. The only design discernible was a sort of fringe or scallop where the tattooing ended on the chin and jaw.

The women seemed to be very fond of silver beads, and each one wore a considerable number of strings of various sized beads. I made the acquaintance of an aged silversmith who made these beads by hand with very crude tools.

We are finding that Satan has just as firm a grip on the souls of the heathen as he has on the people at home and the heathen hatch up excuses for not becoming Christians just as the folks do at home. Young people can't become followers of Christ because their parents are Buddhists, and old people can't become Christians because their sons and daughters might object, etc. Just a few days ago a Hindu to whom I had preached the gospel which he had never heard before, said to me, "I have worked hard to buy a little piece of land. I owe much on it and many people owe me money. Now when I collect my money and pay for my land I want to become a Christian."

The Chins are worshippers of spirits or as they call them "nats." They are supposed to live about trees, rivers and also houses. All sorts of offerings are made to turn away the wrath of the nats which they greatly fear. One day a Chin man spoke out in meeting and wanted to know if the "nats" would bother him if he became a Christian. Then we had a little testimony meeting which proved that when Christ was enthroned within there was no need to fear any evil spirit without.

Several boys and girls asked for baptism, but because their parents re-

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fused to join them the missionaries thought best not to accept them, even though the parents were quite willing for the children to be baptized. On the last day of our visit one man who gave evidence very clearly of his faith in Christ was baptized and with him the infant son of a Christian family. We had sown the seed, God must give the increase. "My word shall not return unto me void."

After our return to our station it was suggested that perhaps there might be Indian Christians found among the numerous villages through which we had passed. Great hordes of immigrants from India are constantly pouring into Burma and frequently converts from the various missions are among them. It was finally decided that the writer should visit those villages and, aided by an Indian preacher, look into the matter. We were kindly but rather timidly received by the natives who for some reason greatly fear a white man. We visited four or five villages, got the men together and preached to them through my interpreter. Not only did I not find Christians among them, but with one or two exceptions I found men who had never heard the good news before. Many seemed eager to embrace Christianity. Some were so eager that it stirred up quite a little opposition among the Brahmins. We learned that these villages have been here for twenty years and that a tract of about ten square miles was thickly populated with these numerous villages of Indians.

I am quite sure that with just a little attention these villages could be won for Christ. Here they are in a measure weaned away from their great temples and festivals. They are a great deal more susceptible to the gospel here than they would be at home.

Oh! what an opportunity! How white the harvest is everywhere and how few the laborers! Our overworked district superintendent mans this large circuit. His parish includes about five hundred thousand souls. At Conference I have been appointed to another circuit and will have an Anglo-Vernacular school under my care, so my work will be elsewhere.

"Come over into Burma and help us." Come by your money, your prayers, your sons and daughters, and if you hear His voice, come yourselves.

James R. Boyles.

27 Creek St., East Rangoon, Burma.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

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

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GEO. H. FARLEY, Versailles, Ky.

SITAPUR, U. P., INDIA.

At a time like this I do not know how I could meet the educated classes in India were it not for my pre-millennial faith in the return of the Lord. The other day I advertised a meeting in which I would give an address on "Christianity and the War." A local Hindu school gave their large hall for the purpose and a prominent Hindu presided. A large crowd came for they were sure that the Padre Sahib had at last picked a thorny subject in which he would certainly flounder, for many articles have been written and circulated in India trying to prove that Christianity had broken down in Europe. But it was easy to show that Christianity was the only thing that had not broken down.

I took the words of the Lord Jesus and applied them to the present state of society and the people were as they say in the vernacular "hairan," that is, they were astounded. They were not prepared for this for we generally preach only the first coming of Christ to them. Praise God, I believe we shall soon see Him. There was applause at the close. This is the more remarkable when we remember that about half of the audience was Mohammedan and at this present time there has been proclaimed a holy war against the Christians. Before it was declared one Mohammedan said, "We do not want to fight but if our spiritual head, the Sultan, gives the order for a holy war we must fight or lose our souls. So far all is comparatively quiet owing to the way the British are handling things. But the people are frightened and all sorts of wild rumors are afloat. The people are not allowed to keep firearms in India but they collect bows and arrows, etc., and are ready for eventualities. The prices of things have leaped in some cases to double."

We have settled on Feb. 24th, for the dedication of the school and chapel. I have had a good picture taken of the chapel but it has not come from the photographer's yet. I will send you one when it comes. The photographer is about 1,000 miles away, so it takes time.

Bro. Downey is well and is doing nicely. The Mohammedan Nawab who owns all the land in Bro. Downey's territory is fortunately not a member of the Young Turk Party. He sympathizes with the old party and so he is not giving any trouble at this time. I have been so loaded with work that I have had little time to get to Bro. Downey's work but hope to get there in a week or so. At present I am engaged in calling the leaders of a certain caste together for meetings on the question of the caste becoming Christian. In a few days five different sets of leaders will hold meetings and we are praying much about it for so much depends on them.

E. Stanley Jones.

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.

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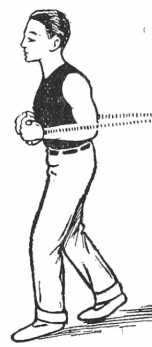
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THE RISEN CHRIST.

Laura Bandy.

The friends of Jesus were bowed in overwhelming grief as He hung upon the cross, died and was placed in Joseph's new tomb.

Many of us recall the time when our loved ones were laid away; how we watched the clouds as they buried what remained of our cherished hopes, and how lonely the home after our return; but not so with the women who came early to the sepulchre, for they had not found a dead Christ, but a living one.

But what of the hours between the time of His death and the day of resurrection! As they leave Calvary's hill it is with blasted hopes, and broken hearts. Mary, the mother of Jesus, takes a long, last look at the cross which bears the body of her Son; hope has died and she goes home to nurse her grief. How empty, how unattractive life must have seemed! No doubt the hours of the Sabbath were spent in meditation and prayer.

Then early on the first day of the week, the women were seen wending their way to the tomb of their Lord. They fully expected to find the body of Jesus in the sepulchre, but to their surprise the angel informed them that He had risen. Mary, in her grief, asked as she supposed, the gardener, "They have taken away my Lord. Where have they laid Him?" But what hopes were revived as the angel declared that He had burst the bands of the tomb and had risen conqueror over death, hell and the grave. Great joy, tempered with awe and wonder, filled their hearts and the sorrow of the previous days had been driven away.

So, friends, this thought should comfort us as we lay away our loved ones. Jesus was the firstfruits of the resurrection and those who sleep in Him shall come forth at the sound of His voice on the resurrection morning.

"We shall sleep, but not forever,

That will be a glorious dawn;

We shall meet to part, no never,

On the resurrection morn."

BIBLE STUDIES IN SEX LIFE.

M. Madeline Southard.

Introduction.

There is no more vital thing in human life than the right or wrong use of the forces of reproduction. It was a master-stroke of cunning on the part of the evil one when he persuaded good people that proper modesty forbade all discussion of these vital themes, and caused the low and depraved to make them the chief topic of conversation. The result has been that the natural curiosity of youth has been satisfied only from the lips of the vulgar, and this has caused the piling up of mountains of ignorance and misinformation that seem well nigh insurmountable. But in recent years a remarkable change of sentiment has swept over the country, and all well-informed people now agree that children should have sex instruction from clean rather than from polluted sources.

While there is general agreement

to this fact, there is great diversity of opinion as to how this may be accomplished. Some strongly advocate the teaching of sex-hygiene in the public schools; others as strongly oppose it. All agree that the home is the ideal place for this instruction, but not ten per cent. of the homes today give adequate information to both boys and girls. Who is to convince parents of this sacred obligation and teach them how to fulfil it? And who is to instruct the multitudes of the young who will go untaught if this is left to parents alone?

There is no organization so well prepared to do this with authority and without embarrassment as is the church of the living God, with its multiplied classes and organizations of men and of women, of boys and of girls. But some may ask if this is properly a function of the church. To them we would answer, it is primarily a function of the church, and, like modern philanthropy, is borrowed from the church when used by other institutions. Almost thirty-five hundred years ago plain sex instruction was given to men, women and children, and the Hebrews had the first laws of decency ever given. The early Christian church did not evade the responsibility of instructing its people on these lines, and much of the immorality of recent years is due to the fact that the church has sought an ultra refinement of silence, pretending that civilization has brought the world to a state of decency where certain sins are no longer practiced. But there is not a black sin which the Bible warns against that is not practiced in civilized America today, and among church-going people. Christianity has made many decent, and driven others to secrecy. But civilization apart from a Christian experience does not conquer lust. That is why sex instruction needs the holy atmosphere of religion to make it really effective for purity of life.

The Bible studies in sex-life that follow are prepared for preachers, teachers and parents, and for such young people as are preparing to help in the world's work. A wise teacher may use them for segregated classes, adapting them to age and conditions. The reader is asked to follow lessons carefully, looking up references that are not written out, praying always to love the purity commanded and hate the sin forbidden.

(To be Continued).

MARK 4:39.

My restless soul, be still, don't fret and worry so,
God has ten thousand ways His boundless love to show.
Some day thou shalt have wings, then shalt thou travel far
Into the blue horizon where untold mysteries are.

Just now your place is here to help, to serve, to love,
To point more restless souls to the kingdom for them above.
To cheer some weary heart, to wipe away a tear,
Be still, dear restless soul, your place, just now is here.

Dear restless soul, be calm, there is no need of fright.
Your Pilot's arm is strong, He'll guide you through the night.
All things obey His will. His love is healing balm,

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Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club**.

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Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

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He watches over you, dear restless soul, be calm.

Be still my soul and rest, you have all things you need,

He marks the sparrow's fall, your wants He'll surely heed;

Fear not for what may come, of sorrow, want or pest,

He will let nothing come that is not best.

Albion, Mich.

Daisy Drew.

BALD HILL, KENTUCKY.

The Lord is blessing the people in this part of His vineyard. I love the dear old Herald; it has brought many messages of love and comfort to my heart.

Bro. C. M. Harmon recently held us a good meeting in which there were 20 conversions, 7 sanctifications and 21 additions to the church. He did faithful work and the Lord used him to bring many souls into the kingdom. His success is due to prevailing prayer. The Lord has His hand upon Bro. Harmon and the world will be better for his having lived.

The house was filled every night in spite of the rain and snow. We had an all-night prayer meeting. Some went at midnight and called their enemies from their beds, fell on each other's neck and made friends, then came back to the altar and heard from heaven. After the meeting closed, a man over sixty years of age came to my house weeping like a child and asked me to pray for him; there is no need for me to say he heard from heaven. God always hears the cry of a broken-hearted sinner. Yours in His service,

Elizabeth Lytle.

WHICH CHURCH WOULD JESUS JOIN?

Rev. R. L. Selle, whose writings always strike the root of things, has recently gotten out a most interesting and soul-inspiring book bearing the title, "Which Church Would Jesus Join?" In this day when there are so many isms and theories, it is very opportune that such a book would be

given to the public. It is a new setting of old and vital truths which will interest the reader from start to finish. Would you like to know the answer to this question? Get Dr. Selle's book and he will tell you. Price 50 cents. Pentecostal Publishing Company.

Mrs. Bettie Whitehead.

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OF ASBURY THEOLOGICAL SEMINARY

PROGRAM OF Holiness Union Convention.

Atlanta, Ga., April 27-May 2, 1915.

Tuesday, April 27.

7:30—Song Service led by Prof. Hamp Sewell, Atlanta, Ga.
8:00 P. M.—Opening Sermon, Rev. H. C. Morrison, D. D., Louisville, Ky

Wednesday, April 28.

6:00-7:00 A. M.—Prayer Meeting.
8:00-9:00 A. M.—Praise Service, led by Rev. G. W. Duval, Atlanta, Ga.
9:00-9:30 A. M.—Organization and Reception of new members.
9:30-10:00 A. M.—The President's Survey—L. P. Brown, Meridian, Miss.
10:00-10:20—"Holiness a Source of Individual and Church Power," Rev. J. H. Danner, Pelzer, S. C.
10:20-10:40—Discussion.
10:40-11:00—Song and Prayer Service.
11:00 A. M.—Sermon, "The Fall of Man—The Atonement Needed," Rev. J. W. Hughes, Kingswood, Ky.

Afternoon Session.

2:00-3:00—Song and Praise Service, led by Rev. W. W. McCord, Sale City, Ga.
3:00 P. M.—Sermon, Rev. W. P. Yarbrough, Leesville, S. C.
6:30-7:00—Open Air Service led by George Herr, Prison Evangelist.
7:00-7:45—Young People's Meeting, led by Rev. Joseph Owen, Boaz, Ala.
8:00—Sermon, Rev. Thos. H. Leitch, Columbia, S. C.

Thursday, April 29.

6:00-7:00 A. M.—Prayer Meeting.
8:00-9:00 A. M.—Praise Service, led by Rev. W. W. Owen, Wilmore, Ky.
9:00-9:30 A. M.—Miscellaneous Business.
9:30-9:50—"Inherited or Total Depravity," Rev. C. C. Cary, Atlanta, Ga.
9:50-10:10—Discussion.
10:10-10:30—"Was Christ Divine?" Rev. L. J. Miller, Nashville, Tenn.
10:30-10:50—"The Next Great Revival and Its Groundwork," Rev. John Paul.
10:50-11:00—Song Service.
11:00—Sermon, Rev. C. M. Dunaway, Atlanta, Ga.

Afternoon Session.

2:00-3:00—Song and Praise Service, Rev. James V. Reid, Oakland City, Ind.
3:00 P. M.—Sermon, Rev. G. W. Matthews, Fitzgerald, Ga.
6:30-7:00—Open Air Service, led by Rev. W. P. Yarbrough.
7:00-7:45—Young People's Meeting, Mrs. Julia A. Shelhamer, Atlanta, Ga.
8:00 P. M.—Sermon, "Purity, Power, Persecution," Rev. C. F. Wimberly, Franklin, Ky.

Friday, April 30.

6:00-7:00 A. M.—Prayer Meeting.
8:00-9:00—Praise Service, led by Rev. John H. Little, Atlanta, Ga.
9:00-9:30—Minute Business.
9:30-9:50—"Importance of Getting Converts into the Church," Rev. W. W. McCord.
9:50-10:20—"Evangelism—Formative and Reformatory," Rev. H. C. Morrison, D. D.
10:20-10:40—"Christianity and Recent Philosophical Tendencies," Rev. C. F. Wimberly.
10:40-11:00—Song Service.
11:00—Sermon, Rev. B. F. McLendon, Bennettsville, S. C.

Afternoon Session.

2:00-3:00—Echoes from the Mission Field.
3:00—Sermon, Rev. A. P. Gouthey.
6:30-7:00—Open Air Service, James V. Reid.
7:00-7:45—Young People's Meeting, Rev. A. J. Moore.
8:00—Sermon, Rev. Luther B. Bridgers, Gainesville, Ga.

Saturday, May 1.

6:00-7:00 A. M.—Prayer Meeting.
8:00-9:00—Song and Praise Service, Dr. P. E. Coleman, Atlanta, Ga.
9:00-9:30—Miscellaneous Business.
9:30-9:50—"Do Our Holiness Schools Meet the Demand for Present Day Education, Dr. J. W. Beeson, Meridian, Miss.
9:50-10:10—Discussion.
10:10-10:30—"The Essentials of Religion According to John Wesley," Rev. G. M. Spivey, Noma, Fla.
10:30-10:50—"The Need of the Holiness Press," Rev. E. E. Shelhamer.
10:50-11:00—Song Service.
11:00—Sermon, Rev. John Paul, Columbia, S. C.

Afternoon Session.

2:00-3:00—Unfinished Business.
3:00—Sermon, Rev. W. P. B. Kinard, Epworth, S. C.
7:30-8:00—Song Service.
Address, "The Unchained Demon, Man's Greatest Foe not the Liquor Traffic," Rev. J. T. Upchurch, St. Louis, Mo.

Sunday, May 2.

All the services will be suspended until the afternoon and Convention will attend churches of the city.

2:30-3:30—Mass Meeting, Praise Service, led by Prof. Hamp Sewell.
3:30—Evangelistic Sermon.

8:00 P. M.—"A Message for The Times," Rev. H. C. Morrison, D. D.

The singing of the Convention will be in charge of Prof. Hamp Sewell, Atlanta, Ga.

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I had letters from three different friends today asking about buying homes in Wilmore and land around it. I take this way to answer their inquiries. I will be home from April 3 to 24, and any one interested may address me there. J. B. Kendall.

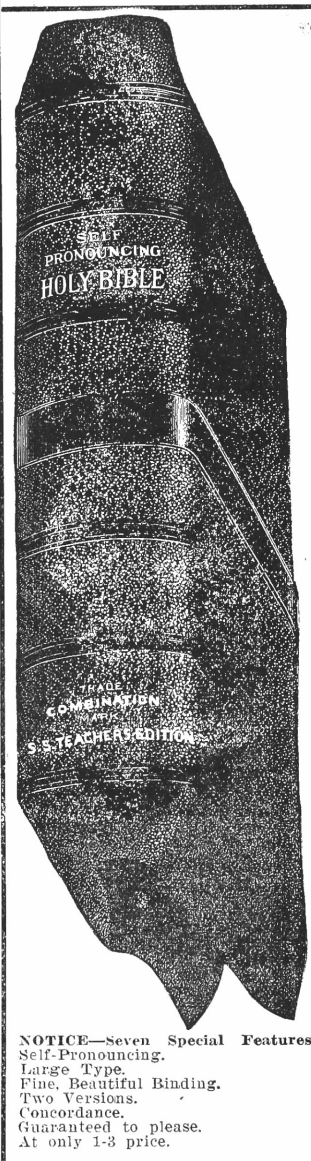
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There are thousands of our readers who are not permitted to attend church service on Sunday, and consequently they feel the need of some soul stimulant to quicken and encourage them along the way. To such we would suggest that you send to The Pentecostal Publishing Company, and get a copy of Rev. R. L. Selle's late

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SPECIMEN OF TYPE

19 And when A-zū'bah was dead, Cā'leb took unto him "Ēph'rath, which bare him Hūr.

20 And Hūr begat Ū'rī, and Ū'rī begat Be-zāl'e-el.¹²

21 And afterward Hēz'ron went in to the daughter of Mā'chir¹³ the father of Gī'l'e-ad, whom he married when he was threescore years old; and she bare him Sē'gub.

22 And Sē'gub begat Jā'ir, who had three and twenty cities in the land of Gī'l'e-ad.

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book, "Food for the Soul." It will put new life into you and cause you to begin anew your heavenward journey. It will indeed prove what its title indicates—Food for the Soul.
Mrs. Bettie Whitehead.

Dear Christian Herald readers, I so earnestly ask your prayers that a burden may be removed from the heart

of a precious girl who is being tempted with workers of the devil.

Farm For Sale.

Small farm one-half mile from Wilmore, Ky., and from Asbury College. For particulars address the owner.

BOX 132, R. F. D No. 1, WILMORE, KY.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Mama takes The Herald and I enjoy reading the Children's Page. Solomon had forty thousand stalls for his horses. 1 Kings 4:26. I wonder what has become of Ruby Lee Dees? I don't see any more letters from her. If she will write me a card I will answer it. Guess she remembers eating dinner with us one day. I have for pets six dolls. I go to school every day; am in the fourth grade. Good night with many sweet dreams to you all. Albertine Douglass. Clarkton, Mo. Route 1, Box 29.

Dear Aunt Bettie and Cousins: Will you kindly make room in your charming circle for another girl from Kentucky? I am a country girl thirteen years old and have dark hair and blue eyes. Would be very glad if the cousins would remember me on my birthday, July 25. I have been a reader of The Herald since January, 1914, and like it fine, especially the Children's Page and Bud Robinson's corner. I certainly like to go to school and am in the eighth grade. Am also a member of the M. E. Church, South. I sure like to go to church. Eva Corbett, why don't you write again? I thought your letters were very interesting. J. M. Williams I guess your age to be 16. Is that correct? I believe I hear Mr. W. B. coming. Guess I had better run. Cards and letters will be very much appreciated. Will answer all I can. Your loving niece and cousin, Millwood, Ky. Ruby Webster.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band? This is my first letter to The Herald. I am a little girl nine years old. Who has my birthday, Feb. 12? I go to school every day. I am in the fourth grade. My papa is dead but I have a good stepfather. I will close in fear of the wastebasket. Lola M. Price.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band? I was 13 June 2. Mama takes The Herald and I enjoy reading it. I am in the fifth grade at school. I have heard Bro. Marvin Belle preach and think he is just fine. If my letter escapes the wastebasket I will come again. Jessie Harris. Perkins, Okla., Route 3, Box 34.

Dear Aunt Bettie and Cousins: Will you let a little Oklahoma girl join your happy band? This is my first letter to The Herald. I am 12 years old. I go to school every day and am in the fifth grade. My teacher's name is Miss Nora Bieghler. Who has my birthday, Dec. 18? I have four sisters and my pets are a niece and nephew. Mama takes The Herald and I enjoy reading the Children's Page. Pearl Harris. Perkins, Okla.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band? I am ten years old. I go to Sunday school. My Sunday school teacher's name is Miss Maud Lucas, and I like her fine. I go to the Methodist Church, and the pastor is Bro. Carter. My papa takes The Herald, and we think we can't do without it. Fathie Lawrence. Appleton, Ark.

Dear Aunt Bettie: I am a farmer's boy six years old and live six miles from Marshall. My pet is a big Collie dog; his name is "Big Dog." I am raising a pig for the boys' pig club which will meet October 1. I won the first prize for the best pig last fall which was a roll of hog wire. I go to Sunday school every Sunday that we can get over the roads. Marshall, Tex., Route 1. Lee Scott, Jr.

Dear Aunt Bettie: I am a little girl eleven years of age. I live on a farm. I am taking music lessons. I am a member of the Methodist Church. I have two brothers. I am in the fifth grade at school. Both of my brothers go to school. We live three miles from the Scottsville Holiness camp meeting. We tent there nearly every summer. Bro. Morrison has preached for us several years. My papa is the demonstration agent for Harrison county. My pet is a large cat. His name is White Face. I am a member of the Harrison County Girls' Canning Club. Mrs. Latimer is the demonstration agent for the girls' canning club. Mary Love Scott. Marshall, Tex., Route 1, Box 30.

Dear Aunt Bettie: Here comes a little Alabama girl to join your happy band. I am in the 4th grade at school. Who can guess my age, between 9 and 13? Leona A. Williams, I like to raise chickens. I

would like to hear from the cousins. hear Mr. W. B. coming and he is making a big fuss and by this time I will have to run. Minnie Lee Horsley. Nauvoo, Ala., Route 3.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band? This is my first letter to The Herald. I am in the third grade. I have one sister and one brother. I like flowers. I have one pet, a little white dog. I am 9 years old and have blue eyes and brown hair. Temple, Okla. Winnie Davis.

Dear Aunt Bettie: Who has my birthday, Oct. 28? I go to school and Sunday school. I am 12 years old. Am in the 6th grade. My papa belongs to the M. E. Church, South. This is the second time I have written to The Herald. I like to read the Children's Page. Will some of the cousins write out the name of the C. P. Church? Ralph Spillers. Lincoln, N. Mex.

Dear Aunt Bettie: This is my first letter to The Herald. I will let the cousins guess my age; between 12 and 15. I have three sisters and two brothers living. My baby brother is 5 months old. He is the sweetest little thing you nearly ever saw. I will guess Miss May Bailey's age to be 11 years old. Am I right? I have been going to school but our school is out. My teacher's name was Mr. Joe Laine. I liked him fine. I would like to exchange post cards or letters with any of the cousins. I have dark hair and brown eyes and in the 6th grade at school. I will come again soon. Olive Moore. Selmer, Tenn., Route 1, Box 28.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band? I am in the fourth grade. I am nine years old. Mama takes The Herald and I like to read the Children's Page. Now Aunt Bettie, if this misses the wastebasket I will write again. I want to surprise grandma and aunts. A new cousin. Selmer, Tenn., Rt. 1. Eddie Lou Moore.

Dear Aunt Bettie: This is my first letter to The Herald. My father takes The Herald and I like to read the Children's Page. I am nine years old, and go to school every day. I am in the fourth grade. My teacher's name is Miss Maud Brown. I go to Sunday school every Sunday. My father is the superintendent. My father and mother are Christians. Edna Murphy. Kings Mountain, Ky.

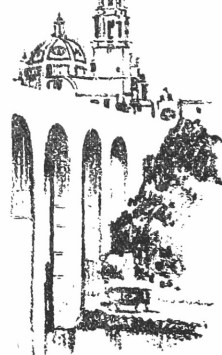
Dear Aunt Bettie: Here I come. I am a little Kentucky boy. I am seven years old, and go to school every day. My teacher's name is Miss Laura Johnson. My pet is my little baby brother. Your little one, Troy Murphy. Kings Mountain, Ky.

Dear Aunt Bettie: Please may I join your cozy corner? How many of the cousins are Christians? I am a Christian and am surely glad of it. I am 11 years old. I study the fifth grade. Mrs. Phillips is my teacher. I also go to Sunday school. I belong to the Little Rustler's Class. Miss Mary Wiedman is my teacher. I will close or Aunt Bettie will think I am a great chatterbox. Opache, Okla. Inez Meade.

Dear Aunt Bettie: I am a girl 12 years old. I go to Sunday school every Sunday. I go to school and am in the fourth grade. I like to go to school. My Sunday school teacher is Mrs. Jennie Thomas. I would like to receive cards from some of the cousins. I hope this letter will escape the wastebasket. Epworth, Ky. Mary E. Robertson.

Dear Aunt Bettie and Cousins: Will you let a little Virginia girl join your happy band? Who has my birthday, December 15? My age is thirteen. I am in the sixth grade at school. This is my first letter to The Herald. I do not belong to any church but I want to next summer. My grandfather sends The Herald to us. I have seven sisters and no brothers. Cards will be appreciated from the cousins. I hope this letter will escape the wastebasket. Cynthia Mays. Lynchburg, Va., Route 1.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band? I am ten years old. My mother takes The Herald and I enjoy reading the Children's Page. I have seven sisters and no brothers. I received "The New Peep of Day" for Christmas. How many of the cousins



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have read it? I hope this will escape the wastebasket, for my grandfather takes The Herald and he reads the Children's Page. I will close with love to the cousins and Aunt Bettie. Katherine Mays. Lynchburg, Va., Route 1.

Dear Aunt Bettie: Will you let a Missouri boy join your corner? I am a farmer's son. I go to school when school keeps and am in the seventh and eighth grades. Have about one and a half miles to go. I go to Sunday school every Sunday. William Ramsey. Sunlight, Mo.

Dear Aunt Bettie: As I haven't written to The Herald in a long time thought I would come again. Who has my birthday, March 27? Guess my age, between ten and sixteen. I go to school every day and am in the fifth grade. Love to Aunt Bettie and the cousins. Jessie Floyd. Ball Ground, Ga.

Dear Aunt Bettie: My grandma takes The Herald. I am nine years old. I have one brother 12 years old. I am in the fourth grade. I go to Sunday school every Sunday. My papa is superintendent, and my mama is secretary. Vivian Hammer. Solid, Mont.

Dear Aunt Bettie: Here comes a little Oklahoma girl. I am 8 years old. I am in the fourth grade. I am a Christian girl. I go to Sunday school every Sunday I am not sick. I have four brothers and one sister. Will close with love to Aunt Bettie. Mabel Gindlesberger. Kiowa, Kansas.

Dear Aunt Bettie and Cousins: I am a Kentucky girl and am thirteen years old. Who has my birthday, Feb. 10? I go to school and am in the sixth grade. I will close for fear of the wastebasket. Would like to hear from some of the cousins. Homer, Ky. Mildred Clara Appling.

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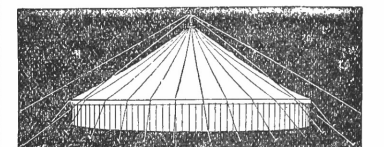


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OUR DEAD

DEAKIN.

My mother, Mrs. Eva A. Deakin, passed away July 22, 1914. She died happy in the Lord. She suffered much, but patient through it all. She leaves eight children and husband. It seems hard to give her up, but it must be for the best or it would have been so. Mae Deakin.

WALD.

The death angel visited the home of Mr. and Mrs. William Wald and took from them their darling baby. He was a jewel in the home, but God saw fit to take it unto Himself. Sleep in thy beauty, thou sweet angel child, By sorrow unblighted, by sin undefiled. Like the dove to the ark, thou hast flown to thy rest, From the wild sea of strife to thy home of the blest. His Uncle.

NEAL.

Pearl Neal, the fifteen year old daughter of Mr. and Mrs. W. B. Neal, died Dec. 2, 1914. She was a member of the Baptist Church and lived a consistent Christian life. The burial service was held in the Beechridge Church.

Pearl is not dead, but sweetly sleeping in Jesus. "The Lord gave and the Lord hath taken away: Blessed be the name of the Lord." She was laid to rest in the Beechridge cemetery to await the resurrection morn. Luther B. Neal.

TAYLOR.

The subject of this sketch was born Sept. 11, 1861, and departed this life Oct. 25, 1914. He was first married to Nannie J. Harwell to which union were born three children, all of whom survive. His last wife was Miss Susie Neely, who is left to mourn his death.

Bro. Taylor professed religion and joined the Methodist Church and lived a true Christian until death. The church will miss him, and the community will keenly feel his loss.

"Good night, no more for thee life's sorrows, No nights of pain and sorrowful tomorrows; Death's peaceful seal is on thy brow, For thou art with thy Savior now." Mrs. Cleo Strayhorn.

HOBGOOD.

Mrs. H. F. Hobgood passed from earth to heaven Oct. 8, 1914. She was born Aug. 22, 1862, married to H. F. Hobgood, April 12, 1876. To this union ten children were born, all of whom survive.

She had been a great sufferer for about three years, confined to her bed part of the time. She was converted and united with the M. E. Church, South; later she professed sanctification and united with the Congregational Church. Her children all promised to meet her in heaven. It was a blessing to be with Sister Hobgood in her last hours. She praised the Lord for all He had done for her. After the funeral service she was laid to rest in the Duffan cemetery to await the coming of the Lord. Rosa Bordner.

ADAMS.

The messenger came to the home of T. R. Adams, Olla, La., Jan. 7, 1915, and called for him, one of the most devoted Christians in that parish. He was 75 years old; he leaves a devoted companion and eight children to sit in the shadow of sorrow. Bro. Adams will be missed, for he lived in this community all his life. He was a sanctified Christian and a member of the Free Methodist Church. He was always found on the right side of great questions. Services were held at the residence, after which we laid him away to rest. Rev. W. P. Cupples.

EVANGELISTS' APPOINTMENTS.

REV. W. L. SHELL, Owensboro, Ky., April 6-20.
REV. J. L. BRASHER, St. Louis, Mo., April 11-25.
REV. C. M. DUNAWAY, Palmetto, Fla., April 11-25.
MOORE AND REID, Athens, Ga., April 1-16.
REV. F. DEWEERD, Radville, Can., April 4-14.
REV. T. C. HENDERSON, Akron, Ohio, April 1-18.
REV. W. P. YARBROUGH, Lumberton, N. C., April 3-20.
REV. C. H. BABCOCK, Minneapolis, Minn., April 11-21.
REV. W. W. McCORD, Gordon, Ga., April 10-24.
REV. G. W. SHEPHERD, Open dates—March and April.
REV. L. B. BRIDGERS, Chattanooga, Tenn., March 21-April 11.
REV. WILL HILL, Augusta, Ga., March 15-April 10.

REV. GEORGE BENNARD, Redford, Mich., March 21-April 14.
REV. FRED ST. CLAIR, North Scituate, R. I., March 28-April 18.
REV. A. H. JOHNSTON, Ellsworth, Ia., March 22-April 11.
REV. J. B. KENDALL, Oakes, N. D., April 1-28.
REV. B. H. MORSE, Eatonville, Wash., March 14-April 11.
REV. JOHN F. OWEN, Meridian, Miss., April 2-11.

REV. E. O. HOBBS, Open Date, April 9-30, Lerna, Ill.
DR. A. O'BANNON, Oakland, Fla., April 4-21.
REV. J. E. HEWSON, Lawrenceburg, Ind., April 11-25.
REV. FRED MESCH, Hammond, Ind., April 11-May 2.
REV. JOHN T. HATFIELD, Amboy, Ind., April 8-18.
REV. F. E. REYNOLDS, Pine River, Minn., March 25-April 8.

REV. C. F. WEIGELE, Whittier, Cal., April 11-22.
REV. E. B. WESTHAFFER, Auburn, Ind., April 6-12.
PROF. W. B. YATES, Fitzgerald, Ga., April 8-26.
DR. JOHN W. FLESHER, Parma, Idaho, April 7-21.
REV. W. W. OWEN, Savannah, Ga., April 4-18.
REV. E. J. MOFFITT, Broomes Island, Md., until April 11.

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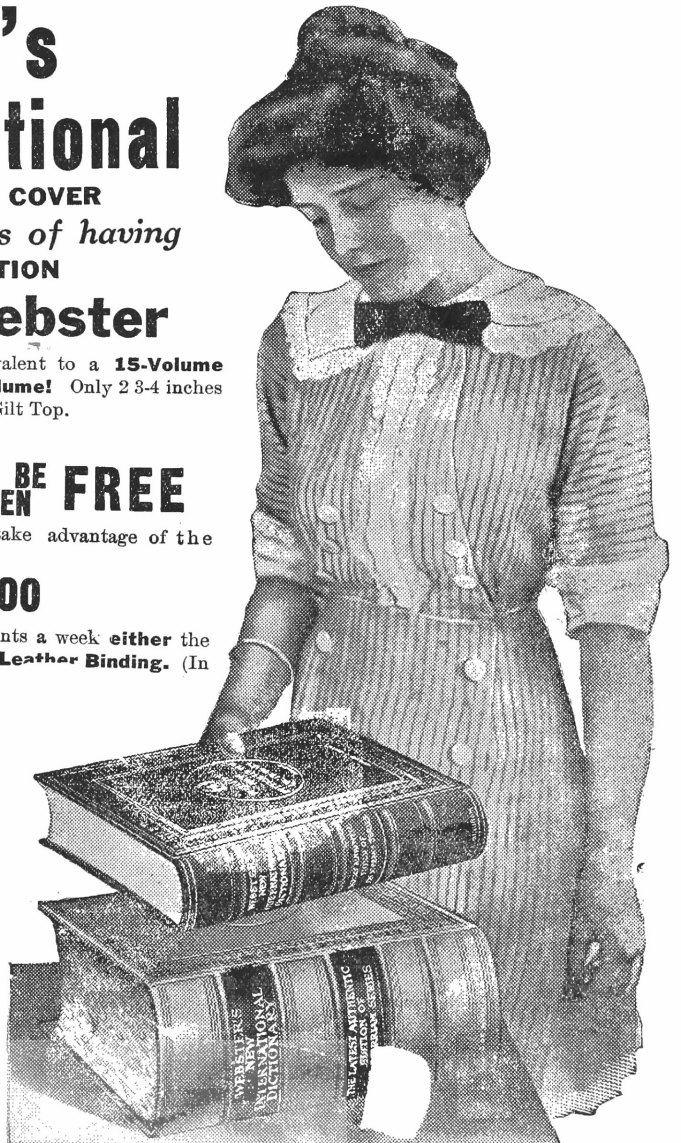
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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR APRIL 18, 1915.
The Shepherd Psalm.

Psalm 23.

Golden Text: "The Lord is my Shepherd." Ps. 23:1.

A great preacher has beautifully said about this psalm: "It is but a moment's opening of David's soul; but as one, walking the winter streets, sees the door opened for some one to enter, and the red light streams a moment forth, and the forms of happy children are running to meet the comer, and genial music sounds, though the door shuts and leaves the night black, yet it cannot shut back again all that the eyes, the ear, the heart, and the imagination have seen—so in this Psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world."

The Golden Text contains the foundation thought of the first four verses and then as we shall see the figure changes. What glorious chimes we can ring from these golden bells.

"I Shall Not Want."

I shall not want rest: "He maketh me to lie down in green pastures."

I shall not want drink: "He leadeth me beside the still waters."

I shall not want forgiveness: "He restoreth my soul."

I shall not want guidance: "He leadeth me in the paths of righteousness."

I shall not want companionship: "Thou art with me."

I shall not want comfort: "Thy rod and Thy staff comfort me."

I shall not want food: "Thou preparest a table before me."

I shall not want joy: "Thou anointest my head with oil."

I shall not want anything: "My cup runneth over."

I shall not want attendants: "Surely goodness and mercy shall follow me."

I shall not want throughout eternity: "I will dwell in the house of the Lord forever."

The Triune God.

The Hebrew word in the first verse is the Lord Jehovah; the triune God, the Father, Son and Holy Spirit is our Shepherd. The Father sees the sheep worn, worried, wearied, wandering in the wilderness. It is a dangerous place to be lost in. Fierce wolves, trackless wastes, wild tempests, unsheltered wilds; these are the figures which portray the misery and peril of lost souls. And the Father sends the Good Shepherd to seek for the sheep and to bring them home. "When he cometh home." (Luke 15:6). To be out of the "home" is to be lost in the desert. (Read Ezekiel 34:5, 6). The Holy Spirit too is our Shepherd. He personally conducts us, for so the word "guide" means, "into all the truth." The Lord Jehovah is the most eminent of all the names of God, carrying with it the fidelity which makes good to us all the goodness of God.

"He Makes Us To Lie Down."

We love to wander. The sheep is the weakest, the most foolish, the

most defenceless of all creatures. It wanders, through wanting to have its own way and neglecting the Shepherd's voice. We prefer the desert to the green pastures. Our tendency is not to lie down until He makes us. Sheep do not lie down until they are satisfied. The Shepherd has to use compulsion. He makes other food bitter and tasteless until we learn to love His Word. When we have found the green pastures then other food is inspired and tasteless. The newspaper, the novel and the story book lose their charm and we cry out with David, "O how I love Thy law!"

The Waters of Quietness.

Only the Good Shepherd leads by the waters of quietness. All other leadings are not His. The leadings that are unquiet, clamorous, restless and hurried are not of Him. The devil loves to rush and hustle us, because he knows his time is short. He is working for time. The Good Shepherd is working for Eternity, and He always leads us by the still waters, the waters of quietness.

He Restores The Soul.

"He restoreth." When we have turned in our folly to the broken cisterns that can hold no water; when we have proved how utterly empty and unsatisfying the world is; He will restore us, giving us the substance for the shadow, refreshing us with that living water, of which if a man drinks he shall never thirst; and feeding our starving souls with heavenly bread.

Works Of Righteousness.

He guides "into paths of righteousness." The green pastures and the waters of quietness are not the end, they are only the means to the end. Life is not a road for the sheep to lie down in, it is a road for them to walk in. Rest and refreshment are to fit for work. The restoring of the soul must be followed by works of righteousness.

The Valley of the Shadow.

"The valley of the Shadow" does not mean death, but those sunless gorges which we all have to traverse at some time or other, for The path of sorrow and that path alone, Leads to the land where sorrow is unknown.

It is absolutely necessary for us to be led out of the green pastures into the valley of the Shadow, where He puts us under the gracious ministry of the cloud, otherwise our life would be superficial and sadly lacking in completeness.

The Fugitive Running For Safety.

The figure changes in verses 5-6. You now see a fugitive fleeing for his life. In that rude shepherd's tent, by the golden law of desert hospitality, he is safe. There he may eat in peace, even though his enemies come up and glower upon him to the very door of the tent. His table is spread in the very presence of his enemies, and he need not for a moment flinch or fear. The stern law of Eastern hospitality renders him secure. The message of the Bible is this that for the sinner, made conscious of his sin, there is perfect cleansing, abundant provision and absolute security.

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The herdsmen of the desert are not obliged to furnish to their fugitive guest shelter for more than two nights and the day between. Tomorrow he must go out to face his enemies. Our Shepherd offers us safety not for two

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nights and a day, but we are never turned out to meet our enemy. We "shall dwell in the house of the Lord forever."

OAKWOOD, TEXAS.

I am writing in behalf of my poor afflicted son, who has epilepsy. I want the prayers of all God's children for him, that if God sees fit to use him in His vineyard that he may be healed.

Mrs. Geo. A. Tubb.

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Where did Sin Originate?
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Why is there a hell, how long has it existed and for whom was it created?
Who is responsible for disasters upon sea and land, Cyclones, Earthquakes, Floods, Losses, Sickness and Death?
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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.

HAS CHRISTIANITY FAILED?

This question is going the rounds today. It is asked in view of the fearful war raging in Europe. No man asks the question who knows what Christianity is.

It is quite natural that men should associate the churches and Christianity together, while in fact, they are quite different. A church is an organization; Christianity is an *experience and a life*. Most real Christians live in the churches, are members of the visible organization; but hosts of church members are utterly ignorant of what Christianity is.

Europe is burdened with ecclesiasticism. The dead formalism of the ecclesiasticisms of Europe has failed. It failed in Jerusalem, it has failed in New York City, Chicago, Ill., Nashville, Tenn., Atlanta, Ga., New Orleans La., and San Francisco, Cal. It will always fail. There is nothing more stupid than to try to make the religion of the Lord Jesus Christ and the pomp and forms of ecclesiasticism one and the same thing—there are no two things wider apart.

In the church here in the world there must be organization, rules for government, buildings for meeting, order of service, leaders of the people, schools for education and spiritual training, conferences, conventions, and administrations, and before we are aware of it, we have drifted into a rigid, cold ecclesiasticism with cumbersome, expensive machinery and an army of officials, a great financial burden, who busy themselves legislating laws, creating offices and getting themselves elected to those offices where they swell and swagger and oppose the true spirit of the religion of the Lord Jesus Christ. As ecclesiasticisms grow old they become formal, dead and despotic. They fail, but Christianity—the life of Christ—in obedient, consecrated, believing men, lives on and on.

Hidden away under the dead rubbish of the ecclesiasticisms of Europe there are no doubt many Christians—humble hearts who, in their hungerings and longings have found the Christ, and trusting in Him have found personal salvation. Now and then you will find a man in high position in church and state, who knows the Lord and worships Him in spirit and in truth; but we doubt seriously if there is a crowned head in Europe who has been a true penitent, who, trusting in Christ, has been born again, born of the Spirit and made in Christ a new creature. No man, king, pope, or beggar can be a Christian who has not been born of the Spirit. The strong probabilities are that the great churches and cathedrals in Europe which have been rent and shattered by the bursting shells of battle, have not had a soul converted at their altars for centuries.

Do you think these old piles of masonry with their candles, images, mumbling priests and stupid onlookers is Christianity? Would you discount Jesus Christ, His teachings and His humble followers because this architecture, these images and mumblings have failed to regenerate the world and bring in a reign of peace and good will among men? If so, you are so utterly ignorant of Christ, His teachings and His mission in the world that it is hardly worth while to discuss this matter. You can go on with your jargon and impudent demand, "Has Christianity failed?"

The mission of Jesus Christ in the world was not to set up an ecclesiasticism; He came to set on foot a great evangelism. His purpose was to send men quick-footed and warm-hearted throughout the whole world to preach the gospel, to call men to repentance, faith, a new life—holiness. He came to call out those who would separate themselves from the world and bring them into communion and harmony with God. He is preparing a people for His coming kingdom, while the world is rolling on to its doom. Ecclesiasticisms may rise, flourish, become formal, autocratic, tyrannical and Christless, but Christianity will bloom eternal with fragrance and beauty in the hearts of those who trust in and love the Lord Jesus Christ.

Time and again our Lord has been forced out of the ecclesiasticisms into the streets and lanes among the common people to begin His work anew. Time and again His Church has come under the domination of ambitious men who did not know Him, and His sheep have been scattered and without a shepherd. But again and again He has renewed His work and carried it forward and He will continue to do so until the purpose of God is fulfilled and the Bride of Christ is caught away, leaving the ecclesiasticisms, untrammelled and unembarrassed by Christianity, to fill up the cup of wrath.

At this moment an old and Christless ecclesiasticism is doing its utmost to muzzle the freedom of the press of this nation. This same ecclesiasticism which has done so much to drive Christianity out of Europe, to supplant the Man of Nazareth with the man of Rome, will blight this nation, if not powerfully resisted. One of the greatest needs of our Protestant churches is a body of strong, devout and fearless men who love the truths of God and the souls of men; who have absolutely no desire for office, and who would rather die than to forfeit their holy privilege to preach the saving truths of the gospel, who will speak out with boldness against every form of ecclesiastical tyranny—men who fear God so truly that they cannot fear men at all.

There has come into our great Methodisms an element of men who are constantly ringing the changes on "loyalty," by which they mean unhesitating and unquestioned obedience to some church official. These self-seeking "loyalists" have little to say about *soundness in doctrine, devotion to Christ, purity of heart and holiness of life*. They are ecclesiastics, rather than Christians. They are not interested in the salvation of men, but are eager for rulership over men. They are the sort that crucified Jesus Christ and have always hindered the progress of His kingdom on earth.

It is easy to understand how skeptics or men of the world will now be asking the stupid question, "Is Christianity a failure?" They have been taught to believe that ecclesiasticism is Christianity.

SEBRING, FLORIDA.

It is now about four years since Mr. Geo. Sebring, of Sebring, Ohio, bought a large tract of land in Central Southern Florida. On this land he built the beautiful city of Sebring. The town fronts on Lake Jackson, a body of fresh water of immense depth, three miles wide, and about five miles long. A more beautiful place one would have to travel a long time to find. It was my privilege to attend the opening of the first camp meeting at Sebring, Fla. We have just concluded the third camp. I had not seen the place for two years. The growth and development of the little city are truly remarkable. There are a number of beautiful streets laid off in excellent regularity and planted in palms, Eucalyptus, Camphor, and Mango trees. These trees which were mere sprouts two years ago, have grown remarkably. As the climate is warm they grow every day of the year. Some of the Eucalyptus trees, which were small shrubs two years ago, are now at least twenty feet high. A number of good brick buildings have gone up in the business part of the city and many very handsome residences have been erected within the last two years.

Something like four or five thousand acres of land have been cut up into small farms and planted to citrus fruits, oranges, lemons, grapefruit and limes prevailing. The growth of these young trees is quite remarkable. A gentleman living near Tampa, born and raised in Florida, said to me that Sebring is situated in the garden spot of Florida for orange and grapefruit culture. There is one orchard of these fruits, not far from the young city containing one thousand acres. Within a few years Sebring will contain an up-to-date packing establishment and will be shipping out many carloads of grapefruit, oranges and limes.

As a place for recreation and rest, it can hardly be surpassed. The climate is delightful; the atmosphere is saturated with the

(Continued on page 8.)

WHAT SAITH THE SCRIPTURES?

Rev. C. F. Wimberly.

The scriptural proofs, arguments and polemics, both for and against the doctrine of entire sanctification, as an experience definitely taught in the Word, revolves around one center. The scriptural foundation and superstructure of the whole proposition stand or fall with the facts concerning the disciples before the Day of Pentecost.

One of the strongest anti-holiness ministers we have ever known—strong in that he was a man of extraordinary power and a tremendous preacher—had this to say: "If the disciples were converted before the Day of Pentecost, the 'second blessing' crowd has all the Bible proof on their side; but they were not converted. All they had was their Jewish zeal for an earthly kingdom."

This preacher was correct, in that there are but two horns to the dilemma. If they were converted, there is not a shadow—or to make it stronger,—there is not the shadow of a shade of reasonable argument can be made against the doctrine of holiness as a second work of grace (let us cease calling it a "second blessing;" it is a second work of grace); if they were not converted, but simply followers of Christ, by intellectual assent and worldly ambition, then the entire propaganda of the holiness movement is projected on a false premise.

We are not going to undertake any display of logical terms, such as syllogisms and deductions, but we venture this one proposition: the disciples were either converted or not converted before the Day of Pentecost. There is no territory lying between sin and salvation unclaimed, as a kind of no-man's land. Oh, no, times, ages, and dispensations may change, but the contrast between the soul in touch with God and not in touch with Him, is so radical and real, that it must be one or the other. Dispensations change neither the character nor the remedy for sin. "The power that healed the nations long ago," operates just the same today.

In Matt. 16:24, the Master went to the heart of the question: "If any man will come after me, let him deny himself, and take up his cross and follow me daily." By so doing He says in the next verse, he shall save his life. Peter said, "Lo, we have left all and followed Thee. What shall we have, etc.?" Then Jesus replied: "Ye which have followed me in the regeneration, etc., shall sit on thrones as judges." Matt. 19:27, 28.

Let us now see the manner in which He chose His disciples. Was it done carelessly, hit or miss, as it were, or with profound seriousness? Luke 6:12, 13, says He remained alone on a mountain side all night in prayer; then He called the multitude together, and from them selected the Twelve. Is it reasonable that He, with divine insight to human hearts, would have blundered in this, the most important act of His ministry? Is it putting a just estimate upon Him and His judgment?

In John 15:16, He says: "Ye have not chosen me, but I have chosen you, and ordained you. . . . that ye should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name, He may give it you." Now what about the ministry of these unconverted men? Mark 6:12, 13. "And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." How could the Master commission men to preach repentance, who had not themselves repented? Or how could men in sin have power to cast out devils and heal

the sick? Matt. 10:7, 8. "And as ye go preach, saying, the kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." *What had these men received?*

These men preached the kingdom of God, and what is that? "Love, joy, and peace in the Holy Ghost." Rom. 14:17. They preached also the gospel, Luke 9:6, and gospel is the power of God unto salvation, to every one that believeth. Rom. 1:16.

It is not irrelevant to this discussion just here, to get the Master's opinion of these men whom He had chosen, ordained, and sent out, in contrast with the peoples with whom they had to deal. Matt. 10:16, "Behold I send you forth as sheep among wolves." Then in verses 19, 20, He says, "When they deliver you up, take no thought what ye shall say; for it shall be given you in that same hour what ye shall say. It is not ye that speak, but the Spirit of your Father which speaketh in you."

It must not be forgotten that during those wonderful "Table Talks," recorded by John, He was illustrating their relation to Himself in the figure of the vine and the branch. It was necessary for the branch to be in union with vine, both for its life and its fructifying power. Fruit grows only on the branches, but the *vine* only can give life and strength to the branch. He uttered an unanswerable statement when He declared: "I am the vine, ye are the branches." John 15:5.

But we call attention to one more scripture. Let all who desire, put a construction and *explain* according to their own laws of exegesis, every quotation given in this discussion; but Luke 10:20 cannot be twisted into any explanation, other than just what it says, without malicious prejudice, and a willingness to wrest the Word of God to fit a preconceived theory. Jesus was talking to His disciples about the power He had given them; but for this power, He declares, they must not rejoice; "but rather rejoice because your names are written in heaven." We insist that the Spirit should witness to our conversion; so say all; but to have one member of the Godhead tell us this, is no more assurance than for another. Is the Holy Spirit more capable of knowing this fact than the Savior Himself? Hardly.

In the upper room, just before the crucifixion, they were about ready to start for the Garden—the Master delivered His great high priestly prayer. In that prayer are recorded twelve distinct statements, any one of which proves that the disciples were converted men, measuring up to the standards of post-pentecostal regeneration. What saith the Scriptures?

"PROGRESS, THE LAW OF LIFE."

REV. A. S. CLARK.

"Speak unto the children of Israel that they go forward." Ex. 14:15.

"While we live we must be moving on. When we stop we begin to die. Rest is necessary, but only to renew our strength that we may press on again. An anchor is needed for a ship, but anchoring is not a ship's business; it is built for sailing. Man is made for struggle and effort, not for ease and loitering."

It was near the close of the forty years of wandering in the wilderness. The people had been for some time in the region of Mount Seir, and had been going round and round the mountain. They seemed to be constantly in motion, and yet not getting any

closer or making any progress toward the promised land. They had journeyed laboriously from day to day, enduring hardship, suffering pain and weariness, and at last would come to the very place from which they had started, a fruitless kind of journeying. But God called a halt one day, and said, "Turn you northward."

It seems to be the tendency of people to settle down in the same routine, failing to make the progress in the Christian life that God demands, and that would develop better and more efficient service for the Lord. It is something like the old horse father had hitched to the old cane mill sweep, being attached to a pole, going round and round; for hours every day the patient "Billy" treads on, always moving, but never getting out of his little circular path.

IN THE CHRISTIAN LIFE ADVANCEMENT IS DEMANDED.

Progress is the great law of the universe. In nature, all things move forward; "First the blade, then the ear, then the full corn of the ear."

History, art, science, invention, education, all are continually on the move. Really, progress is the law of all life. Many think as soon as they get saved they need do no more; they soon lapse into a state of careless indifference, and never amount to anything in the kingdom of God. Others make no progress in the Christian life because of the subtle enemy of their souls—"The carnal mind,"—"The Sin that doth so easily beset them;" they have to continually lay the foundation for repentance; they think their lives are clean, pure, and holy, but lo! they find the taint of sin again. Like the man washing the plateglass in the show-window; there was one soiled spot on the glass which defied all his efforts to cleanse it. After long and hard rubbing the spot still remained, then the man discovered that the spot was on the inside of the glass. There are many people who are trying to cleanse their lives from stains by washing the outside. They cut off certain habits, cultivate moralities, declare they will control their temper and flights of impatience, but soon find a spot or flaw that was not removed. The trouble is within. Their hearts are not clean; and God desires truth in the inward parts. No, friend, it is "go on," not "grow on," unto perfection. Paul said, "This one thing I do . . . I press forward."

ADVANCEMENT IS DEMANDED REGARDLESS OF OBSTACLES.

God knew the obstacles in Israel's way, as they stood facing the sea—the mountains on either side and Pharaoh's host behind. Even so He knows ours. The very entrance into the Christian life has its difficulties to surmount. "Strive to enter in," says the Master, "for many shall try and fail."

Regardless of the fact that, "His yoke is easy and His burden light," the Christian life is seldom easy. We pass from conquest to renew the conflict; overcome one foe and immediately another appears, surmount one difficulty and another frowns down upon us. Yet God says, "Go forward." We must press on, like the boy in Longfellow's "Excelsior." At the foot of the mountain he stood gazing at the far-away heights, but he wasted no time in gazing; carrying the banner which bore his motto he began to climb. Disregarding all allurements, he kept on ascending the path, till he reached the goal he had in view.

Paul said to Timothy, "Fight faith's good fight." Hold steady in your battle for victory and you will come out more than conqueror. "All things are possible to them that believe." Faith laughs at impossibilities and cries, "It shall be done." See what faith did for Israel and their leaders. God's call may be through the trackless sea or topless mountain, but He who has ordered the advance has gone on before.

OBSTACLES MANFULLY ENCOUNTERED CONTRIBUTE TO SUCCESS.

Obstacles are disciplinary. Every one encountered and surmounted is an argument for future victory. He who carried you through yesterday's conflict is the same today and forever. One says, "I failed in yesterday's battle." Then, child, you must meet today's with redoubled energy; bring your failure to Him and He will show you where in you were weak and unwatchful. Do not cast away your confidence forever and make shipwreck of your life.

One day Ruskin was with a friend, who in great distress, showed him a fine handkerchief on which some one had carelessly let fall a drop of ink. The woman was vexed beyond measure at the hopeless ruin of her handkerchief, for she valued it highly for the donor, the skilled labor and the time spent in the making. Mr. Ruskin said nothing, but took the handkerchief away with him; after a few days he returned with it, but it was ruined no more. Using the blot as a base for a drawing, he had made an exquisite bit of India-ink work in the handkerchief, thus giving it a beauty and value far beyond what it possessed before it had been blotted.

There is a strange power in the touch of God that can take our mistakes and failures and out of them bring beauty, blessing and lasting lessons to us. Through the grace of God, difficulties, dangers, battles and foes will contribute to our progress. "We build a ladder by which we rise, from the lowly earth to the vaulted skies."

WE ARE INCITED TO PROGRESS BY A GREAT HOST OF ENCOURAGEMENTS.

Not long since I was being entertained in the home of a dear friend; the busy mother heard the cry of distress of the little four-year-old back of the house. Leaving her task, the mother soon returned with the distressed child; she had dried the tears, soothed the pain by loving suggestions from the mother heart. So God says to His distressed ones, "As one whom his mother comforteth, so the Lord comforteth them that fear Him." A few moments after the boat has plowed the water the bosom of the lake is smooth again.

We are encouraged by glorious examples. Paul teaches a plain, progressive life—first, forgetting those things that are behind, then press forward. John saw a great company "Who had come up through great tribulation."

We are encouraged by the character of our leader. He overcame, even giving His life to finish His mission for a lost world. He met the enemy and defeated him on every battlefield. "The prince of this world cometh and hath nothing in me."

He sends us the message by His beloved disciples: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.... He shall not be hurt of the second death.... He shall eat of the hidden manna.... shall receive a white stone.... and a new name written.... shall have power over the nations.... receive the morning star.... shall be clothed with white raiment.... name written in the book of life.... confessed unto the Father.... become a pillar in the temple of God.... go out no more forever and at last sit with Christ on His throne and with the Father."

CROSSING THE BAR.

REV. B. F. DURLING.

To be with Jesus, Him who died for me;
Oh, can it be that soon I too may see
That dearest One? Ah, then I'll gladly rest
This tired, throbbing head on His dear breast.

And all the weariness and wearing pain
Will pass away. Oh, blest, celestial gain!
Yet can I leave dear earthly friends? I cling
As by celestial bond to each, though ring
The choirs angelic just over there.

And would I stay? I could not, could not bear

Goodbye were He not near; He speaks and thrills

Celestial, swift doth fill my soul until
'Tis almost severed from its weight of dust.
But see, He nearer comes; while holy gust
Of raptures all the place seems filling now.
My room is heaven! Oh, let each one bow,
In adoration bow; for He is here;
My Bridegroom comes, of all most dear,
The earthly shadows all, away are rolled.
I see His matchless form; nor has been told
One-half His heavenly grace. Oh yes, He's here;

He takes my hand; He is so very near
The throbbings of his heart are 'gainst my own;

'Tis holy heaven now, to hear His tone.
And I shall be forevermore with Him;
One heart; one love, which to the rising brim
Of sweetest heaven, on will ever swell.
Earth's dearest, meet me there at evening bell;

But ah, those vesper chimes will straightway ring,

As morning peals, and angels fair will sing
Your welcome then, as you will cross the bar,
Goodbye sweet hearts; I shall not be afar.

Westerville, Ohio.

THE DAY OF JUDGMENT.

A. G. RAKESTRAW.

There are a large number of references concerning the final judgment given in the Scriptures, especially in the New Testament. There are clearly indicated different times and occasions of judgment. There are judgments for the believer in Christ, for the wicked, and for the heathen or Gentiles. Without inquiring closely into the sequence of these events, let us take note of some apparent facts.

First, this judgment is not death. There is no warning in the Scripture to prepare for death, but Amos 4:12 says, "Prepare to meet thy God." Many persons are not afraid of death, but who would fear to meet God. The judgment is after death. Heb. 9:27. "And it is appointed unto men once to die, and after this, the judgment."

Again, it is not the second coming of Christ. The coming of Jesus to receive His saints is described in 1 Thess. 4:13-17 from which time forward the believers shall be forever with the Lord.

It is a special day appointed, not a progressive application of justice, as some modern teachers would have us believe. Acts 17:31. "Because He hath appointed a day, in the which He will judge the world in righteousness."

Believers have no judgment for sin. Our sins are blotted out. They are covered by the blood, removed as far from us as the East is from the West, buried in the depths of the sea, and remembered against us no more forever. God has forgotten them.

But we have a judgment for our works. 2 Cor. 5:10 "For we (believers) must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

There is a judgment for the wicked, that is, the wilfully impenitent. This awful tragedy is described often in the Word of God. Read Rev. 6:12-17, Rev. 20:11-15, and the book of Jude. Read these verses carefully, prayer-

fully, remembering that you have a never-dying soul to save, and fit it for the sky. This is the second death. While the redeemed are gathered into the New Jerusalem, "Without are dogs and sorcerers and whoremongers and murderers, and idolaters, and whosoever loveth and maketh a lie."

There is besides, a judgment for the "nations" or Gentiles "which have not the law." Not having the law, they cannot be judged by the law, but the works of the law are written in their hearts, and they are judged according to their deeds in the light of their knowledge. Read the description in Matt. 25:31-46, and also Romans 2:13-16, which gives light upon this much-argued question.

The standards of judgment are righteousness and equity. Psalms 98:9. "With righteousness shall he judge the earth, and the people with equity." Psalms 96:13 gives "And the people with truth." Righteousness, the standard of the law, tempered with equity, or justice. Deeds judged in the light of purpose. No one can claim unfairness. All will have to acknowledge a just sentence.

The judgment day will be:

(1) A day of revelation. Eccl. 12:14. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

(2) A day of accounting. Eccl. 11:9. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment." Matt. 12:36. "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

(3) A day of retribution. Mal. 4:1. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

(4) A day of testing. Our works shall be tried. 1 Cor. 3:13. "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."

(5) A day of reward. 2 Tim. 4:8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but to all that love his appearing."

(6) A day of release. Rom. 8:21. "Because the creature, (or creation) itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 1 Chron. 16:33. "Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth." At this time the bondage of corruption, the stigma of sin, shall be lifted not only from humanity, but from the whole universe. Decay shall cease, fermentation be arrested, blight and mildew be no more, and mortality be swallowed up of life.

(7) A day of victory and triumph. Satan will be forever cast out. Sin forever vanquished. The prophecies fulfilled. Christ will reign as king, the glory of His people Israel. All limitations and imperfections will be removed, and perfect love fill every heart. Believers are waiting for it. Angels are looking forward to it, and the material universe is groaning for it.

Bro. Jos. H. Smith points out that there are three kinds of fearlessness, as regards the judgment. There is the fearlessness of ignorance, the fearlessness of recklessness, and the fearlessness of readiness. What is the secret of readiness? We may find it in 1 John 4:17. "Herein is our love made perfect that we may have boldness in the day of judgment." If we have perfect love in our hearts we are ready.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

THREE YEARS IN PRISON FOR CHRIST'S SAKE.

Sometime ago we ran a personal of the release of Brother Yun, who had been incarcerated in the prison at Seoul, Korea, for three years. This is a plain case of suffering for Christ's sake and his release will bring joy to the many Christian hearts who have been praying for his freedom. Below we give our readers an account of his liberation and how beautifully he manifested the spirit of Him, for whom he suffered so patiently.

T. H. YUN AFTER IMPRISONMENT.

BY REV. J. L. Gerdine.

The news of the release of Brother T. H. Yun has gone by cable to America and has been heard with joy and thanksgiving by friends in all parts of our Church. These friends will wish to know details that cannot be found in the cable reports. The amnesty, which included the five other prisoners sharing sentence on the same charge as that preferred against Brother Yun, is an act of imperial clemency and was made upon the recommendation of the Gov-General of Korea. The case has been one of extreme embarrassment to the government in Korea ever since the public trial disclosed the unfortunate conditions that existed in police and judicial administration here.

No one who gives an impartial consideration to the record of the case against Brother Yun will contend that there has ever been a shadow of excuse for his conviction and sentence. Nevertheless, he was convicted under the form of law. His release, therefore, when less than half the time of his sentence has been served, is something for which we may properly be grateful.

Brother Yun received his discharge between four and five o'clock on Saturday afternoon, February 13, and reached his home, in the city, about an hour later. It has been just three years and four days since he was taken to prison from this same home. With two other members of our mission, I called at nine o'clock that evening, having gone as soon as we learned of his release. We came upon a family circle overwhelmed with joy. A telegram had reached Songdo in time for members of the family there to leave on the six o'clock train for the parental home, in Seoul. I shall not trespass upon the sacred scene by attempting to describe its pathos and sweetness. I only wish to note a few things that throw light upon the prison experience of our beloved brother. Our visit was not prolonged beyond the period of a few minutes, as we would not trespass longer upon the family reunion. These impressions, therefore, are from observing unconscious behavior and hearing unstudied remarks. Such unguarded and spontaneous expressions best mirror the unseen depths of the heart.

An entire absence of bitterness was apparent. After a cordial greeting, Brother Yun's first remark was: "God has been good to me." Not a word about hardships, privation, or injustice and no expression of countenance to indicate that such thoughts had found lodgment in his heart during the long, weary years of confinement were heard. On the contrary, his face showed deep peace and joy, and his lips overflowed with praise. He said that he had been reading the one hundred and twenty-sixth Psalm the day before his release, and it gave expression to the thoughts in his own heart at the time he was talking to us.

"When Jehovah brought back those that returned to Zion,

We were like unto them that dream.

Then was our mouth filled with laughter,

And our tongue with singing:

Then said they among the nations,

Jehovah hath done great things for them.

Jehovah hath done great things for us,

Whereof we are glad.

Turn again our captivity, O Jehovah,

As the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing

seed for sowing,

Shall doubtless come again with joy, bring-

ing his sheaves with him."

He felt that his release was due to the intervention of God on behalf of himself and his associates. They had no intimation that a pardon had been granted or was expected until the hour when it was handed to them. He had hopes that such a favor might be granted at the time of the emperor's coronation or upon the happening of some national event calling for a general amnesty of prisoners, but the release at this time was entirely independent of such conditions. He told us that not long ago he was thinking over this question and knew that God could work a miracle if He saw best to do so, but did not reach the conclusion that in his case conditions called for such miraculous intervention. It seems to him now, considering the time and circumstances of their release, that God has chosen to show His power in the unusual rather than in the natural or expected way. Whatever the human instruments may have been, his faith sees the divine hand shaping events.

Brother Yun testifies that he found his imprisonment, with its attendant deprivations and sufferings, a stimulus to faith. An experience such as he has had is perhaps the best test of the genuineness of one's faith. A dead faith would disappear in the environment in which he was placed. Only a living faith can feed and grow under heroic testings. He told us of a striking dream that came to him with the distinctness of a revelation more than a year ago. In his dream he was talking with a Christian friend who visited him at the prison. He said to this friend: "Suffering does not quench faith. On the contrary, by means of faith we obtain physical, mental, and spiritual strength to endure suffering." Neither the words nor the thought expressed had been in his mind before they came in his dream. Afterwards they were the expression of his daily experience.

A deeper experience still is learning "to glory in tribulation; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Our friend said to us with deep meaning: "These three years in prison are not years wasted. I have learned many valuable lessons. There are some fruits that do not ripen until the frost falls on them. My life has been lacking in that kind of fruit until my recent experience." His voice and manner indicate a wonderful sweetening and deepening of his spiritual nature. He speaks of the unseen verities with a new confidence and compelling power.

The morning after his release Brother Yun was at our Chong Kyo Church promptly at the hour for worship. This was hardly expected. The time since he reached home had been all too short for unbroken communion with his family. Friends by the score would come to his home to congratulate

late him upon his release. He might naturally feel an aversion to going to any public place where he would be sure to attract attention. But these nor other reasons that might be mentioned were sufficient to cause him to neglect this early opportunity for showing his loyalty to his Lord. Upon invitation he sat in the pulpit, as had been his custom in the past. At the communion service which followed the sermon he promptly joined those kneeling at the altar to receive the emblems of the broken body and shed blood of the all-sufficient Savior. These acts on this first Sabbath of his freedom seem indicative of the pre-eminence which Jesus Christ has been given in his life.

We do not know, nor perhaps does he know as yet, what service God has been preparing him for in the wonderful school of solitude and suffering. We know enough to cause our faith in God's protecting providence and sustaining grace to be made stronger than before. We know, too, that many who have continued to pray for our brother's release in spite of repeated disappointments have had their confidence in the efficacy of persistent prayer strengthened. May we not say that God has answered at just the time and in just the way that is best? Brother Yun seems as strong physically as before his imprisonment. He appears older, but not less vigorous. Away from the activities of life and largely separated from human associates, he has been hearing the voice of God and learning deeper lessons concerning His purposes and power. He has in the past been a potent instrument in the building up of the kingdom of God and, it would seem, has been spared and trained for a yet larger service.

COMMENCEMENT.

The Ninth Commencement of Kingswood College will be held April 23-26.

Literary and Musical entertainment Friday night. Preaching Saturday morning. Literary and Musical entertainment Saturday night. Preaching three times Sunday. Literary address Monday morning. Preaching Monday afternoon. Commencement exercises Monday night.

The county has always given us a large and attentive audience with many friends who have attended from a distance. We shall be glad to have our friends who are accustomed to being with us, with many new ones.

Our programs have always emphasized the happy combination of literary, musical and religious work, so as to please and help both old and young. J. W. HUGHES.

Rev. L. J. Miller: "Another good meeting at Sedgwick, Col. Forty united with the M. E. Church, most of them heads of families. We raised \$1,515 for parsonage at Sedgwick, and \$1,600 for new church at Ovid, the other point on the charge. A Civic League was organized of both men and women, as they both vote in Colorado. A goodly number adopted the tithing system."

THE TWO LAWYERS.

This thrilling book, for 50 cents, contains as much reading matter as the average \$1.00 book. It will entertain, amuse and interest you. A filling of facts is woven into the warp of fiction in an attractive and convincing manner. The mask is torn off of some miserable shams. Send to Pentecostal Publishing Company.

THE SECOND COMING OF CHRIST.

Dr. H. C. Morrison's late book, "The Second Coming of Christ," is selling rapidly. Prophecy is being swiftly turned into history. Get this book and read why the author thinks we are much nearer the Lord's coming than is generally supposed. Price 50 cents. Pentecostal Publishing Company.

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 24. The War in Heaven.

PRAYER.

I worship and adore Thee, O Jesus Christ the King of Glory. Thou hast overcome the ancient Traitor Prince and he knows his time is short. In Thy Name and standing in Thy victory Thou hast made victory possible for me. In vain does he rage, in vain does he employ his subtilty; in vain does he come upon me as a flood; there is victory against all his malice and hellish craft for Thou hast said: "Behold I give unto you authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." Enable me to stand perpetually in this place of victory and to know how to use Thy authority against the enemy whether he comes as a subtle serpent, a fierce red dragon, or disguised as an angel of light. How wonderful is Thy promise, "the God of Peace shall shortly bruise Satan under your feet." Verify it continually in my experience, I humbly beseech Thee, for Thy Name's sake. Amen.

SERMON.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. 12:7, 8. The Revelation of Jesus Christ God made to His servant John is full of mystery, and at the same time is full of the deepest and most precious spiritual teaching. If you are tempted to leave the book alone because of its mystery and symbolism, remember that there is a special benediction pronounced upon all who read, hear and keep the things that are written therein. (Rev. 1:3).

In the whole Revelation no chapter is more remarkable than this, which stands at the center of the book. It is full of symbolism, and we will attempt reverently and soberly to interpret it, after a study which extends over many years. With the venerable and scholarly late Dr. Seiss I read this book not as a crazy poem but as a real revelation, and the passage before us I take to mean a literal war in the heaven. Let us notice

1. THE COMBATANTS IN THE CONFLICT.

These are described as Michael and his angels and the Dragon and his angels. The name Michael means, One like God, and though some identify him with Christ, I believe Michael to be one of the chief princes, the great prince that stands for the children of Israel in the time of their trouble. (See Daniel 10:13; 12:1). "Michael," says Dean Alford, "is not to be identified with Christ, any more than any other of the great angels of this book. Such identification here would hopelessly confuse the actors in this heavenly scene. Satan's being cast out of heaven to the earth is the result not of his contest with the Lord Himself, but of the appointed conflict with his faithful fellow-angels led on by the Archangel Michael."

The Dragon has many aliases. He is called "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." (Verse 3). Here you have suggestions of his blood-thirstiness and cruelty indicated by the word "red;" his many-sided power indicated by the seven horns, and his arrogance indicated by the crowns. In verse nine he is described as "that old serpent, called the Devil and Satan, which deceiveth the whole world." In verse ten he is still further described as "the accuser of the brethren, which accused them before our God day and night."

A careful study of church history will reveal the fact that in certain epochs Satan

has shown himself as "a red Dragon," ferocious, relentless, cruel beyond description, reveling in bloodshed. At other times we see very little of the Dragon and very much of the Serpent. The cunning, subtilty and deceitfulness of the enemy are all in evidence. Then he changes his tactics and appears as an angel of light. He comes in ministerial garb, he gets into the pulpit, he has an open Bible in his hand, but he always maligns the character of God assailing now His justice and now His veracity and then His goodness. He sneers at the atoning sacrifice of Jesus, and his fastidious taste is shocked at any mention of the precious blood. He is always repeating the lie with which he accomplished the ruin of the race, and declares that though men live as they like they will not surely die. As the poet says, he

"Smooths down each stubborn truth to ears polite,

And snugly keeps damnation out of sight."

Well may Peter say, "Be sober, be vigilant; because your Adversary the devil, as a roaring lion goeth about seeking whom he may devour: whom resist steadfast in the faith." (1 Peter 5:7, 8).

2. THE CAUSE OF THE CONFLICT.

The Church is described as "a woman arrayed with the sun, and the moon under her feet." (Rev. 12:1). Moonlight is earthly light; sunlight is heavenly light. The moon is given to the earth, and thousands of Christians live in the moonlight. They are sad and melancholy; earthly sorrows and cares overspread them like a shadow; compromising and unsanctified they are without a bright testimony, and are useless and fruitless in service. They are earthly-minded, and failing to realize their heavenly calling, they seek not the upper things but the things that are upon the earth.

God's true Church is composed of sun-people. Their roots are in Heaven, their interests are in Heaven. They are not seeking personal glory but Christ's glory. The approbation or the blame of man concerns them not. They are not elated by the one or depressed by the other. Their portrait is drawn by the Apostle Paul. On heavenly things they have set their affection; they have learned to identify themselves with Christ in His death, and they live a hidden life, altogether unknown to the world. In co-operation with the Holy Spirit, they make to die the deeds of the body, for as these are put to death, increasing room is made for the enthroned and indwelling Christ. They anticipate the day when He who is their life shall be manifested. for when He is manifested, they also will be manifested with Him in glory.

Again and again, through the centuries, the church has travailed in birthpangs. It has seemed sometimes as if she was about to bring forth a ready people reproducing the manhood of Jesus Christ. At last a man-child is brought forth who was to rule all nations with a rod of iron; and her child was caught up unto God and to His throne.

How different it might have been if Luther, for example, had proclaimed with the same emphasis as marked his statement of the glorious doctrine of justification by faith, the still more glorious doctrine of sanctification by faith? Truly says Pastor Stockmayer: "The devil has thus far succeeded in eating up the fruit of this travelling woman, because the coming forth of a man child, of a people reproducing the true manhood of Jesus Christ, would be—the devil knows—his

own destruction; if once such a man child comes forth which can be taken to Heaven, with the translation of the man child Church the supremacy and dominion of the devil is finished."

Such a little company of overcomers is being formed. They are nourished with the best blood of the Church, with the deepest treasures which are stored up in Jesus Christ, and which only await the appropriating faith of the separated ones. They are those in whose heart and blood and movements is written Crown Him! Crown Him! They accept no crown from man; they despise crowns and honors from man. They crown Him Lord of everything.

The reason holiness people are so despised, misunderstood and ostracized is found in the determination of the Dragon to hinder the bringing forth of such a son. Are you one of these sufferers? Faint not, for if you suffer with Him you will assuredly be glorified with Him. If you determine in the face of the opposition of earth and hell to overcome you shall know the rapture of translation, and you shall not only be caught up but you shall sit with Him on His throne even as He also overcome and is seated with the Father on His throne. Whatever it costs, however lonely the path, however few there may seem to be in your company, persistently refuse to be attracted by the light of the moon. Your life, your affections, your citizenship, must centre in Heaven or there will be no rapture for you.

3. THE ISSUE OF THE CONFLICT.

Satan and his angels sustain a most humiliating defeat. He is cast out of Heaven. (Verse 8). The man-child Church—this little company of overcomers—win their victory on the ground of the blood of the Lamb; because of the word of their testimony, and because, as Weymouth beautifully translates it, "they held their lives cheap and shrank not even from death." (Verse 11). Every one of this little company overcomes on the ground of the Blood of the Lamb, appropriating its cleansing, constantly drinking in its life, and sheltering under its protection. Here is purity, nourishment, safety. Testimony is what we ourselves have tested and tried, and we overcome not by denunciation or by argumentation but by testimony. Not by an interrogation mark, a perhaps, or a peradventure, but by a testimony.

What they have felt and seen,
With confidence they tell.

But the testimony that has behind it the life that is held cheap, and that shrinks not even from death, is doubly effective. Our life is mighty in its influence in proportion as it is sacrificial in its character. When we cease to bleed we cease to bless.

Two qualities characterize a good soldier. He must be ready to lay down his life on the field of battle, and he must be absolutely certain of the triumph of his cause.

What becomes of the mother when the man-child is translated? The Dragon, now cast down to earth, persecutes her with great ferocity, for he knows his time is short. She flees into the wilderness, where "she has a place prepared of God." (Verse 14). Those who refuse to live on earth as heavenly people must have an experience of the great tribulation. They will have a little apprenticeship of desert life, because they refused to live during these testing days as pilgrims and strangers upon the earth. It is here the persecution of the Antichrist begins of which we will speak next week.

EVANGELISTIC

HOLDEN, VERMONT.

We came here at the call of Rev. O. G. Wyman, of the Wesleyan Methodist Church. This church is situated among the Green Mountains of this state and composed of a few devoted old-time Methodists most of whom are endeavoring to hold up the true standard set up by the early church.

We poured in the truth concerning the two works of grace the best we knew for two weeks without much change until the last Sunday after the morning sermon the fire fell and many fell at the altar and such weeping and crying we have not witnessed in many months. There were many confessions and resolutions that preceded the startling results. Many adults who were in good standing in the community and church fell at the altar and the manifestations were wonderful. Considering the conservatism of these New Englanders it was a great exhibition to the onlookers. We came home at Balston Spa, to try and get a little rest and attend our annual conference and then after that we must be at it again during another year, east, west, north and south.

D. F. BROOKS.

FROM THE FIELD.

We have just closed a ten days' meeting in the holiness mission at Griggsville, Ill. There were five sanctified, three or four converted and a number at the altar who would not pay the price that it takes to get through. Brother J. D. Roach, of Hannibal, Mo., had charge of the meeting and did the preaching, which was very satisfactory. The Holy Ghost helped him, and that is enough to say. Sister Lennie Kellam was used of God in playing the organ and in visiting in homes. One sister testified that once had the experience of holiness and had leaked out a little, that she had come to a place where she had to do something or backslide; that she had tried to sneak back but it would not work; so she had to come to the altar and in a few minutes glory struck her soul and she shone so gloriously that all in the house could see that God had done some great work in her soul.

Another sister who had been wrestling with the carnal mind for five years, came to the altar and after struggling for an hour and a half took hold by faith and the fire fell, the old man died and she got up with victory.

F. A. BENNETT.

WAHKON, MINNESOTA.

Our meeting at Wahkon was a most delightful success in every way. The congregations were excellent all the time, the interest fine, and the people of God eager to walk in the light. They did so, packing the altar at the first call for believers to seek a holy heart. They were accompanied by sinners seeking pardon. We preached eight days on "Sin And Its Cure" before we offered the altar, made a test or had a testimony service. When we made the first call it seemed the whole congregation came. They filled the whole front end of the church, and the altar was drifted under. It never got fully out, but was buried every night thereafter for two weeks. We gave them their time and let them die at their leisure, but "die" was the only standard. They came through with shining faces. More than fifty stood and were counted as having been definitely saved "through sanctification of the Spirit and belief of the truth." The altar was full the last night, and many new seekers. The pastor will have plenty to do for the next

summer to gather in the half ripened fruit left still on the tree. He will be diligent at it, too, for he is that kind of a man. He is young but clear in head, clean in heart and life. He got the blessing at Red Rock, under Dr. Morrison's preaching. He and his wife went on to "Bed Rock" in this meeting and now they are headed for Asbury, at Wilmore.

We were delightfully entertained, received as "a righteous man" and sent not empty away. The Holy Spirit was wonderfully present in most every meeting; sometimes in mighty power. Yours in Him,

JAMES M. TAYLOR,
Conf. Evangelist, N. Dak., Conf.

GREENVILLE, ILLINOIS.

The revival services in the Free Methodist Church, with Rev. W. H. Lawson, District Elder in charge will long be remembered by those present. The Lord truly helped Bro. Lawson in presenting the truth, and the blessing of God fell on us. The revival began at the first of the meeting and continued till the last, closing with an altar of earnest seekers.

Rev. H. Montgomery continued the meeting with the assistance of some of the resident ministers and many souls sought and found God.

At the beginning of the third week, Rev. E. G. Cryer, of Chicago, came to us and wielded the sword of the Spirit in a very successful manner. Many in sin were wounded and the cries of the penitent, and the groans of those seeking deliverance from carnality could be heard at most every service. Hungry souls from other churches came in and some of them sought and found a definite experience of justification or holiness. Many of the students found God and some who had not been clear in the experience of holiness, found what it means to have the freedom of the Spirit.

The last Sabbath morning Bro. Cryer was with us, was a "high day in Israel." The Holy Ghost fell on the congregation in a wonderful manner. It was the intention to close the meeting that night but the altar and all the front seats were filled with earnest seekers, so the Lord sent Bro. L. A. Sager, of New York, to help us out. God continued to move on the hearts of the people, hardened sinners were awakened and many addicted to the drink habit, cigarette and tobacco habits were wonderfully delivered. It seemed almost impossible to close the meeting at the end of the seventh week. No account was kept of the number saved, but we are sure more than 100 souls found help during these services. We give God all the glory for the good accomplished.

G. W. HOOD.

CAMPAIGNING THROUGH NEBRASKA BLIZZARDS.

We left York for several meetings with Rev. C. E. Calame, near Gordon, Neb., where we have been called for the fourth time to preach the gospel of full salvation. We had an average of about one snow storm a week during our two months' campaign. We began at Newman Chapel and continued five weeks, two weeks longer than dated on account of snow storms. There was no break, as in our previous meetings when the glory came down in marvelous manifestations; but there were a goodly number of seekers, possibly 25-30. Quite a number of young people seemed to get through to a definite experience of salvation. A few sought holiness, but there seemed to be a lack of dying out to the world, which is the great essential to receive the sanctifying power of the Holy Spirit. There seemed to be a bondage to fear of becoming too demonstrative and enthusiastic, therefore no break through to glorious liberty in Jesus.

We opened in Clinton and continued for three weeks. The first week after four

nights of increasing interest and attendance one of the most severe blizzards of the winter came in upon us and blockaded the roads so badly that we could not have services for about five nights, when we again took hold and the people of Clinton and a few near the town broke the roads and gave us an appreciative audience, considering conditions of travel, for twelve nights longer. We had to close here with sorrow of heart because of the meager visible results of breaking away from sin and turning to God. This little station with about 50-60 people has not as far as we could learn and see a single Christian in it. They seemed to be joined to their idols of drink, tobacco, dance, cards and gambling. But the devil got stirred and through one man was going to mob and drive the evangelists out of town. But praise God we continued without interruption and sowed the holy seed, which we believe the Lord will bless and make fruitful unto some for eternal life.

We expected to begin our third meeting six miles east of Gordon at the Dane Church, March 2, but a snow storm set in which made it almost impossible to have a meeting at present. So we turned our faces homeward, stopping at Ainsworth to see our brother where we were snowbound till Monday, the 10th. We were certainly glad to greet our loved ones last night weary and tired in body, but thank God with victory in our souls. All glory to Jesus!

Our slate is filling for spring and summer meetings. Any one wanting our help address us at York, Neb.

THEODORE AND MINNIE E. LUDWIG,
Evangelists.

CULLMAN, ALABAMA.

It has been some time since I have written to your most excellent paper. However, I would say that I have by no means been idle. My hands have been full of gospel work and the past year was one of great victory and blessings.

We are planning one of the most aggressive campaigns for Alabama this year that we have ever had. There are a number of holiness people scattered over Alabama that should plan for a real red-hot, second-blessing, holiness meeting this year. Then we have a number of splendid young sanctified preachers who are just anxious to get into just such a place as you live and preach.

Now if you will write me that you want a meeting and have a place to hold it or can arrange for a place you shall have a full

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gospel meeting. Beloved, let's wake up in old Alabama and bring holiness to the front. We can do it by God's help. I am to be holding some meetings in South Alabama and West Florida this spring, and if any one wants my services you may write me and I will arrange to give you a few days' service.

God's blessings be upon THE HERALD, with its many readers, is my prayer. I have recently moved from Jasper to Cullman, Ala.

C. H. LANCASTER.

CHAIN OF CONVENTIONS.

The National Association for the Promotion of Holiness, projected a chain of Conventions to last three months, and to extend clear across the Continent.

The first one was held at Sayre, Pa., and the second one at Ashland, Ky. Dr. C. J. Fowler, the Rev. C. W. Ruth, and the Rev. Geo. W. Cooke, were the workers in these, the latter having charge of the service of song.

At the close of the Ashland Convention, Dr. Fowler felt called upon to return home, and we were invited to join Brothers Ruth and Cooke and continue the Conventions. Our engagements were such that we could not accept the invitation till the first of March. Brother Ruth took Dr. Fowler's place, and assisted by Drs. Vayhinger, and Ridout, held the Convention at Indianapolis, Brother Ruth's home city. At St. Louis, Dr. G. A. McLaughlin assisted. All of these four conventions were successful in soul-saving, and especially those held at Indianapolis and St. Louis, where about one hundred and fifty bowed at the altar as definite seekers.

We took up the work with Brothers Ruth and Cooke at Tulsa, Okla. The First Methodist Episcopal Church, which is a large, beautiful, and commodious structure, was placed at our disposal for the whole time of the convention, including Sunday, absolutely free of all cost. The pastor, the Rev. Dr. Neff, was present at all of the services but one, day and night, and testified to holiness as a second, definite work of grace, and declared that he believed in it that way, and preached it as such.

The work of salvation began simultaneously with the Convention, and continued to the closing service. About half a hundred were forward as seekers, and the Christian people were greatly blessed, and the holiness people there strengthened and encouraged to promote holiness. Quite a goodly number of preachers and people came from other places to attend the Convention, and were blessed and refreshed.

On our way from Tulsa, our party stopped at Kansas City, and, between trains, we gave the Nazarene Church a service, Brother Ruth preaching a forceful and helpful sermon, and some sought the Lord, while others were blessed, and all seemed to enjoy the service. Dr. Mathews, the pastor, has a live church, and evidently is the right man for the place, he having doubled the membership of the church since last September.

We are now in the midst of a Convention at Winnipeg, Manitoba, Canada, of which we shall write later. Let all the saints pray much for us in our Convention work.

J. L. GLASCOCK.

A GOOD MEETING AT GLASGOW.

Glasgow Methodist Church has recently been blessed with a gracious revival, in which forty or more souls were definitely blessed at the altar—converted, reclaimed, or sanctified. I have taken seventeen into the church, and others are to be received.

Dr. H. C. Morrison and Prof. W. B. Yates were our helpers. I never heard greater preaching and better singing in any revival during my ministry, and never saw greater crowds for the number of people in reach of the church. From evening to evening the whole building was crowded, and the last

service many were turned away for want of room. The auditorium was well filled every afternoon. At 10 o'clock A. M., Dr. Morrison preached to men only quite a number of times. One morning Circuit Court adjourned for him to preach in the courthouse. The last Saturday afternoon of the meeting he preached to a great crowd in the same building. His last sermon to men only in the church will long be remembered. The meeting has made a profound impression upon the community. The only trouble about the meeting was the helpers had to leave too soon. Could they have remained with us two weeks longer I believe we would have had a great ingathering.

This is Dr. Morrison's native town, and I know no other preacher who is so universally popular in all this country as he. He is a wholly consecrated man, a great pulpit orator, and a preacher of wonderful power. This was Bro. Yates' third meeting in Glasgow in the last three years, and he is just as much appreciated now as he was at the close of his first meeting. I know no better gospel singer than W. B. Yates. He is an all-round man.

The meeting has given the church a spiritual uplift. The older members have been helped, and many of the younger members have been inspired to win souls to Christ. In a business meeting of the Epworth League, held at the residence of Bro. T. M. Shader, our faithful class leader, the night after our meeting closed, the Secretary of the League, Mr. Eugene Furgeson, who was so wonderfully blessed in the meeting suggested that the chief business of the League is to win souls to Christ, and it was decided to have a cottage prayer meeting every Monday night, or as often as convenient. The first service, in which there were three bright, happy conversions, was held last night. The League service Sunday evening was well attended, and spiritual. Quite a number of leaguers led in prayer who had never done so before. At the close of the service two new members were received.

Our church has a large number of very fine young people in her membership in whom are great possibilities. If we are true to our heritage as a Methodist Church in Glasgow, there is for us a bright future.

S. G. SHELLEY.

MOORE AND REID IN GEORGIA.

Our last meeting to report was in the First Methodist Church of Cordele, Ga. Cordele is a pretty little city of some eight or ten thousand people and the Methodist Church building is one of the finest in the South Georgia Conference. We came in contact with a fine class of people in the membership of both the Methodist and Baptist churches; but we did not reach the large number we had hoped for. The meeting was a hard pull from beginning to end and we did not see what we usually call the "break;" nevertheless, quite a number, largely young people, sought the Lord and there was a general reviving among the people as a whole. The crowds were large and they listened eagerly, and there were numerous testimonies to the blessing and uplift that had come to their hearts during this series of meetings.

Brother Anthony, the pastor, is a wide-awake, energetic man, very evangelistic in his preaching and a strong advocate of civic righteousness.

Miss Jewel Tillman, of Atlanta, was with us again in this meeting winning the hearts of the people with her splendid piano playing. We had splendid co-operation in the large chorus from members of both the Methodist and Baptist churches.

Our hearts have been made glad to hear of the continuation of the revival spirit in Montezuma, our last point before Cordele. Soon after the close of the meeting an addition had to be built on to the church to accommodate the young men's Sunday school

class. Members continued to be taken into the church, and every drug store in town has closed up all day on Sundays.

During our campaign in Cordele some seventy-five people came over from Montezuma, spent one day and returned by special chartered train and automobiles. It was indeed refreshing to see the bright, shining faces of so many whom the Lord had helped us lead into the Kingdom.

Our aim, purpose and our slogan in each campaign is in the little chorus:

"Be like Jesus is my song,
In the home and in the throng;
Be like Jesus all day long;
I would be like Jesus."

ARTHUR J. MOORE AND JAS. V. REID.

Who made the Devil?
Where did sin originate?
Who is responsible for sin in this world
and what is its purpose here?
Why is there a hell, how long has it existed,
and for whom was it created?
Who is responsible for disasters on sea
and land, cyclones, earthquakes, floods, losses,
sickness and death?
What is the power of sin?
What is the only remedy for sin?
What are the results of sin in time and
eternity?

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

healthful breezes that have swept for many miles through the tall pine tops. There are beautiful lakes on every hand, teeming with fish; a more courteous and kindly people cannot be found. We have not in all our travels, seen a more delightful place for a few weeks of genuine rest and recuperation.

The camp ground is situated about a half mile from the town of Sebring. It has one of the best pavilions we ever saw; some twenty or twenty-five cottages, well built and neatly arranged are on the ground, with a good dining-room, and convenient accommodations.

This year Florida has had a most unusual winter; clouds, rains and chilling winds have interfered with the enjoyment of the tourists, although tens of thousands of people have come from the colder states to enjoy the sunshine and warm breezes of Florida, and, notwithstanding the unusual winter they have gotten much more outdoor pleasure than they could have hoped for elsewhere. This has been one of those exceptional years which may not be experienced again for more than a decade.

Our camp meeting was hindered by the cold weather. We started off well at the camp ground, but it became so cold that it was uncomfortable to continue the meetings under the tabernacle, so we were compelled to go into town and hold the meetings in the Methodist Church; then the weather cleared up and the three or four last days of the meeting were held at the camp ground. These shiftings back and forth, of course, were hurtful to the meeting every way, but could not, under the circumstances, be avoided. On the last Sabbath the attendance was large and during the day there were not less than twenty-five or thirty people forward for prayer; several of them professed to be greatly blessed. In spite of the cold weather and changes, we believe that many people were helped in their spiritual lives, and a

number claimed to receive definite blessing.

The music for the camp meeting was led by Mrs. Norris, of Pittsburgh. Her two daughters, one of them presiding at the organ, and Miss Sebring presiding at the piano, with a number of excellent voices, rendered efficient service; we have rarely heard sweeter music. It was one of the best attractions and most helpful means of grace at the camp. Mrs. O. H. Sebring and several of the young ladies gave us some most inspiring songs.

Aunt Mandy Smith 'the black saint' so well known throughout the United States for many years, a remarkably devout and God-honored negro woman who was wonderfully filled with the Spirit many years ago and did evangelistic work in Africa, India and many other countries, and who wound up her career of remarkable faith and usefulness conducting an orphans' home for colored children in Chicago, recently died in great peace at Sebring, Fla.

Holiness Union Convention

MEETS IN

ATLANTA, GEORGIA,

April 27 to May 2, 1915.

It will be a mass meeting; all may come; unusual evangelistic sermons and services will be had; soul winning will be a supreme object; instructive papers will be read and discussed; representative leaders will be present; a multitude from many states will mingle in glad fellowship. Most all Evangelical Churches will be represented.

Dr. H. C. Morrison will preach the opening sermon, Tuesday evening, April 27.

Music will be in charge of Prof. Hamp Sewell, of Atlanta, Ga.

Program may be had by sending stamp to Mrs. Bettie Whitehead, 1821 W. Walnut Street, Louisville, Ky.

Mr. George Sebring, the founder of this little city, learned some years ago that Aunt Mandy, old and worn out with toil, was moneyless and dependent. He built her a beautiful little cottage near his own elegant home in Sebring, furnished it nicely, hired a black woman to take charge, put Aunt Mandy into the restful little home and took good care of her to the day of her death. He will never be able to perform a nobler act. When we visited Sebring two years ago, we called to see the dear old saint; she was living in great comfort, full of gratitude and praise. Her mind was clear and her testimony to full salvation unwavering to the day of her death. She is now with her Lord.

The little city of Sebring, founded a little more than three years ago, now has a population of near one thousand people, and is moving forward with great enterprise, and good prospects for continued growth. During the next few months the whole country round there will be wonderfully improved with the building of asphalt roads, which will prove an inestimable value and great convenience to the people. We anticipate for that region of Florida marked and rapid development.

George Sebring is a man of remarkable character, indomitable enterprise, large views, an administrative ability to lead an army or govern a state. Through the years he has been standing faithfully for the old Bible truths which brought Methodism into

existence and made her for a century the most powerful evangelistic influence in the world.

THE WAR IN EUROPE.

The war in Europe is so widespread on ocean and land, from the waters of South America to the Black Sea, and from the coasts of China down into Egypt and up into Russia, with such horrible slaughter, devastation and suffering, that the human mind cannot grasp it.

With the opening of spring and the bringing in of the great new armies into the field, the probabilities are that the greatest human tragedy of all history will be enacted. With these millions of the bravest, best trained, best equipped and most determined men who ever met on battlefield, the slaughter will be too awful to contemplate.

There is one gleam of hope for peace before this fearful carnage begins. If Italy should join the Allies and fling three millions of fresh troops against Austria; if Constantinople should fall, if Greece, Bulgaria and Roumania should join the Allies, all of which is possible, it would seem that the other side in the awful conflict would sue for an honorable peace.

It is to be hoped that when the treaties of peace are written they will provide that no nation in Europe shall be permitted to keep a standing army of more than two hundred thousand men; that a limit be fixed to the number of warships or heavy siege guns any nation can construct, that the power of the Turks to murder Christian men, women and children will be broken and that Palestine will be given back to the Jews.

MEMORIAL SERVICE OF MRS. H. C. MORRISON.

On March 23, the faculty and students of Asbury College, together with many of the friends of the town, held a Memorial Service to Sister Morrison. The chapel was well filled. Prof. Franklin, as leader of the service, paid an excellent tribute to her. He spoke of the time-honored custom of holding such services in memory of great statesmen and others who had contributed largely in building the nation, starting great reforms, etc.; then showed how Sister Morrison had played her part in blessing and uplifting humanity, mentioning some of her noble traits of character, and her work of sacrifice for others. Several spoke words of appreciation of her work and influence of her life, which is far-reaching.

The one thing especially emphasized by all was her intense devotion—devotion to her family, to Asbury College, to the cause of missions and to the Master Himself. She had a vision of life, a great desire to see young men and women of small means have a chance to secure an education and make good in the world. During her life she did what she could to raise funds to assist poor boys and girls. Because of this, and by God's leading, a friend who had bought the cottage where Mrs. Morrison lived for which she paid the sum of \$4,000.00, told the congregation that she had been clearly directed to donate the same to Asbury College, to be called the Geneva Morrison Memorial Home, which was to be used for a home for poor girls in pursuing their education who expect to engage in Christian work.

What a monument to her memory! What an excellent idea for this woman (who desires her name not to be mentioned) to erect such a monument! As the years come and go scores of girls who could not have received an education in any other way will go out to bless the world by carrying the gospel of a full salvation into many lands.

The one who has made this gift desires to give you an opportunity to help in this good work. It will require about \$1,500 to properly furnish and equip this home. This fact was mentioned at the Memorial Service and

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OF ASBURY THEOLOGICAL SEMINARY

since that date something over \$100 and a new kitchen range has been promised, and that without solicitation.

Send all contributions to Rev. S. A. Arnold, Wilmore, Ky., designating that it is to go to the Geneva Morrison Memorial Fund. After the building is furnished, other money received will be used as a loan fund to worthy students. No better investment could be made for time and eternity.

S. A. ARNOLD, Dean.
Asbury College.

EVANGELISTIC AND PERSONAL.

Rev. T. J. Adams: "We began at Wells-ville, O., in the Evangelical Church, Rev. Fox pastor. The prospects are good for a great revival."

Rev. Arthur F. Ingler, Kansas City, Mo., has some time in August he can give as singer in camp meetings. He is first-class help and those needing a singer would do well to address him as above.

Rev. L. Fleming: "We closed a revival at Thunder City, Idaho, resulting in about 100 professions and 60 additions to the church. Lawsuits, family and neighborhood fights were settled. Rev. W. O. Shields was associated with me. He is filled with the Spirit."

Rev. W. J. Cox: "We have recently closed a campaign on Newtonia circuit in which Rev. A. A. Myrick was with us. There were 18 professions in the Newtonia meeting and nine accessions to the church; about 12 professions and 16 additions at Mound Chapel. Both of these battles were hard, but God gave the victory. Both places are in good shape for the work to prosper."

Rev. W. W. Owen: "There were about 100 converted in the Barbourville, Ky., meeting during the two weeks we were there, and several seekers for holiness. Rev. M. S. Clark, pastor at Wilmore, did most of the preaching. The campaign was a union meeting under the leadership of Bros. Overly and Harris. Both of these men are doing their best to get others into a genuine experience of old-time religion."

Rev. E. C. Jessee: "We are now holding a meeting in the Apostolic Church, Maysville, Ky., of which we are pastor. God is giving us a great revival. There have been 83 professions of either regeneration or sanctification in two weeks. The Lord can give a revival through the pastor and church if we trust Him."

Rev. Frank S. Hollett: "We have closed a splendid meeting in Oakes, N. D., in which J. B. Kendall had charge. Eternity alone will bring to light the full value of his work in the town. We will receive many members into our churches as a result of this campaign. Our people are being united, perhaps as never before, in this town."

A Holiness camp meeting will convene May 14-24, six miles west of Newton, Kan., on the East Emmet church grounds. Rev. Allie and Emma Irick will be in charge. Everybody is invited. Efforts will be made for comfortable entertainment for all. In case it is cool weather, you had better put some bedding in your trunk. Come prepared to remain through the entire meeting. Address J. G. Longenacker, Newton, Kan.

L. A. Dodge: "Bro. J. M. Taylor held a three weeks' meeting for us at Dazey, N. D. More good was done than we can at present realize. About 75 different persons came to the altar as seekers for pardon and a pure heart. A number of young and middle-age men fought night after night until they gained the victory and the whole church feel like saying, 'Glory to God!' Twenty-six united with the church and more will follow."

Rev. W. J. Harney, Wilmore, Ky., has the

last of April and first of May he can give to any one desiring his services. Bro. Harney has recently held a most gracious revival at West Union, W. Va., and is most highly commended by the pastor. We hope some pastor will avail himself of this opportunity to secure Bro. Harney, for he is a most successful revivalist and should not be idle.

Rev. Andrew Johnson: "The meeting at Brooklyn, N. Y., closed after a long siege. The crowds were not overflowing, nor the converts numbered by the hundreds, yet the gospel was proclaimed and some were reclaimed and some new material reached. Bro. Hoople, the pastor, exerts a strong influence for holiness in Brooklyn and in all the East. We are now on the back of Minnesota, within a stone's throw of Fargo, N. D."

BUD ROBINSON'S CORNER.

OUR WEEKLY CHAT.

I have selected for our chat a passage of scripture in 2 Pet. 2:5: "And spared not the old world." The reader will see that the old world was in God's hands and He could spare it or destroy it; so He chose to destroy it because there was everything that was bad, vile and dirty in the old world. He saw there was no hope of ever getting the world converted, and there was but one thing to do, and that was to destroy it.

This is a pretty good picture of the Old Man. It has been proven ten thousand times that the Old Man cannot be converted; he has broken every law of God and man. He is an outlaw, or to be real plain, he is an anarchist. He is in direct communication with the pit of darkness. But God has provided a remedy by which this Old Man can be destroyed. We must understand that the Old Man is not in God's hand, as the old world was, but in our hands. We can have him dug out of his long hiding place and put to death, or we can cover him up and make an agreement with him to let him live. It is being done by the world and the great bulk of church members.

The fact that the American church is opposed to holiness is one of the best evidences that the Old Man is hid away. There are but two things that could object to holiness—the devil and the Old Man, the devil's firstborn. You may put it down on the flyleaf of your brainpan that the devil and his son are always against holiness, and on the side of worldliness. Who will deny that the Bible describes a God who loves holiness and hates sin and describes a devil that hates holiness and loves sin.

Bishop Anderson and District Superintendent W. B. Slutz forbade Rev. R. F. Whitehurst, the Methodist pastor at Seville, O., and Rev. C. R. Chilton, the Methodist pastor at Shreve, O., to attend the holiness camp meeting at Roscoe, O. Now beloved, in all kindness and with a heart full of love, whom did the men line up with? I know the bishop and superintendent have a hole they can crawl out at, but when this old world is on fire what will become of the hole? Don't you think the hole will be burned up too? Then what will become of the fellow in the hole? Beloved, there is no way you can turn the thing that makes it look good. It looks fearful any way you turn it.

We might pause and pray that the Lord may give us backbones as large as saw-logs, galvanized breeches and iron shoes which will enable us by divine grace to walk over this old world's rocks, sand and gravel without getting our feet sore. If a rattlesnake crawls across our path, we can stamp him so deep in the earth that he will never crawl

again. If a bulldog or a mountain lion comes out and growls at us, we can use our iron shoes on him that he will kick so hard he will break his neck, and we can throw him by the roadside, cover him with a heap of rocks and when the people pass that way they will know a holiness man has been in that community.

We read in Rom. 6:6, these wonderful words: "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. For he that is dead is freed from sin." There is nothing about holding down the Old Man; nothing here that looks like "power for service;" nothing that looks like God intended to suppress, or compress, or repress the Old Man. If it were a fact that the Old Man had to be held down, somebody would have a fearful job on his hands. Don't you think it would be a great thing if the European war could hold the Old Man down? It does not look much like they were doing it. Most of them are so-called Christian nations, yet it looks like they need a deeper work of grace. After all, don't you think if they were filled with the Holy Ghost the war would not have broken out?

Well, they have been raised in a country where the greatest preachers of the world have been preaching that the Old Man cannot be destroyed; now they are proving that he can't; they ought to be well pleased with their doctrine. If they had spent their time telling the people they could have been cleansed from all sin, the Old Man put to death, there would be a great difference in that country from what there is now. One of the fearful facts is when we have a back-slidden pulpit we have a backslidden nation; the pulpit will backslide before the nation will backslide, and the nation will backslide before they go to war.

NOTICE!

We want to remind the secretaries of the camp meetings to send in their calendars just as soon as possible. It is time the people were thinking of and planning for the camp meetings.

April Bible Sale.

In order to exchange a few hundred copies of left over stock for cash, we offer the following remarkable bargains. If you need or know of some one that needs a Bible, now is your opportunity.

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The Missionary World

SHREWSBURY, KENTUCKY.

I want to thank the Editor for The Herald and the many grand pieces which it contains. It brings spiritual food to the soul. I had rather read it than anything, except the Bible. I pray the Lord that it may be an instrument in causing many sinners to see the error of their way, and that it may cause many believers to seek for the grand blessing of holiness. I desire to ask my dear holiness readers a question. I know of holiness people who do not use tobacco; yet they raise it. What is the difference in raising it and using it? I thank my Savior for taking the desire of it from me when He sanctified me. I am so glad that I am serving the Lord who can keep me free from all such filthy habits. May the Lord bless all the readers of The Herald.

M. T. Merideth.

MOULTRIE, GEORGIA.

It is the pleasure of my life to do something for my Master, and I know that when I am giving some one a copy of the blessed old Herald that is one more star in my crown. The crown that shall be in exchange for the one which I now wear.

I want to tell you of just one blessing that The Herald has been to me. Just a short while ago I felt that my soul was not as it had been, filled with the Spirit, and I began to pray and ask the Lord what was my trouble and to forgive me. Well, when I asked Him, believing that He did, I felt the assurance of forgiveness. but I wanted to know just exactly what it was, so I said, "Lord, reveal to me what it is;" and I began to read my Testament; would read a while then would go upon my knees and pray and kept that up for about two days. I did not intend to give it up until I was fully satisfied and had read in black and white what I had done to cause the emptiness in my soul.

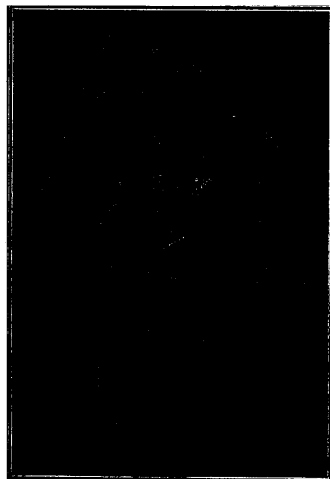
Some time past while at my dear mother's on the bed of affliction, I spied upon the floor by the side of my bed a copy of the blessed Herald. It was torn and ragged. How it got there I do not know. As soon as I was strong enough to reach it I reached down and got it. As I was not permitted to read anything on account of my eyes, I slipped it between the beds and there it stayed until I was strong enough to sit up; then I took it and put it in my suitcase. Why I was so careful for that ragged paper was a mystery to me, but it was upon the first page of that old torn Herald that I read my mistake. The Spirit said, "Get that old Herald that you have been so careful with and read it." Of course, I did as I was commanded and as I read it my soul began to rejoice and I rose from my chair shouting and singing. I am resting in the Savior's love. No longer was it a mystery why I had been so careful with that old Herald. I took it and looking up to God said, "God bless The Herald, its writers and readers, and may it be in existence as long as this old world stands."

I would have it in my home if I have to sell the best dress I have to pay for it. I am working for my Master and want the prayers of The Herald family for the salvation of my dear husband. May God bless every effort that The Herald family puts forth.

Mrs. L. Parrish.

BONNE TERRE, MISSOURI.

The days I spent in Kingswood will never be forgotten. We recall the good and kind teachers and dear Brother and Sister Hughes. Three years ago I left Kingswood for Missouri, where I have been preaching and God has been with me. I have ridden horseback over the mountains



REV. H. C. JONES.

and hills, have walked over the rocks, through the sands, and waded the creeks to get to preach. Last fall I held eight meetings and walked from place to place. I do not know just how many souls were saved, but I shall know by and by.

I have not been taking The Herald but about a year, and when I read of Everett Chalfant, Ben Sutton and Bud Robinson and others, I begin to shout. I am saved and sanctified, and expect to go through. If any one wishes me to help them in meetings, or you know where they want a pastor, address me at Bonne Terre, Mo.

H. C. Jones.

PERKINS, OKLAHOMA.

I have been taking The Herald for only a few months and have been blessed a hundredfold by subscribing for and reading it. I am glad for the uplift it has been to me in the work that I have tried to do for the Lord the past year. One thing that we should try our very utmost to do is, to honor God, put Him above everything else in this world and try to defeat the devil in every plan or scheme that he may devise. By doing this we can spread all over this land the true teachings of the Scriptures.

As I look around and see men and women going to this and that worldly thing, not having any thought of their tomorrow, I wonder if it is really the Christian people's fault, over this land, who are supposed to be doing

their duty in pulling them into the kingdom of Christ. May God help each one of us to keep where He can use us, and where He can bless our efforts to the advancement and building up of His cause and kingdom.

E. L. Jorns.

FROM THE JACKSON MISSION.

When we look over the past year and attempt to recount the mercies of the Lord, we are led to say, "What shall we render unto the Lord for all His benefits toward us." The past year was the best of all our work for Him. We were enabled to take in more territory and the influence for good flowing out from the Mission is past finding out, for there are many who have been saved at her altars from different parts and gone away to tell where they found the Lord.

We closed out the year with a gracious revival conducted by Bro. E. L. Sanford. Bro. Sam Guyn and wife had charge of the music. They all were at their best. Brother and Sister Guyn are making their calling and election sure and many will rise up in the last days to call them blessed, for they have made Eastern Kentucky know the beauty of the gospel of song. May they live long and prosper whereunto God has called them.

Brother Sanford is truly a man of God and we praise God for sending them to our mission where the poor is to have their portion of the gospel preached to them.

There were six brightly converted and many strengthened and blessed. It was a refreshing time and we go on with great faith and new zeal. God bless all The Herald family.

Mrs. S. A. Crouse.

LOWVILLE, NEW YORK.

Since our last report some time ago God has been blessing us in a wonderful way. We are not endeavoring, but are getting souls saved and sanctified. People are throwing away their pipes, giving up their sins, throwing up their hands and acting just like folks do when they are in the habit of getting blessed. We are meeting some hard criticism; the battle is waxing hot and there are some here who have a holiness of their own. Their argument doesn't work, for one woman awoke in the night, began to pray and God sanctified her so quick she hardly had time to wink. Some say it comes at death or by growth, but this one was a snapshot, sun at high noon. This is a hard, conservative, self-satisfied, pleasure-seeking, church-going crowd and would miss their hogs if the devil was cast out of some Gadarene. Several names are being added to our Mission membership roll. We are in a section of country forty miles square, thickly settled with hamlets and villages unexplored by holiness workers. I wish I had a good worker and God would let me off for some special meetings. I feel the go in my soul. Pray that God will bless in our pioneer work in this northern section of New York State. We expect to devote part of our time in the evangelistic field. Any one desiring the use of our large gospel tent, with or without us as special workers, can write us. It belongs to the Lord.

May the Lord bless The Herald



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wherever it goes. I feel we need to wake up to getting more people to take the paper.

Rev. and Mrs. F. E. Miller.

PAINTSVILLE, KENTUCKY.

Bro. Carter Conley, of the Freewill Baptist Church, held a good meeting at the above place in which all denominations engaged. We had an old-time revival, something our town has needed for some time. The good work began last summer under the preaching of Rev. Charles Wireman, followed up by house-to-house visiting and prayer meetings. Numbers of young men and women have been converted at the recent meeting, and many others indicated an interest requesting prayer.

We want to finish our union mission and then get some holiness man to come and preach for us. May the good work go on until the end of time. Yours for Christ,

R. L. Davis.

CLOVERDALE, ALABAMA.

I am pastor of Cloverdale Circuit, M. E. Church, South, and am a reader of *The Pentecostal Herald*, which I like better than any paper I ever read. I also have a fine lot of other holiness literature which I have been reading for years, most all of it being published at your place. For instance, I have just finished "Twentieth Century Holiness Sermons," which thrilled my very soul. I have attended several holiness meetings and have the experience of entire sanctification. I am in a very important field in whose inhabitants I am profoundly interested and am longing for a Holy Ghost revival this year in our midst, and yet I am sure I am not sufficient for the task. Therefore, I ask you to point out a man to me who has a tent upon whom I can depend to preach the gospel in its power, in a nice, quiet way, yet fearlessly. You may please write me, or the man and have him write me, or make mention in *The Herald*. I want the meeting in August.

S. W. Brooks.

COMMENDATION OF EVANGELIST E. O. HOBBS.

We, the undersigned pastors, take pleasure in saying that we have had Evangelist E. O. Hobbs, Lerna, Ill., with us in a union revival campaign in Corbin, Ky. Rev. Hobbs is a man of good personality, strong intellect, cultured mind, and refined manner. He is truly a great preacher and expounder of the Scriptures. He is wise and earnest as a soul-winner. There were over 200 professions in the 19 days he was with us. We can most heartily recommend him as safe and sane evangelist to any one desiring such services.

W. S. Vanderpool, Pastor M. E. Church, South; T. A. Kitchen, pastor Congregational Church; O. B. West, pastor M. E. Church; W. M. Payton, pastor Presbyterian Church.

FROM EVANGELIST B. S. TAYLOR.

The Holiness Movement in New Haven, Conn., and state begs a bit of space in your columns. You have many readers in this New England whom we wish to interest in the more earnest and devoted labors for this cause so dear to our hearts.

At the Douglas camp meeting last July, a committee was appointed to prepare and report plans to this end.

We want to get in touch with every man and woman who is interested. We plan to develop on the plans so successfully carried on in Iowa, and other states the past 30 years. First, to organize Bands in every city, town, and village where 2 or 3 can meet "in His name;" second, to arrange slates for pastors and evangelists to meet these Bands monthly; third, to plan conventions in every county for several days, to promote revivals on the double cure; fourth, to plan a convention in July; three days, just before the annual camp meeting opens, Friday, 16, at Douglas, Mass.

This three-day convention will have a program, and in behalf of the committee appointed, I request all interested to do this; send your name and address, what subjects you wish discussed, what topics you wish to present, or paper to send in to be read, what funds you are willing to donate to help organize this convention, what places you want a Band organized, and any other matters.

We have undertaken this work in New Haven. We have a "Band" at 151 Union Street; we have had meetings three months in Temperance Hall, and for two weeks a protracted meeting; some have professed to be converted, restored, sanctified. Will all who live in or near New Haven and wish to have holiness preaching and Bands organized, write me? When you visit this city, call on us; write your friends here, tell them where the meeting is; we have a fine, roomy hall, fresh paint, carpets, tidy, blessed spirit pervades the meetings, and we want to see a great awakening in this city. Pray for us. In Jesus' name,

B. S. Taylor.

OLD THOUGHTS IN NEW DRESS.

Rev. Geo. E. Ackerman, D. D., formerly Vice Chancellor and Professor of Systematic Theology in Grant University, also the author of several other books, has recently given to the public a fascinating book bearing the title, "Old Thoughts in New Dress." It will be found a stimulant for the intellect and food for the soul. It is really a restatement of fundamental Christian truths in 20th Century terms. It is a book, the reading of which will make you a better man or woman, more able to meet the powers of evil which confront you on every side. Order of Pentecostal Publishing Company, Louisville, Ky. Price 50 cents.

Mrs. Bettie Whitehead.

WINSOME, OR THE ABIDING LIFE.

The above is the title of a book written by Calvin Yoran, and is a history of the Israelites' journey from Egypt to Canaan interpreted as an allegoric, panoramic embodiment of a Christian's journey from sin to holiness. The author very interestingly shows how the dealings with the Israelites suggestively foreshadowed the coming to earth of Jesus as Savior. He takes the types and symbols of the Old Testament and beautifully unfolds them in the New. One important feature of the book is that references are given for every declaration the author makes, so that the reader has the Word to substantiate what the author declares. The book contains 458 pages, is beautifully bound in cloth, written in splendid type and sells for only \$1.50. Order of The Pentecostal Publishing Com-



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pany, read it and let your neighbor do the same.

Mrs. Bettie Whitehead.

ANNUAL MEETING.

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in St. Louis, Mo., May 6-9, 1915. The program will be announced later.

T. L. Jefferson, President.
W. F. McMurry, Cor. Sec.

Mr. John Arnold requests prayer for the healing of his ear.

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By placing your order through the Club you secure the lowest price at which strictly first-class instruments can possibly be sold and at the same time insure yourself against every possibility of present or future dissatisfaction.

Read the following letters from Club members in all parts of the country, then write for your copy of Booklet and Catalogues, giving full particulars. Space permits the printing of only a few sample letters, but they are enough to give you a good idea of what **you may expect** if you place **your** order through the Club.

California, Mo.
March 17, 1913.
"Please send me your bill for the piano and I will forward Bank Draft in payment. I am very much pleased with the instrument and think the tone as sweet as any I have ever heard."
Miss Cordelia Gray.

Barboursville, W. Va.
Jan. 15, 1913.
"The piano has come, apparently in good shape. My wife is very much pleased with it. The tone is excellent."
C. A. Love.

Bokchito, Okla.
Feb. 17, 1913.
"We received the piano and are well pleased with same. Am sending the amount due. Please send receipt."
E. M. Darnall.

Gibson, N. C.
Dec. 9, 1913.
"The piano came in excellent condition. We are very much pleased with it."
Miss Flozella Gary.

Tharp Springs, Tex.
Nov. 15, 1913.
"I think the piano is fine. We had our little daughter's music teacher try it and she said it had a sweet tone and was all right."
W. D. Black.

Emporia, Kans.
March 10, 1913.
"The piano arrived in good condition and we are pleased with both looks and tone. Enclosed find check. We do not feel it necessary to wait longer for we think it will be perfectly satisfactory. Thanking you very much, I am."
Mrs. Frank Agrelus.

Findlay, Ohio.
Nov. 28, 1913.
"I thank you for yours of recent date asking for information in regard to piano. It is coming along all right. The longer we use it the more we are pleased with it."
Mrs. W. M. Davis.

Lyndhurst, Va.
May 27, 1913.
"I am very much pleased with the instrument. It reached here in good condition. I am writing to know if I send check in full will you take off a percent for cash payment. Please let me hear from you."
Mrs. Emily J. Ellis.

You are cordially invited to join the New Club now forming. It is the opportunity of your lifetime to secure a strictly first-class instrument at a price that is even lower than you would ordinarily have to pay for one of low grade. Write for your catalogues today. Address

St. Louis, Mo.
Feb. 19, 1913.
"Our Piano arrived O. K. the 17th inst. It is a beauty and we are delighted with it. The tone is perfect. Your Club is a grand thing. You will hear from us again soon."
Mrs. Edward P. Morris.

Decatur, Ill.
July 15, 1913.
"I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid \$150 more than this one cost me."
Mrs. Frank Britton.

College Grove, Tenn.
Feb. 15, 1913.
"In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it, says they never heard a finer toned one. I can observe such a vast difference in this one and others that are in this community that have been placed by agents. Too, every one—those who know nothing about music—can tell the superiority of this piano over others."
Mrs. Jordan Riggs.

Girard, Kans.
Aug. 4, 1913.
"Enclosed you will find a draft for \$57.00, the first payment on our piano. 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."
Oliver F. Potter.

Moselle, Miss.
Dec. 12, 1913.
"The piano came on the 10th. We are very much pleased with it. It is a little beauty. Will let you hear from us again when the month is out."
S. C. Lowry.

Clinton, S. C.
Jan. 10, 1914.
"The piano has come and it is everything I could wish it to be. The tone is so soft and mellow, it sounds more like a harp, and it is tuned for the voice with a low pitch, for which I am so glad. The bass notes are remarkably full and round. The case is especially beautiful. I am entirely delighted with it—never saw a more perfect instrument."
Mrs. Wm. J. Bailey.

Ridge, La.
Oct. 14, 1913.
"We received the stool and scarf a few days ago and hasten to send the twenty-five dollars as promised on piano. We are delighted with piano."
Mrs. B. S. Smith.

ASSOCIATED PIANO CLUBS, PENTECOSTAL HERALD Atlanta, Ga.

FROM WESTERN PENNSYLVANIA.

For over twenty years, the Ridgeview Park Pentecostal camp meeting has been a rallying point for the saints in this section. It has steadily held true to the Bible, Wesleyan truth of heart purity, now, by faith, through the blood of Christ. It is not exactly "popular," but is largely attended and touches a large region and many churches. The first meeting was in charge of Dr. S. A. Keen, in 1893. Rev. Joseph H. Smith has been present every year except two. From the first, it has been under the management of Rev. J. W. McIntyre, of the Pittsburgh Conference. The annual camp meeting comes in July, a week later than Mountain Lake.

Another factor in the holiness propaganda in this territory is the Western Pennsylvania Holiness Association. It came into existence more than seventeen years ago, and has enrolled in its membership a total of over three hundred. Only persons who are in good standing in some branch of the church are eligible for membership. The Association and Ridgeview are closely identified. Several years ago, a Presbyterian layman who had been sanctified at Ridgeview, proffered Brother McIntyre, who is also president of the Association, \$5,000 toward a new hotel at Ridgeview. His business partner duplicated the gift, and the second hotel there is the result, the "Grandview."

The Association aims to have monthly all-day meetings in some church during the year, except in the camp meeting season. It goes to a church only on the invitation of the pastor. There was a period when the lines were closely drawn, and openings for all-day meetings were infrequent, but there has been a change for the better in that respect. In February of this year, we met in the Walton Methodist Episcopal Church, South Side, Pittsburgh, Rev. E. H. Greenlee, pastor. Evangelist E. L. Hyde, who was conducting a meeting in the Butler Street Methodist Episcopal Church, came over and preached morning and afternoon, and Rev. F. J. Sparling, pastor of West Side Church, McKeesport, preached at night. God honored His truth and souls were converted and sanctified. In March, we met with Bro. Sparling and his people, and had Evangelist Joseph Owen to preach three times, with gracious results.

The April meeting will be held in the Robinson Street Mission, North Side, Pittsburgh, Thursday, the 15th. Services at 10:30 a. m., 2:30 and 7:30 p. m. Rev. G. S. Pollock is in the second year of his work there, and the doors are always open for our meetings. The Mission is under the auspices of the Methodist Church Union of Pittsburgh, and is in a section inhabited largely by foreigners and infested by saloons and dives and their product. It is truly a light shining in the darkness, and many come to its shining. Our president, Brother McIntyre, has had a nervous break, and was incapacitated for any work, but is recovering nicely, and expects to be present that day.

One of the veteran holiness workers among us has recently gone to his crown, Capt. George Neeld. He was almost ninety years of age. A son, Rev. F. L. Neeld, was a missionary in India for over thirty years.

Bro. Neeld was a strong support of Ridgeview and of our Association, both by testimony and money. He was interested not only in Ridgeview, but in Bentleyville, and also helped promote other meetings. He had been an invalid for several years, but even when shut in, he lived over his camp meeting experiences.

The Cambria Holiness Association, of Johnstown, Pa., and the Beaver Valley Holiness Association, are in the field covered by this letter; and each is alive and active. Johnstown furnishes a numerous contingent at Ridgeview each year. The people of the Beaver Valley are nearer to Sebring and Hollow Rock. The Beaver Valley Association maintains a summer tent meeting and a winter church meeting; in addition to a monthly meeting in the Rochester Evangelical Church, the third Tuesday night. The Beaver Valley has many witnesses to the power of God unto full salvation. We may lose Brother H. R. Ross, who has been the active and efficient president. He has sold his property in anticipation of making his home in California.

Please make note of the all-day meeting of the Western Pennsylvania Holiness Association in the Robinson Street Mission, Thursday, April 15.

A. S. Hunter, Sec.

A NEW EDITION.

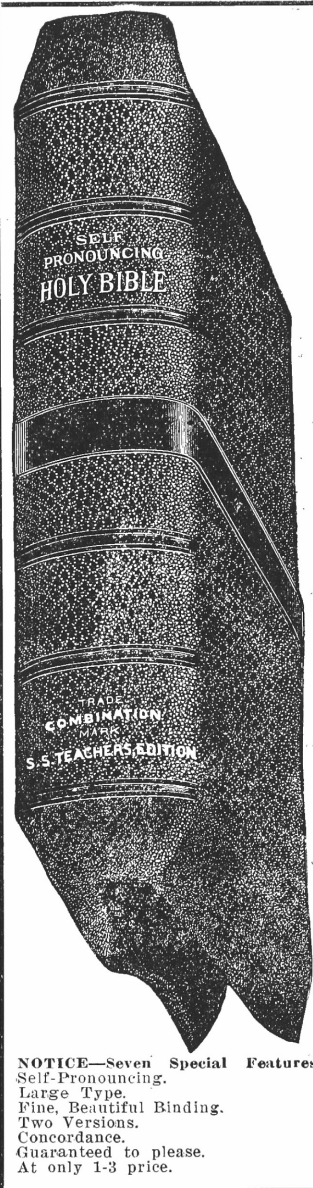
The Pentecostal Publishing Company have just issued another edition of that little booklet, which Rev. W. E. Arnold, presiding elder in the Kentucky Conference says "is one of the best refutations" of that new heresy called "Christian Science" he has seen. It is printed in large, new type, with two additional chapters which add much to its value. One chapter, "Divine Healing is Scriptural" points out the sane, scriptural view of that subject. It emphasizes the fact that in the first 4,000 years of the world's history there were only two divine healers, Elijah and Elisha, and only three in the apostolic age. It also points out the fact that people are more interested in the healing of the body than they are in the salvation of the soul, and that when they get sick they will go to any expense and to the ends of the earth to find a healer; they will believe almost anything, or will say they do, in order to get healing for the body; and if they do not find it in the church, they will turn to "Christian Science, falsely so-called," or some skepticism or hypnotism when the doctors fail them. It sets forth brief and terse instructions as to the "process" of scriptural divine healing.

The other new chapter is a startling characterization of Mrs. Eddy, the spiritualist medium, authoress of "Christian Science," who made nearly \$1,000,000 out of her audacious cult, which gave her a social standing with the rich and aided her in spreading abroad her so-called "Christian Science," which is shown to be absolutely devoid of anything common with science or Christianity. This little booklet is well named—"Christian Science Falsely So-called." Its logic is irresistible; it is a scriptural and logical refutation of that giant fallacy in a nutshell. It has 59 pages, paper cover. If you want to forestall "Christian Science Falsely So-called" in your family, church or community, get this booklet, read it and distribute it. Price 10 cents each.

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SPECIMEN OF TYPE

19 And when A-zū'bah was dead, Cā'leb took unto him "Eph'rath, which bare him Hūr.
20 And Hūr begat ū'rī, and ū'rī begat Be-zāl'e-el.
21 And afterward Hēz'ron went in to the daughter of Mā'chir³ the father of Gīl'e-ad, whom he married when he was threescore years old; and she bare him Sē'gub.
22 And Sē'gub begat Jā'ir, who had three and twenty cities in the land of Gīl'e-ad.

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MRS. SARAH HARRIS, P. O. Box 34, Corydon, Ky.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: This is my fourth letter to The Herald. Papa has been taking The Herald about nineteen years and think we could not do without it. Who has my birthday, Sept. 20? I am 12 years old and in the fifth grade at school. I have for my pets a calf and a sweet baby brother two months old. I have three sisters living and three in heaven. I also have four brothers living and one in heaven. I would like to hear from some of the cousins. Amy Bailey, Aaron made the Golden Calif. How old was Moses when he died? With love to Aunt Bettie and the cousins, Cleo Floyd. Ball Ground, Ga.

Dear Aunt Bettie: This is my first letter to The Herald. I am ten years old. My birthday is April 23. I have dark hair and brown eyes and fair complexion. I go to school every day I can, and my teacher is Miss Perry. I am in the third grade. My mother takes The Herald. If I see this in print I will come again. Ball Ground, Ga. Isabelle Floyd.

Dear Aunt Bettie: This is my fifth letter to The Herald. Our school closed February 25th. Our teacher was Chester Huff. I have four sisters and two brothers. I am nine years old. My birthday is October 31st. I have light hair and blue eyes and light complexion. Mama takes The Herald and I like to read the Children's Page. Thelma Sanders. Bedford, Ky.

Dear Aunt Bettie: How are you all? We are all very well. I saw my letter in The Herald yesterday and my cousin Ruth's was too. I enjoy reading The Herald so much. It is so interesting. I write to the little cousins very often. I received a letter from Myrtle Dodson yesterday. I sure do enjoy to get letters from any of them. I am in school. I haven't got much time, but I will take enough time to write you a note. Miss Allen is fixing to have our arithmetic lesson. I like to go to school. We have such a good drawing. I like to go to Sunday school too. My aunt Lillie has the sweetest little girl I ever saw. She named her Lillian Dorothy. I am yours as ever. Mary Rountree.

Dear Aunt Bettie and Cousins: This is my first letter to The Herald. How many like to live on a farm? I live six miles from town. Who can guess my age, between ten and fifteen? If I see this in print I will write again. Well I will close for fear of Mr. W. B. A friend. Lillian Carter. Clinton, Okla., Route 2, Box 20.

Dear Aunt Bettie: May I join your happy circle? I am a little girl 14 years of age. I have brown hair, brown eyes and dark complexion. I go to school every day and I study the 8th grade. I have three sisters and four brothers living and one sister dead. How many of the cousins like music? I do and we have a piano and I can play a little. I have a kitten named Kitty Clover and two little calves for pets. I would like to receive letters or cards from the cousins and I will answer all I receive. Aunt Bettie, I hope to see my letter in print, as it is the first letter I have written to the Page. Your friend, Sallie Pipkin. Coffeerville, Miss., Route 1.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band? I am ten years old and in the fifth grade. I go to Sunday school every Sunday, and to school every day. My teacher's name is Mrs. Galloway. My father is a Nazarene preacher. He takes The Herald, and I enjoy reading the letters from the cousins. I have a little sister. My grandma and grandpa live with us; they have a little orphan child living with them and we have nice times. I hope the wastebasket will be in the hall when you receive my letter. My deskmate is Robbie Binion, and he is also my chum. I would like to exchange cards with some of the cousins. Willie Mae Slocum. Girard, La.

Dear Aunt Bettie: I am a little Louisiana girl. I am 13 years old, but am very small for my age. I have dark eyes, and dark hair. I have one sister and two brothers. They are all grown. My chum is also writing to you, her name is Willie Mae Slocum. We have never seen a letter from our town. I live in a small town on Beauf River. We have some nice times on the river. I go to Sunday school every Sunday I can. Our S. S. teacher has offered a prize to every child in her class

that has a perfect lesson every Sunday, and don't miss over 5 Sundays. I mean to get a prize. Robbie Binion. Girard, La.

Dear Aunt Bettie: Will you let a Kansas girl join your corner? This is my first letter to The Herald. I am twelve years old and in the 5th grade. We have six weeks till our summer vacation. My birthday is Jan. 22. I have brown eyes and hair. I go to the M. E. Sunday school. I have four sisters and three brothers. My grandmother is living with us; she is blind, deaf and helpless. She has been that way for six years. She is 80 years old. Ruth Volkland. Bushton, Kansas, Route 1.

Dear Aunt Bettie: May I join your happy band? I am a farmer's daughter. I am fourteen years of age. I have blue eyes, golden hair and fair complexion, and weigh 100 pounds. My schoolteacher is Mr. Jenkins. I like him fine. I study the sixth and seventh grades. My mother is a missionary and my father is a Primitive Baptist. I have five brothers and two sisters living and two sisters dead. My pets are a dog and a kitten. Please print this letter as I want to surprise mother. I would be glad to hear from any of the cousins. Your unknown friend, Minnie Shields. Coffeerville, Miss., Route 1.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band? For pets I have a little cousin named Elizabeth Hunt. I have two brothers and two sisters single, and one sister married. My mother is a Methodist and my father is a Primitive Baptist. I am 11 years old and am in the sixth and seventh grades. My deskmate is Maude Ellen Hight, and my teacher is Mr. Jenkins. My classmates are Gladys Smith and Maude Ellen Hight. Evelyn Stearns come again. I will describe myself and be going. I have blue eyes, fair complexion, golden hair and weigh about 90 pounds. I would like to hear from any of the cousins. Your cousin, Thelma Pipkin. Coffeerville, Miss., Route 1.

Dear Aunt Bettie and Cousins: I have been reading the Children's Page. I enjoy it very much. I am a member of the Methodist Church. I am fourteen years old. Our school was out February 19. I will be in the tenth grade next school. How many of the boys and girls like to go to school? I do for one. I go to Sunday school every Sunday I can. My teacher is Miss Ethel Howard. I like her fine. I guess Edith Clemons to be seventeen; Rose Tarver, I guess you to be nineteen years of age. I have taken music lessons on the organ and can play some. I would like to exchange cards with some of the cousins. Love to all. Morrow, Ark. Ethel Parker.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band? I have been reading the Children's Page and like it fine. My mother is a subscriber to The Herald. I am a member of the Methodist Church. I go to Sunday school when I can. Some one guess my age; it is between 10 and 14. Brother Armstrong is our pastor and preaches every fourth Sunday. Love to Aunt Bettie and the Cousins. Bertha May Parker. Morrow, Ark.

Dear Aunt Bettie: I saw my letter in The Herald so I will write again. I do certainly enjoy reading the Children's Page. My cousin, Mamie Holmon, is spending some time with us. We certainly enjoy having her with us. I was 9 years old the 15th of February. I often write to the cousins. If I see this in print I will write again. Love to Aunt Bettie and all the cousins. Ruth Swygart. Buffalo, S. C.

Dear Aunt Bettie: This is my first letter to The Herald. My grandmother takes The Herald and I enjoy reading the Children's Page very much. I am eleven years old and weigh ninety pounds, and am five feet tall. I am in the fifth grade. I have two sisters and one brother. I have a horse for a pet. Dorothy Doud. 104 Park St., Malone, N. Y.

Dear Aunt Bettie: I have decided to try and write a short letter to The Herald. I think The Herald is a fine paper; much enjoyed by the whole family. I belong to the M. E. Church and my papa is a minister of the same. I go to Sunday school every Sunday. I enjoy church



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work. In our first quarterly conference they elected me as superintendent and steward so that means for me to hustle around. I am small but will do the work. I go to school every day. We are going to have a temperance program tomorrow. Your friend, Essie Ellis. Village Springs, Ala.

Dear Aunt Bettie: Will you let a Georgia boy join your happy band? I have dark hair and black eyes and light complexion. Who can guess my age? It is between 15 and 21. (Who has my birthday, May 11? I am saved and belong to the M. E. Church. I go to Sunday school every Sunday almost. Maud McGregor, Lazarus was laid at the rich man's gate. How old was Jesus when He was baptized? I would like to receive cards from the cousins. With love to Aunt Bettie and all the cousins, David Pressley. Lula, Ga.

Dear Aunt Bettie: I would like to join your band. I am ten years old. I like to go to Sunday school. Miss Allie Kinder is my teacher. Papa takes The Herald. I like to read the Children's Page. Mama teaches me to live for the Lord. She is a Christian. God bless her. Your nephew, Stevie Edwards. Holcomb, Mo., Route 1, Box 99B.

Dear Aunt Bettie: Let me join your band. My mother is a Christian and I would like to be one too. I love to go to Sunday school. I have a little sister three years old. She is awful sweet. I am nine years old and have blue eyes, dark hair and light skin. Love to all. Lola Presson. Diggs, Va.

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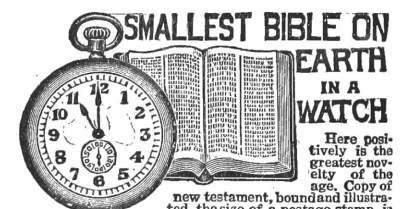
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Dear Auntie and Cousins: I have long been a silent reader of The Herald and I like it very much. Who can guess my age? It is between 13 and 16. I have dark brown hair and blue eyes and fair complexion, weigh 109 pounds. How many words are there in the Bible? How many times does "and" occur in the Bible? I live in the country and like country life fine. Zilpha Steele, Psalms 119 chapter is the longest chapter in the Bible. If I am right send me a card. How many times does the word "reverend" occur in the Bible? How many books are there in the Bible? Bessie Cummins. Reevesville, Ill.



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OUR DEAD

STIVERS.

August 6, 1914, God took our darling boy to that bright world above. He was born Oct. 9, 1900. He was sick only two weeks, and after an operation died. He was a good child and loved to sing the songs of Zion. His loss is great, but we realize that our loss is his gain. His little body was laid to rest in the Marcos Hill cemetery to await the coming of our King. Good-bye, darling, mama will meet you some sweet day. His Mother.

THREADGILL.

Jack, infant son of J. E. Threadgill and wife, went to be with Jesus, Jan. 18, 1915. He was a healthy, robust child, but the icy hand of death gripped and chilled this little flower, whose fragrance to us was as ointment poured forth. He was sick only four days, then left us. We bow in submission to Him who doeth all things well. Pray for us. J. E. Threadgill.

PAGE.

The pale rider entered our home and took from us our dear brother, J. B. Page, Dec. 19, 1914. He died of typhoid fever, being sick three weeks. He professed faith in Christ and united with the Baptist Church. He believed in sanctification and asked for prayers that he might receive it. His mother and three sisters survive him; also six children. Let us all try to meet him where partings come no more. His Sister, Rosa Hurt.

MALLORY.

On Oct. 9, 1914, the Lord called unto Himself, Arabell, the wife of James Mallory. Though she had been a sufferer for many years, she was always cheerful and ready to lend a helping hand to those who needed assistance. She will be greatly missed, but we should remember that our loss is her gain. Her suffering and trials are over and she is safe in the arms of Jesus. She leaves a broken-hearted husband, a father, mother, three sisters and three brothers to mourn her departure. We hope to meet her inside the pearly gate. Her friend, Mrs. A. N. H.

ARMSTRONG.

Ernest Armstrong, the ten year old son of Mr. and Mrs. Marion Armstrong, of near Yelvington, Ky., had been ill since the 19th of November, when in an effort to remove a cocklebur from his glove, with his mouth, the burr was drawn into his windpipe by breathing. He was taken to the hospital at Owensboro, Ky., where an operation was necessary, but every effort to remove the burr proving futile. He at times would show signs of improvement and there would be some hope of his recovery; but the last three weeks of his life his condition has been such that there was little hope for his recovery. Monday, Jan. 3, 1915, the death angel bore him to that home above where all is peace and love. He leaves a father, mother, brother and two sisters, besides his little schoolmates and other friends to mourn his loss. He was the youngest of the family, therefore the pride of the household. It was sad indeed for them to give him up, but they should not weep as those who have no hope. They should be comforted to know that without a doubt their baby is safe in heaven, and it should be their aim that since they can not bring him back to live such lives, that when they too are called to depart this life, they can meet their loved one who has gone before. Mrs. Harmon Smeathers.

EVANGELISTS' APPOINTMENTS.

- REV. JOHN F. OWEN.
Mathiston, Miss., April 12-18.
REV. LUTHER B. BRIDGERS.
Knoxville, Tenn., April 11.
REV. F. E. REYNOLDS.
Bemidji, Minn., April 10-22.
REV. J. B. MCBRIDE.
McMinnville, Ore., April 1-18.
REV. L. J. MILLER.
Morse Bluff, Nebr., April 11.
REV. C. H. LANCASTER.
Atmore, Ala., April 22-25.
REV. G. G. YEOMAN.
Richland, Mo., open dates for summer months.
REV. J. M. TAYLOR.
Rogers, N. D., April 2-18.
REV. E. O. CHALFANT.
Whitewater, Mo., April 4-18.
REV. T. F. MAITLAND.
Clearwater, Kan., April 4-18.
REV. W. C. MOORMAN.
Kingfisher, Okla., April 4-23.
REV. W. J. HARNEY.
Wilmore, Ky. Open date last of April and first of May.

- REV. W. L. SHELL.
Owensboro, Ky., April 6-20.
REV. J. L. BRASHER.
St. Louis, Mo., April 11-25.
REV. C. M. DUNAWAY.
Palmetto, Fla., April 11-25.
MOORE AND REID.
Athens, Ga., April 1-16.
REV. T. C. HENDERSON.
Akron, Ohio, April 1-18.
REV. W. P. YARBROUGH.
Lumberton, N. C., April 3-20.

- REV. C. H. BABCOCK.
Minneapolis, Minn., April 11-21.
REV. W. W. McCORD.
Gordon, Ga., April 10-24.
REV. G. W. SHEPHERD.
Open dates—March and April.
REV. C. F. WEIGLE.
Whittier, Cal., April 11-22.
PROF. W. B. YATES.
Fitzgerald, Ga., April 8-26.
DR. JOHN W. FLESHER.
Parma, Idaho, April 7-21.

- REV. W. W. OWEN.
Savannah, Ga., April 4-18.
DR. A. O'BANNON.
Oakland, Fla., April 4-21.
REV. J. E. HEWSON.
Lawrenceburg, Ind., April 11-25.
REV. FRED MESCH.
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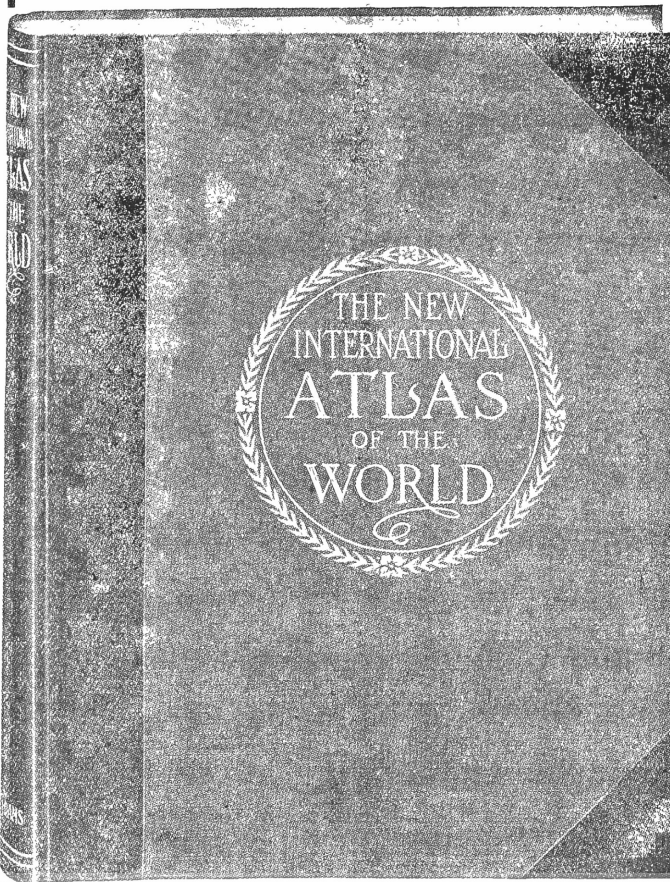
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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR APRIL 25, 1915.
David and Goliath.

1 Sam. 17:38-51.

Golden Text: "If God be for us who can be against us?" Rom. 8:31.

No one can read this familiar story without being impressed by the simple faith of the shepherd youth in his God. Let us notice the various phases of this faith as they are suggested to us here.

The Sources of David's Faith.

There is no short cut to a life of faith. There are no bargain counters, no great reductions, in acquiring this precious possession. Behind the faith of David, which God so greatly honored, there was a secret life of fellowship with God. The nurse of faith is secret prayer. When you complain of the feebleness of your faith, you make another confession, namely, that you are not habitually frequenting the place where alone faith is nourished and becomes strong. "They that know Thy Name," said David in one of his psalms, "will put their trust in Thee." The Living God was a reality to this ruddy shepherd boy because he knew God; and it is only when we know God that we find it easy to believe and impossible to doubt Him.

The Testings of Faith.

In David's case they were many testings. When he was rebuked by Eliab in verse 28, David showed that he knew how to win a victory over himself. All he said to his brother's taunts, was, "What have I now done?" "Is there not a cause?" If we cannot win victories over ourselves in vain do we go up against the Giants. The taunts of Eliab and the remonstrance of Saul are alike unable to turn him aside from his simple confidence in the Living God. Those who are the gentlest under provocation are the strongest in conflict. When we are living a poor, sickly, Christian life, molehills become mountains; but when we have seen God, mountains not only become molehills, we possess a faith that uproots them and casts them into the sea.

The Equipment of Faith.

Saul meant well in proposing that David should put on the royal attire and encumber himself with helmet and sword. But he soon found that he could not move freely in this unaccustomed armor, and like a wise man he flings it off. A shepherd's sling in the hand of faith is mightier than the best armor in the King's armory. How often we are tempted to fight evil with its own weapons, but brute force always ends in disappointment and defeat. Goliath with his sword, shield, helmet and spear looks down contemptuously on faith as it comes with sling and stone. David would have cut a sorry figure in Saul's armor. He could not then have said: "Thou camest to me with a sword, and with a spear, and with a shield" "All this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's." (Verses 45-47). Here is a picture for all time of the victory of unarmed faith over the world's utmost might.

The Anticipations of Faith.

What a blustering bully the giant was! He will make his boyish antagonist food for vultures and jackals! The contempt of Goliath for David finds utterance in the coarse language of verses 43-44. The great name on which David rested, "the Lord of Hosts," appears to have sprung into use in this Epoch. The use of this name by David implied his own identification by faith with all that was comprehended in it. David made God's past mercies a pledge of deliverances yet in store: "The Lord that delivered me out of the hand of the lion and out of the hand of the bear, He will deliver me out of the hand of this Philistine." (Verse 37). When the boastful foe comes up against you, remember past victories, and find in them, as David did, "a prophecy of future triumphs."

The Sanity of Faith.

"And he took his staff in his hand and chose him five smooth stones out of the brook." (Verse 40). There was no fanaticism about this shepherd boy. David proceeded on the principle that no expectation of a miraculous intervention on the part of Jehovah should make us slack in the employment of means. Some are idly waiting for God to put forth His converting power in some marvelous way in the case of their companions, relatives or friends. We do not know the precise way in which God may effect the conversion of such, but we know there are appointed means through which God is ordinarily pleased to bring about such results. The Goliaths are frequently slain not by massive weapons but by a few simple stones out of the brook. Where public ministrations and arguments have failed, a few loving words have often gloriously succeeded. David had unshaken confidence in God, but in the strength of that confidence he did just what he would have done if he had sought the destruction of the giant without any confidence in God. Doubtless that confidence enabled him to sling that stone with a truer aim than a faithless heart could have done. "The God of David still guides the pebble at His will:

There are giants yet to kill—wrongs unshriven;

But the battle to the strong is not given

While the Judge of right and wrong sits in heaven."

The Victory of Faith.

"Who is the uncircumcised Philistine," said David, "that he should defy the armies of the living God?" (Verse 26). The poor cowed host of Israel allowed the bluster of the giant to overawe them, but David saw through him in an instant. Goliath had hurled his foul reproaches against the people of God, and to this lad, fresh from communion with God, the doom of the bragging giant was as certain as if he already lay stretched upon the plain. "This is the victory that overcometh, even our faith." The man of faith never dreams of defeat when he enters the lists against the enemies of God.

TO THE READERS OF THE PENTECOSTAL HERALD.

Friends and Brethren:

The Turks and Kurds have captured many cities in Persia and are massacring Christians in great numbers. They have taken Oroomiah City and have slain many of its inhabitants.

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Wilmore, Kentucky.

Brother B. L. Sarmast, whom some of us are still standing by, and who is in this country, has received word that his home has been ransacked and destroyed, and that his wife and son have fled for protection to the Presbyterian Mission, where many Christians have sought refuge.

We have applied to the State Department urging that protection be extended to Mrs. Sarmast and the boy, who, we trust, are under the protection of the American flag.

It will be impossible for Brother Sarmast to return to Persia at this time because of the lack of funds, but the Baptist brethren are sending one of their number, and we want to send enough money by him to take Mrs. Sarmast and Martin to Russia or some other place for safety. We are in need of about \$300 at once. Put yourself in the distracted condition of Brother Sarmast and send some money for this purpose immediately to Brother W. S. Maxwell, LaGrange, Ky.
Henry W. Bromley.

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ATKINS, ARKANSAS.

We are making an effort to have a holiness meeting at this place to begin July 1. Bro. J. E. Garr, of Texas, will be the preacher. Pray much for this meeting.

Atkins, Ark. Mrs. Mary Stone.

REQUEST FOR PRAYER.

Please to pray for my daughter—

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in-law who lost her mind two years ago. I am caring for her three little children. Mrs. W. B. Hutchinson.

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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.

Some Of The Discouraging Features.

Many of those who have received the blessing of entire sanctification, are like sheep without a shepherd. They attended some camp meeting or convention, sought and obtained the blessing of entire sanctification, returned to their homes where they have no pastoral sympathy or guidance. On the other hand, the man who ought to instruct and lead them on in the Canaan experience opposes and ridicules their faith and puts the stumblingblock in their way.

To make matters worse some false teacher comes along, well meaning it may be, but utterly ignorant of the true meaning of the Scriptures, making a great noise about some one or two texts which they have entirely misunderstood, and now your warm-hearted brother so graciously blessed at the camp meeting, who has no sympathy or help from the pastor, who perhaps smokes and says that John Wesley changed his views and teachings on sanctification, becomes an easy victim of the false teacher and is led off into all sorts of false notions. His blood will be required at the hands of his negligent and incompetent pastor.

Some of our holiness people seem perfectly willing to live in ignorance. They will not take a holiness paper or read a holiness book, or post themselves with reference to doctrines, deceptions and dangers. They seem to be possessed with a strange curiosity to pry into hidden things and to hunger, not so much for religious truth and spiritual attainments, as for religious excitement. They are bent on going to extremes in everything. To give them a word of caution or counsel is to arouse their righteous indignation, and they will at once denounce you as a backslider and afraid to enjoy your liberty; such people soon burn out their fuse, become silent and sour and often fall into grievous sin.

There are many good people in the holiness movement who seem to be reasonable and intelligent about everything except religious worship, when they seem to abandon themselves to noise and irreverence. If you call on one of them to pray, they will begin to shriek and storm and yell, using the name of Deity in the most extravagant, unnecessary and irreverent manner. It would seem that a moment's thought would impress anyone with the impropriety of the unnecessary use of the name of the infinitely great and holy Being whom we worship. We have seen good people, who in their worship, seem to forget every one except themselves. Call on some one to pray, and at once they raise a howl of noise that drowns the spirit of devotion.

Not long since this writer was conducting a meeting and called upon a modest, intelligent, devout, weak-voiced sister to pray. Before she had uttered three sentences of prayer a big brother put in with such a deafening jargon of words, simply noise without intelligence or unction, that he drowned out and confused the sister so she could not hear her own voice; she stopped and the entire service was hurt.

No, the brother's prayer was not an outburst of holy and unctious devotion. It was an outburst of noise and inconsideration of something next door neighbor to selfishness. We need to guard carefully against home-made unction and noise manufactured on earth, demonstrations which are entirely of the earth and the carnal mind. May the Lord give us supernatural demonstrations out of heaven and save us from all mere pretense and make-believe in religion. We must be wise as serpents in order that we may be harmless as doves.

THE DIFFERENCE.

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands."—Prov. 14:1.

I have not read the commentators on the above scripture, and do not know what they say with regard to its meaning; but I once saw a wise woman building her house. She was a devoted wife. She loved and honored her husband. She was diligent and economical. She could patch and turn and clean an old garment, and make it look neat and comfortable. She watched after the garden, and sold enough strawberries to buy sugar to put up a fine quantity of them for family use. She watched the chicken yard, and had an abundance of poultry products to supply the family, and considerable went to the market, and a dozen fresh eggs and a young chicken often went to a poor sick neighbor. She gave attention to the dairy, and made it a source of income, as well as supply. She loved her children with true affection, and taught them to reverence their father. You may be sure they were devoted to her. Her daughters could prepare a meal, perform on the piano, set a hen, feed chickens, gather the vegetables for dinner, or entertain with ease and grace the most cultured company in the parlor. Her sons, and she had several fine specimens, could make their own beds, sweep the house, set the table, or clear away the dishes after dinner, and took delight in giving a helping hand. Her children were taught to fear and trust God, to read and believe the Bible. Theft, or falsehood to them was looked upon almost as capital crime, and would have brought at any time severe

punishment. There was the air of thrift, comfort, peace and purity about the home. *She was a wise woman and she builded her house.*

Her husband loved and honored her. His confidence in her virtue, her discreet behavior, her intelligent, and economical management of her affairs, was implicit. She was his chief adviser on all matters of importance.

As Christian, wife, mother, neighbor, housekeeper, she was up to the Bible standard, and out from her home there went a company of sons and daughters, trained and drilled in the practical things of every-day life, with high moral characters, and lofty motives, not to get their names and pictures in a newspaper, or to be the center of attraction at a fancy ball, or in amateur theatricals, but to fight out the great battle of life for the good of humanity and the glory of God.

As the years passed there went out from this wise woman an influence for good in her home, neighborhood, church, and all the surrounding country. Blessed woman! She buildeth her house. There are many such women. As I write these lines, their faces and names come up before me.

But the foolish woman plucketh her house down with her hands. She is a whiner. She is a scold. There is no peace in the home for her. She imbitters every meal. She interferes, with her loud clamor and disputings in every conversation. She brawls at her husband at the table and fireside. It is almost impossible to speak in her presence without irritating her. She plucketh down her house.

She is uneasy if there is a dollar in the house. When it is spent, she has but little to show for it. She lives beyond her income in her foolish effort to try to keep up with the rich, who have a contempt for her. Her desire to push her children to the front is so coarse and obtrusive that she becomes an object of contempt and ridicule. Debts accumulate; credit is worn out; the face gets hard and the voice more harsh, and, piece by piece she plucketh down her house with her hands.

The foolish woman is a curse to her husband and children, and her name is a byword in her community. Her children go out into the world without practical education, but with weak, vacillating characters, and glaring accomplishments, which make them attractive and an easy prey to the hawks and sharks.

She plucketh down her house with her hands.

There is as wide a difference between wise and foolish women, as there is between wise and foolish men; and there is an eternal future for all of them.

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OF ASBURY THEOLOGICAL SEMINARY

THE KNOWLEDGE OF SALVATION.

Rev. J. L. Brasher.

The highest of all knowledge is the knowledge of God; the next knowledge to it is that of ourself and of our relation to God. God, by wisdom, is not known. The power of scholarly investigation cannot make God known. If there is anything this old world needs, it is a puncturing of its sublime egotism; God has a way to accomplish such a thing too. There seems to be a movement on now in Europe that will puncture the egotism of some rulers.

The scholar takes his microscope and examines most carefully very minute particles of life and draws his deductions, that if only the missing link could be found, according to the evolutionary hypothesis, man developed from such and such an organism, etc. The scholar, by scholarly investigation, never will find God; he is looking in the wrong direction with the wrong kind of a glass.

While we cannot know God by reason, God stoops to reveal Himself. The only way we can ever know God is by a revelation of Himself to us. Every normal man living knows his standing before God. The Holy Spirit has gone forth to all the world to speak to the hearts of men. That is our hope. In every nook and corner of the whole earth the Spirit of God is running forth to speak to the sons of men. There is, however, in the places where the gospel is preached, a pre-eminent light—the light both of the Spirit and of the Word.

Not only does the Spirit search us out, but when the soul becomes truly penitent, God freely forgives, then God is too good to keep the fact secret from us; He tells us of it by witnessing to the fact of pardon. It isn't enough to know that one belongs to the church. Multitudes are in the visible Church of God without a speck of religion—with no more religion than a goat, no more spiritual insight than a beast. One must *know* that God has worked.

There are three witnesses to His work: The first is the intellectual witness; God lays down certain conditions and we may know that we have met those conditions. The next is the witness of our own heart and spirit. The Bible says, "He that is born of God doth not commit sin"; again, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." This knowledge ought to form a ground of assurance for you, a foundation for believing for the direct witness of the Holy Spirit.

Separate from this knowledge of having met the conditions and from this witness of our own heart, is the direct assurance of the Holy Spirit to you that you are accepted in God's sight. The Spirit makes you know it. I don't mean that you have to start a syllogism and climb the syllogistic ladder to know it. The evidence is so complete and certain that you are willing to walk right into eternity with it. You know it. Anything aside from that knowledge is a sidetrack outside of the depot of full salvation.

How does the Spirit do it? I don't know. Do you know how that little flat seed that you plant down in the soil, sends up its two fan-shaped leaves, then puts forth the runner that creeps along the ground for perhaps five feet? Do you know how that vine puts forth its yellow blossom, and how the little ball appears that pushes the blossom off and leaves it behind? Do you know how that ball enlarges until it is bigger than a bucket and is covered with a beautiful coat of green? Do you know how its center fills in, until a

boy thumping it will not knock a hole in it, and how that center happens to become a bright red, with black, flat seeds scattered throughout it? Do you know how it happens that there are in it several quarts of water and enough sugar to sweeten it deliciously? Do you know how that little seed evolves into the beautiful, juicy watermelon? I don't know how that is done, but I'll not wait until I know before I set my teeth into it. There isn't any man in the world who can put on a college cap, and some little nose spectacles, and trim his chin whiskers to a needle point, who knows one forty-second of one one-thousandth part of how that was accomplished; but it was accomplished.

How does a man know when he is saved? He knows it like a woman knows a thing—because. No use to argue to her about it: it is true—because. So the soul leaps over all philosophies and human wisdoms, and rests in the assurance that it is saved—because it is true. You remember the blind man of Jericho. They asked him how his sight was restored, and if he might not just have imagined it. He said, "You are scholarly men: I can't argue with you, but this one thing I know: whereas once I was blind, now I see." There are some folks who do know. In the midst of modernism and skepticism there are some people who know.

The Spirit not only witnesses to this, but He also witnesses to a lack—not a lack of pardon, but a lack of complete unity, of heart purity. The satisfying of hunger and thirst are the most engaging pursuits of life. They are the signs of normal life. The converted man that isn't hungry for more of God is either sick or dying. When we get genuinely saved, we'll be genuinely born; and when a person is genuinely born, he gets genuinely hungry. When a man gets hungry for food, you can't satisfy him with homiletics, or Thackeray's novels, or science, or history. He wants some potatoes and bread and beans and meat. After his physical demands are satisfied, he may have a mental appetite. If he has, you can't satisfy that longing with a dish of jelly. There are other appetites. A man longs for the affection of a wife, and the clinging arms of a baby around his neck. You can't satisfy that longing with a treatise on philosophy. And that appetite is divine: it is not mean. This modern world that tries to smother it will bring upon itself the wrath of God. You want physical and mental food, and just as real is the cry for holiness; the man who tries to crush it and to put it out of his life is trying to thwart God.

Not only is that true, but you can get satisfied; and that means *satisfaction*. A man can sit down to a meal—potatoes, gravy, strawberries, cream, cake, etc., and get satisfied. So can a man be satisfied spiritually. You say, won't he ever be hungry any more? Yes, but the hunger itself will be a delight. So there is a need, and there is also a remedy, a satisfaction for the need to be found in sanctification; and when the need is supplied, the Spirit witnesses to the fact.

I believe even that the Spirit sometimes witnesses to eternal salvation. There is a crossing of the deadline toward hell, and there is a crossing of the lifeline toward glory. That there should be the deadline argues that there must be the other. There is another witnessing of the Spirit: It is the earnest of the Spirit. The word earnest used to be used instead of the word deed. Before there were any deeds, when a person bought a piece of land, he was given a spade of dirt from the middle of it. That was the

proof that he had paid for the land; that was the earnest. So when you get sanctified, you get a little landslide of Heaven right down in the middle of your soul; you get a handful of it now to show that after while you'll get the whole of it.

Someone says, "Preacher, what do you know of Heaven? Have you ever been there?" No. "Have you ever had a vision of Heaven?" No. I'll tell you what I know of Heaven. A boy was flying a kite one foggy morning when a gentleman came along and said, "What are you doing?" It was so foggy he couldn't see the kite. The boy said he was flying a kite. "How do you know you are flying a kite?" the man asked. "Because," the boy replied, "I feel the pull." Sure enough, he felt the pull. If the kite had not been pulling up in the heavens, the string would have fallen to the ground. What do I know of Heaven? I feel it pulling. That is what Will Huff calls "the sky-pull."

Thus, the Spirit shows us all the way through life what we are. If you will, you can have the assurance of the Spirit today.

(The above sermon was preached at Camp Sychar, Ohio, 1914, and was sent to us through the kindness of Rev. L. Chester Lewis, Marion, O.)

HELL.

REV. E. R. LANGWORTHY.

A few years ago a company of Bible students met in the East and after careful consideration of the subject concluded that there was no such a place as hell; that it was *all* a myth. It is needless to say that such teaching is exceedingly popular these days with the majority of sin-loving people. All new popular religious fads such as Russellism and Christian Science deny the existence of hell. The Seventh-Day Adventists teach annihilation. Other ministers of evangelical churches teach that there is a hell, but that it is not a hell of literal hell fire. Still another class teach that all the hell we get will be in this world. Let's see what the Bible has to say about this matter.

In the first place, it is well to notice that justice is not meted out in this world. For instance, one man steals a loaf of bread and is sent to prison while another steals a million and goes free. There are many in this country that ought to be behind prison bars, but they have covered up their devilry so well that they have not been caught. Some suffer all their life as the result of the sins of others. For instance, there are many children born blind because their fathers lived fast lives before or after they were married. There are many women suffering today as a result of their husbands' sinful lives. No, we do not get all of our hell here. But things are going to be righted up in the future and everyone will get justice. None will escape at that bar. The Judge of the coming judgment cannot be bought, thank God!

THERE IS A HELL.

Denying the existence of a place does not change the fact that the place exists. The Bible clearly proves that there is such a place. If you do not believe it, look up Matt. 25:41, 5:29-30; Mark 9:43-48; Luke 16:19-31; Rev. 14:10, 19:20, 21:8. The word "hell" is used twenty-one times in the New Testament, and thirteen of those times it was used by Jesus. Jesus knew what He was talking about. He always said what He meant and meant what He said. What better authority could we ask for? Sam Jones surely spoke the truth when he said: "Some people do not believe in hell and they have struck it out

of their creed, but they will not be in hell fifteen minutes before they will revise their creed and have nothing in it but hell." Those may not be the exact words he used, but it is the substance.

Not only is there a hell, but it is eternal—without end. Think of it, doomed to an awful punishment in an everlasting hell. "If any man worship the beast and his image and receive his mark on his forehead, or in his hand, the same shall drink of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they shall have no rest day or night."—Rev. 14:9-11. "And if thy hand offend thee, cut it off: for it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not and the fire is not quenched." Does that sound like annihilation? If the wicked were all burned up and ceased to exist, would not their worm die and the fire be quenched, having nothing to feed upon? Again they tell us that the word "everlasting" when used in Scripture in reference to future state of the wicked, does not mean everlasting in the sense that we take it. Why, they say, if a house burned down, would it not be everlastingly destroyed? And yet they are quick to acknowledge that the term "everlasting" when used in Scripture in reference to future state of the righteous means "without end." But as the same word is used in describing the future state of both the righteous and the wicked, if it means everlasting in one case it certainly does in the other.

"The first objection to the theory of annihilation," says Dr. T. N. Ralston, "is its utter inability to produce any support from Scripture. The second objection is its antagonism to the principles of human philosophy, so far as these principles can bear upon a subject of this nature. For it is most certain that we have no evidence that the least particle of created substance, whether material or immaterial, has ever been annihilated since the original creative fiat called it into being. And it is very sure that no power short of Omnipotence can hurl back into nonentity anything that God has made. Since, therefore, we have no evidence that God has ever annihilated any portion of His creation, and since no power but His own is capable of annihilating a single atom of existence, and since God has nowhere told us that He would ever exert His power in unmaking anything He has made, therefore to suppose that He will ever annihilate the souls and bodies of any portion of mankind is most unphilosophical."

Not only is hell eternal, but it is awful. In the first place the suffering of the lost will be mental, of the conscience. The lost will realize that they alone are to blame for their condition. They will realize what they have missed. "Of all the words of tongue or pen, the saddest are these: 'It might have been.'" Remorse will seize them. There is no suffering so intense as mental suffering. Then, besides suffering mentally, they will suffer by being cast body and soul into a literal lake of fire and brimstone. By looking up the above references we have given you will be convinced of this. But how can that be, some ask, for our body returns to dust in the grave? Yes, but there is going to be a resurrection. What is as painful as a burn? The English language does not contain words that can describe the awful condition of the lost. There is no suffering in this world that can compare to the suffering of the damned. There will be no love there, no sympathizing tear, no friendship. No flowers bloom in that land. No church bells will ring out the glad tidings of hope and cheer. There will

be no nurse near nor doctor to relieve the pain. Here, when the pain reaches a certain point, the patient loses consciousness. Not so there. The Bible says there will be weeping, wailing and gnashing of teeth. Shrieks, moans and groans will fill the air. A black picture, you say? Yes; but not nearly so black as the reality.

Don't be deceived by false prophets. They will tell you that all who teach the above are back numbers. They will tell you that we have got beyond such teaching today. That it was all right for people in the Dark Ages of superstition to believe such things, but that we of the wonderful enlightened twentieth century know better. Yes, in their own conceits they are wiser than the prophets, the apostles, yea, even than the Christ. But there is a sad awakening coming, and woe be unto all that are unprepared. We are pretty safe in sticking to the Bible.

While all that are lost are doomed to awful and endless suffering, yet some will suffer more than others. In Luke 12:47, 48 we read: "And that servant which knew his Lord's will, and prepared not himself neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." We are living today in the noonday of revelation. Great privileges are before every American. Much light is shining all around. Great responsibilities rest upon us, and if we fail to improve our opportunities, if we refuse to walk in the light, it will only plunge us deeper into the bottomless pit. (Read Matt. 11:21-24). And none will sink any lower than unfaithful ministers and backsliders. As a writer has well said, "Oh, how the awful reminiscence of their quondam happiness in the kingdom of God will haunt them through all eternity as they wail their hopeless doom."

It is a terrible thing to backslide; to turn traitor; to become an enemy of Him whom they once loved; and there will be many backsliders in hell. The doctrine "once in grace always in grace," is unscriptural and deceptive. Jesus says: "Every branch in me that beareth not fruit he taketh away." Paul realized the danger of backsliding when he wrote, "but I will keep under my body and bring it into subjection: lest that by any means, when I have preached to others I myself should be a castaway." In the message to the Church at Ephesus we find these words: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou hast fallen and repent and do the first works." There are multitudes living in a backslidden state today, who think they are all right because they were converted in their past life, and when you warn them, they point to their former experience and reply "once in grace always in grace." May God awaken them from their delusion before it is eternally too late. Rev. Amos Binney, writing on this said, "the numerous commands and exhortations to perseverance and the many warnings against apostasy are further proof that the best of believers are liable to so far apostatize as finally to perish" Matt. 5:13; Luke 9:62; John 15:1-6; 1 Cor. 9:27; 1 Tim. 1:19, 20 and 5:12, 15; 2 Tim. 1:14, 15; Heb. 4:1, 11, 6:4-6, 26:29, 38, 39; 2 Pet. 1:3-10; Rev. 2:4, 5 and 3:10, 11.

No one is predestinated to go to hell. God never foreordained that some should be lost and some saved. God never intended that man should become a sinner. In the first place hell was prepared for the devil and his angels (Matt. 23:41). As Rev. Godbey puts it: "There are three things which God never made: a devil, a sinner and a snake. He created angels with perfect moral freedom to obey or disobey. Some of them unfortunately kept not their first estate (Jude, 6th

verse), fell, and became devils and demons. God created Adam and Eve upright and holy and perfectly free to obey or disobey. Unfortunately, they followed in the tracks of Satan and lost their first estate and became sinners. He created the Nahash, the intermediate link between man and brute, the most intelligent of all the animal kingdom, and having the power of speech. Unfortunately for him, Satan subsidized him in the abduction of Mother Eve, and through her Father Adam, thus ruining the whole race. In consequence of this satanic manipulation, God pronounced that awful anathema on him which resulted in his transformation into the loathsome, venomous, hissing serpent. God is the very essence of everything good, therefore from Him nothing bad can possibly emanate." God wills the damnation of none but rather He pleads with all flesh to repent. 2 Pet. 3:9; Ezekiel 33:11. God is no respecter of persons. He has no favorites. His love is reaching out for all. Acts 10:34, John 3:16 and Rev. 22:17.

"If God loves us, how can he send us to hell?" someone asks. God sends no one to hell. He created us free moral agents with the power of choice. He will not force us to serve Him, but He entreats us. We can choose to serve Him or not. He warns us of the dangers along the way. He pleads with us to give Him our hearts and in return He promises to give us sufficient grace to stand, and in the end eternal life. He even gave His Son for our redemption, but we can spurn His offer of mercy if we want to. We can go to hell in spite of God and everybody, but if we go, we go there not because God sends us, but because we choose to have our own way and would not surrender to Christ. God the Father, Son and Holy Spirit are working to bring men to repentance. Multitudes will not yield. They fight off conviction. If they land in hell, can they blame God? No, a thousand times no. They go because they reject Jesus; they go because they will not give up sin; they go because they trample under their feet the blood of Jesus. The greatest sin man can commit is to reject Jesus. Read Hebrews 10:28-31. Millions today are headed for the bottomless pit. Nothing seems to stop them in their mad rush. God grant that we may be instrumental in arousing many from their lethargy and cause them to seek Jesus before it is eternally too late.

THANKSGIVING.

For flowers that bloom about our feet,
Father, we thank Thee.

For tender grass so fresh, so sweet,
Father, we thank Thee.

For song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank Thee.

For mother-love and father-care,
Father, we thank Thee.

For brothers strong and sisters fair,
Father, we thank Thee.

For love at home and here each day,
For guidance lest we go astray,
Father in heaven, we thank Thee.

For this new morning with its light,
Father, we thank Thee.

For rest and shelter of the night,
Father, we thank Thee.

For health and food, for love and friends,
For everything His goodness sends,
Father in heaven, we thank Thee.

—Ralph Waldo Emerson.

There is great danger that some preachers who have opposed the great Wesleyan doctrine of sanctification, lose sight of the importance of regeneration and simply seek to get people into the church instead of repenting and seeking a new heart and salvation in Christ. The church-joining meeting is becoming distressingly common.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

ONE-WIN-ONE CAMPAIGN.

Easter Sunday closed what we suppose was the most thorough revival effort which has ever been made, simultaneously, by the Methodist churches of Louisville. It resulted in more than 1,100 additions to the various Methodist churches. Of course, we do not claim that all of these were really saved people, but it cannot be questioned that the majority of them experienced saving faith in Christ and will no doubt become valuable additions to the church.

In order for our readers to know something of the plan worked in the campaign, we have asked Bro. J. W. Weldon to give us an outline of the work as prosecuted by his church, West Broadway. We believe, as far as we have been able to ascertain results, that there were more conversions in his church than any other; we also note that several were sanctified.

It might be a good plan for pastors who contemplate holding revivals to study this excellent plan mapped out by Bro. Weldon and try it in their churches. We are sure, if undertaken and prosecuted with the same prayerful persistency which possessed Bro. Weldon, great things may be accomplished for the Master, not only in additions to the church, but in genuine salvation work. The following is the plan to which we have referred.

ENLISTING THE WORKERS.

We presented the plan of the work as best we could to the Official Board and received their unanimous indorsement. Quietly then we kept working and praying for plans whereby we might launch the movement under flying colors. We preached on the subject of One-Win-One Evangelism and talked it when we could get someone to listen. The atmosphere of the church got surcharged with the idea, therefore, when we called for volunteer workers 100 quickly responded and this number was increased to 120 later on in the campaign. We organized these workers into four groups, The Phillips, The Gleaners, The Old Guard and The Weldon Brigade. Others, of course, who were not listed as "Covenant Workers" helped in many ways. It is well to say that some of these "volunteers" did not have a religious experience when they enlisted, but in an effort to win others they discovered their own need and prayed through at the altar.

SEEING THE FIELD.

The most inspiring thing of the campaign was the discovery of at least 300 "Prospects" to whom we might minister and over whom we might have a spiritual influence. We secured the largest number of these through the Sunday School by the use of the "Information Blanks," and the others we picked up where we could. This number of "Prospects" stimulated our whole church. We all saw that to win them it would take heroic service, which we were determined to do for Christ's sake.

COTTAGE PRAYER MEETINGS.

The Phillips were organized into three groups with leaders appointed to conduct these prayer meetings for two weeks preceding the revival at the church, which resulted in twenty-one conversions and the discovery of many "Prospects," which we worked afterwards. These prayer meetings advertised our work and spiritualized our people.

IN THE PASTOR'S STUDY.

It would be hard to enumerate all that was done in the pastor's study. At the beginning of the campaign we supplied our-

selves with a mimeograph and general equipment for writing and sending out letters and other matter which we wanted our people to have. Through the service of the Weldon Brigade (boys from 10 to 14 years of age) we secured the corrected street address of every member of our church. The Weldon Brigade delivered them to the members, covenant workers, and to the prospects. Here was the best piece of advertising that we have ever done in the city. We sent out 1,500 letters at a cost of not more than \$5.00, because the boys delivered them, and it saved us postage and *saved the boys* by giving them something to do. We sent out letters to the members one day and the next day we repeated the dose, so when the boys returned they said: "Some of the people said, 'We received a letter from Bro. Weldon yesterday and now we have another one today. Tell Bro. Weldon WE'LL BE THERE sure.'" One time we sent to the 100 "Covenant Workers" a letter enclosing some names of "Prospects," asking them to visit in person the "iProspect" whose name we had enclosed. This made a great impression on the "Prospects" who had the day before gotten a personal letter from the pastor. We begun everything with prayer. Before the Brigade would start on delivering the letters we would have prayer for the protection of the boys while in the service of the Master.

Bro. Mell, our invited helper from Eddyville, came to us on Monday and preached to a good congregation on that night. He stayed with us for twelve days. He preached with power and the Lord gave us souls at every evening service.

EASTER SUNDAY—A GREAT VICTORY.

During the campaign 111 signed the "Acknowledgment Card" applying for membership in our church on that day. We had previously announced that we would make that ROLL CALL DAY for the members and receive all new members who could get to the service. Every candidate had been given a white ribbon badge to wear so that the ushers would know where to seat them. It took fourteen pews to seat the candidates. After a very beautiful Easter program of music by the well trained choir, we baptized six infants; then came the reception of the members. The house was crowded on both floors. The vows were explained and taken and then the new members were placed in a line around the church. This was the longest line of candidates that we have ever seen. Standing with their backs to the wall, they nearly completed the circle around the whole church.

Seventy-eight members were actually received on Easter, with thirty-seven more to follow. During this campaign we saw at least 150 people either converted, reclaimed or sanctified. The success of this campaign has stirred us to undertake larger things. Already prayer meetings have been arranged for until the last of May for Tuesday and Thursday nights of each week.

EVANGELISTIC AND PERSONAL.

Rev. W. R. Cain is in a splendid meeting in Omaha, Neb. He goes next to Marshalltown, Iowa, until May 9.

Rev. E. O. Hobbs recently held a meeting in Roanoke, Ind., in which there were 114 professions and about fifty added to the church.

Rev. R. B. Freeman and O. M. Thompson are in a good meeting in Memphis, Tenn.

with Rev. M. F. Peake, pastor of Penn St. Salvation work crowns each service.

Rev. Fred St. Clair recently held a meeting in South Portland, Me., in which a number were saved and sanctified; the interest demanded an extra week.

Rev. John F. Owen, of Boaz, Ala., has an open date the last of May. We would advise any pastor needing help to secure Bro. Owen, as he is a most efficient and safe evangelist.

Rev. T. J. Adams is in the midst of a great revival at Wellsville, O. Over 60 have been saved and they hope to reach 200 ere the meeting closes.

Rev. Andrew Johnson says the revival in Moorhead, Minn., while in its primitive stage, promises to develop into a great sweeping campaign.

Owing to a camp meeting being called off, Rev. Fred Mesch has June 7-July 4 open for two camps which he would be glad to give some one. Bro. Mesch may be reached at Kansas City, Mo., 2109 Troost Ave., May 3-26.

Hart and Magann have just closed a great revival in East St. Louis, Ill., in which 2,600 persons professed to be converted and the renewing of their covenants on the part of many. The red light district was closed and the saloon receipts fell off less than one-half.

Rev. J. B. McBride: "The Lord is giving victory in old McMinnville, Ore. We are surely in the last days; let us keep the white robe on and the smut of the world off of our garments and be ready to go up at any time. May the Lord bless Dr. Morrison, THE HERALD staff, and all its readers."

Adams County Record: "The revival services at the local M. E. Church being conducted by Rev. E. B. Westhafer, assisted by the pastor, Rev. H. H. Compton, are largely attended by our citizens nightly. Great interest has been manifested from the start and unquestionably great good is being accomplished. Rev. Westhafer is a pulpit orator of marked ability. His sermons are forcible beyond that of any evangelist who has visited this county in many years. His originality of expression produces a profound impression upon his audiences. The meetings are growing in interest nightly and there are evidences everywhere that before they shall have terminated a great revival in religious fervor will have been accomplished in West Union and vicinity."

THIRTEENTH ANNUAL NATIONAL CONVENTION

Of the Young Men's Holiness League, will be held at Delaware, Ohio, May 6-9 in the City Mission (formerly German M. E. Church). Rev. J. Walter Malone, Cleveland, O.; Rev. J. L. Glascock, Cincinnati, O.; Rev. L. J. Miller, Nashville, Tenn.; Rev. Theodore M. Hofmeister, Utica, O.; Bryan S. Miller, chorister, Mansfield, O.; Rev. Melvin Russell, of Elgin, Tenn., and a number of other evangelists, missionaries and pastors are to be present and assist in making this the best convention in the history of the League. The Farmer's Quartet, of Alvada, O., who proved such a blessing at the last two Conventions, are to assist in furnishing the special music. Free entertainment will be provided for those who will write the Secretary before May 1st. Those who prefer providing their own will be able to secure it at reasonable rates near where the convention is to be held. Come, hear and see what God hath wrought and join in the Convention with prayer, song and faith that God may increase the number of those that will under His direction spread Scriptural Holiness over these lands.

CHARLES B. KOLB, Sec.

253 Crestview Road, Columbus, O.

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 25. The Antichrist.

PRAYER.

Lord Jesus, Who didst take upon Thyself the form of a servant, and wast made in the likeness of men, I worship Thee. Thou didst identify Thyself with my nature that I might be identified with Thine. Thou didst become a partaker of the human that I might become a partaker of the divine. Deliver me I pray Thee from all that remains of the life which is under the curse. Thou hast said in Thy Word, "If ye through the Spirit to make to die the deeds of the body ye shall live." That is the life for which I long; the life that is life indeed. Grant that every manifestation of the life of self may be met by instant identification with Thee in Thy victory over it, for my old self was crucified with Thee, that the body of sin might be destroyed, so that henceforth I should not serve sin. As by dying death had no more dominion over Thee, so by dying with Thee may I be freed from the hateful dominion of sin, and learn day by day to reckon myself dead to sin but alive unto God. This is Thy reckoning for me, may it be also my reckoning for myself, so that, in glad and full surrender, I may yield myself unto Thee, with every new day, as alive from the dead. I ask in Thy Name and for Thy glory. Amen.

SERMON.

"That wicked... whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." (2 Thess. 2:8-10). "And the Dragon gave him his power and his seat, and great authority." Rev. 13:2. Nothing can be plainer than that a remarkable person is to arise at the end of the age, who will fill in the predictions as to his character, influence and doom which are found scattered in different portions of the Scriptures.

When the Apostle John was an old man he wrote, "My little ones, it is the last hour. And as you know that Antichrist cometh, even now many Antichrists have arisen; whence we perceive that it is the last hour." (1 John 2:18). The shadows were closing upon the aged Apostle, the solitary survivor of the twelve Apostles of the Lamb. Jerusalem had fallen. Those deadly opposers of the truth had already risen who were foretold by Jesus and by Paul; the Satanic apostasy within the church had reared its head and in the appearance of many Antichrists John saw proof of the end of the age. He could not say that "the Antichrist" had come whom the church looked for to herald the second Advent of the Lord Jesus, but "even now" there were many who deserved this name. The Antichrist of whose coming John's readers had heard is a mock-Christ, a Satanic caricature of the Lord Jesus; the "many Antichrists" were deniers of Christ, and destroyers of the true faith concerning Him; forerunners of the supreme Antagonist who is described at length by the Apostle Paul in 2 Thess. 2. They are the propagators of the principles that will find their full and complete impersonation in the Antichrist.

1. WHAT KIND OF PERSON IS THE ANTICHRIST TO BE?

Various names are given him. In the Revelation he is spoken of as the Wild Beast. (Rev. 13:4-8). In Daniel he is described as the Little Horn. (Dan. 7:8; 8:9, 10). The Diverse King (7:24, 25); the King of Fiery Countenance (8:23-25); the King that does according to His Own Will (11:36); the Prince that shall come (9:26, 27); the King

of the North (11:40). In Isaiah he is described as the King. (Isa. 30:33). The Assyrian (31:8); the King of Babylon (14:4, 13, 14). In Habakkuk he is described as the Proud Man. (Hab. 2:5). In Thessalonians he is described as the Man of Sin; the Son of Perdition. (2 Thess. 2:3-9). By our Lord he is described as Him that cometh in His Own Name. (John 5:43). In the Epistles of John he is described as the Antichrist. (1 John 2:18). All these are one and the same person.

In our last sermon we saw that Satan had failed in his purpose to visit the fulness of his wrath upon the Woman (the church). Now we see him enlisting in his service a mighty human agent, by whom he may accomplish, with better success, his diabolical program. It is well to remember that Satan's power is not unlimited. He can use the physical creation to work injury to men, only so far as God gives him permission. That is plainly taught in the book of Job, where we see that Satan could not touch a single hair on the back of a single camel in the herd of Job until God gave him permission. In Rev. 12, verse 16, we read that the "earth helped the woman;" that is to say the material world, by God's command, refused to lend itself to Satan's use against the Woman and her seed. When the earth refused to help him, the Dragon turns with increased wrath to find a fitting instrument from among men, through whom his evil designs may be accomplished.

It took him some time to find his man and to invest him with "his power, his throne, and great authority." (Rev. 13:2). After Satan is cast out of heaven he gives all his power to the Antichrist, for the Wild Beast which John saw rising up out of the sea, had seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy. (Rev. 13:1). It should not be overlooked that both in Rev. 11:7 and 17:8, this Beast is said to "come up out of the Abyss." From a study of that word in other places it is evident that the abyss is a place of imprisonment and torment for wicked spirits. One who comes from the abyss, must be either a resurrected man, or an evil spirit which takes possession of a living man. Because of this I, with many others, hold the supernatural origin of the Antichrist; that he will be the incarnate son of the Dragon; as Jesus Christ was the incarnate Son of God.

The contrasts and resemblances between Jesus Christ and the Antichrist are remarkable. Christ came down from above—from heaven. The Antichrist comes from beneath—"out of the abyss." When this Man of Sin comes, who seems to be a human replica of the Evil One himself—and who is therefore after Satan's own heart, he will give him his power and his throne, and authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the Book of Life of the Lamb. (Rev. 13:7, 8. R. V.). All these things had been offered by Satan to Christ, but he refused to take them from the hand of Satan.

The Antichrist for three years and a half enjoys "the kingdom and the power and the glory" of earth. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months"—three and a half years. (Rev. 13:5). (Compare Daniel 8:24). This was the length of the public

ministry of the true Christ, who in His humiliation came down from heaven not to do His own will, but the will of Him that sent Him.

The reward of the perfect submission of Jesus to the will of God, is that He "shall reign for the ages of the ages," "King of kings, and Lord of lords." The reward meted out to the Antichrist will be that he will be "cast into the lake of fire and brimstone, where he will be tormented day and night unto the ages of the ages." (Rev. 20:10. R. V.).

We are not to imagine for a moment that because the name "Wild Beast" is given to the Antichrist that he will be a monster in appearance. This name is given him to connect him with the vision of Daniel, and also in view of what God knows him to be and what he will prove himself to be before the end of his career. When our Lord became incarnate the loveliness of His character was veiled to the natural man. If you would realize how much of His glory He put off when He took upon Himself our nature, contrast Isaiah's description of Him with John's description, as He appeared to the aged Apostle in the Isle of Patmos. (Rev. 1:13-17). His beauty was of a kind that was not simply neglected and ignored by the natural man, it awakened antagonism. He was not only "a root out of a dry ground" but He was despised and rejected of men. Men hated his purity because it condemned their impurity. The Antichrist will present an altogether different type of greatness. He will be a stranger to the grosser forms of sin commonly known as beastly. (Dan. 11:37). In the early days of his career, he will be ambitious, self-assertive, indulgent towards the follies of men, but possessed of such charm, graciousness and fascination of manner that will perfectly conceal his real character "and they worshipped the Dragon which gave power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? Who is able to make war with him?" (Rev. 13:4). So bewitching and attractive will the Antichrist be that he will draw upon himself the intensest homage and adoration of the world; "All the world wondered after the Beast," says John. (13:3). He is Satan's masterpiece, a very God of wisdom, power, daring, and ability. He has no peer. "Who is like him?" his worshippers cry. "He is Invincible!" they exclaim, "Who is able to make war with him?"

Here then is an inspired picture of the Antichrist; a man of such charm that he captivates the crowd, and yet "a man of transcendent genius; of phenomenal capacity to initiate and execute the many colossal enterprises with which his reign will be marked. Everything points to his being the most popular sovereign of the age." Such is the Man of Sin who will come in the time of the end to a world that has rejected the Man of Sorrows. Such is the arrogant, ambitious, Assertive One who will be welcomed by a world that rejected Him who came not to be ministered unto, but to minister; Who did "not strive, nor cry, nor lift up, nor cause His voice to be heard in the streets." Such is the Wicked One who will be believed by men who rejected and disbelieved Him Who is the Way, the Truth and the Life. To a world that has hated Jesus, trampled under foot the Son of God, treated the Blood of the Covenant as a common thing, he comes, "whose coming is according to the working of Satan with all power and signs and lying wonders,

(Continued on page 9).

EVANGELISTIC

COLLEGE CORNER, OHIO.

We have just closed a gracious meeting at the above place. Everything was discouraging at the first but a few saints had their eyes on the King and prayed through for a meeting. The Lord blessed my wife and myself as we brought the messages from the Word. The house was filled to overflowing, conviction seized the people, the town was stirred and about fifty souls were saved. People trembled, and even fainted under conviction.

We were kindly entertained in the home of Bro. and Sister French. They use their automobile for the glory of God. We visited homes and had prayer services and in this way reached the people. Bro. Smith, with his wife and daughter Mary, have taken charge of this work and it is in fine condition. To God be all the glory.

J. E. REDMON.

LAWTEY, FLORIDA.

I will not take time only to speak about the glorious gospel tent meetings which have just closed at this place. Rev. H. L. Ezelle and Rev. Jimmie Williams, better known as "Uncle Jim the blacksmith evangelist," held a two weeks' meeting and the people were wonderfully blessed of God, several joined the church and some were brought into the glorious experience of sanctification. Bros. Ezelle and Williams preach holiness first, last and all the time. Oh, how the Lord has been sending holiness preachers to this place lately. Praise His name forever.

Bro. Bacon was here 117 days, then Bro. Ezelle and Uncle Jim, then Bro. Shelhamer. We are praying that the Lord will continue to send holiness preachers here until the old tobacco-soaked, secret-order men clean up and live for God.

CHAS. HESS.

GLASGOW, KENTUCKY.

The meeting at Glasgow closed with good results. Quite a number were saved and united with the church. Bro. Morrison never preached better in his life and the people came from all quarters to hear him. The Lord wonderfully blessed his messages of truth and sound doctrine to the multitudes who came to hear him.

We have a good church and parsonage, an excellent pastor and Sunday school superintendent and a fine body of religious stewards supported by as fine a congregation as you will find anywhere. My home was with Bro. L. W. Gee and family, and they cannot be improved upon.

While there were not as many saved as in previous meetings, yet the results will be found in years to come. Many were the happy seasons around the altar. How I did enjoy walking and talking with Bro. Morrison. I am always delighted to be with him; he is always at his best, for he knows nothing but the best. Long may he live to keep the fires burning in school, church and field.

Yours and His,

W. B. YATES.

REPORT.

This has been a busy winter with this scribe. We have held six meetings and have prospects for one or two more.

On New Year's morning we left our little family to go to the Caesar's Creek Friends Church, in Southwest Ohio. We had about 23 definite seekers and several were converted, reclaimed and sanctified.

We next went to Deerfield, Ohio, and held a 12 days' service where we had 20 adults

forward and they seemed to get through. There were good congregations and much conviction. We would have had a great revival if we could have remained ten days longer; as it was, we had a revival.

Our next engagement was at the Friends Church at Fairmount, Ind. This was our old home and it did us good when they called us back to hold their revival. This was in some respects the greatest revival of my life. We had between 250 and 275 seekers at the altar. The pastor of this church is Rev. Fred Carter, a strong holiness preacher and a good fighter too. He and a nice band of praying folks stood by us and helped on in the great battle. There is as nice a band of holiness folks in this place as one generally finds. They are great prayers and altar workers. How they stood by us and helped on in the battle. Many were converted, reclaimed and sanctified. I am open for camps and tent meeting calls for the summer.

Lupton, Mich.

D. W. WHYBREW.

FROM THE FIELD.

We have been at Richmond, Va., helping Rev. C. H. Gootee in mission work. We found a fine lot of saints connected with this work; they were clean and straight in their lives, and a sweet spirit of unity, but like many other places they needed to have the fire rekindled; they were not in a flame of holy zeal, but were fine specimens of mechanical performers; they had a nice form of doing, and it was done. But when the Holy Spirit turned the light on, they didn't resent it, but walked in it, and went to digging. Some of them were several days before they struck the fire line, but they went through and come out with the shine on their face.

We had two places in the city where we held our meetings; one in the up-town district, and the other down in the midnight mission in the slums among the outcast. It seemed that there wasn't much time for rest, but God was with us and we had a fine meeting with good results; sinners were saved, believers sanctified, the sick healed, the saints anointed, and there were times when we had great rejoicing in the Holy Ghost.

Bro. Gootee is surely doing a great work in this city; he is God's man, is in God's order, and God is seeing him through. We passed through Washington City, called on some of the holiness churches, splits and factions, and God forbid that we should rehearse what we heard, but everybody is wrong but WE. There are some big holiness preachers in that city who are preaching to some very small crowds.

We are now at Grand Valley, Pa., and have Rev. John Butler with us, as our co-worker, and things are moving already.

JOHN T. HATFIELD.

NINEVEH, INDIANA.

"And they were all amazed, and were in doubt, saying one to another, What meaneth this?" Acts 2:12.

The above verse seemed to prevail in the minds of those who attended the revival held at the Kansas Church on the Nineveh charge. Miss Carrie Taggart, of Indianapolis, was the evangelist. We are unable to express in words the wonderful work done by this woman of God; she is certainly filled with the Spirit, and not only is she filled herself, but she seems to send a thrill and rapture through those who sit under her inspiring, Spirit-filled messages.

Kansas has been spiritually dead for sometime and this messenger of God seemed to cause the "dry bones" to rattle and soon the congregations were increased and by the fourth night they had come to life and were rushing to God. Before the meetings were half over we were seeing the altar filled every night. God certainly gave us a gracious blessing.

We had the pleasure of witnessing 86 per-

sons plunging into "The fountain filled with blood" and out of the 86 conversions there were 71 additions to the church, for which we are praising God.

We are praying for a great year on the Nineveh charge and believe we will be favored with the same by God's help. Anyone desiring a Spirit-filled preacher of the gospel, and one who is earnest in the salvation of souls, will do so by securing the services of Miss Carrie Taggart. Yours in Him,

R. STANLEY HENDRICKS.

FAYETTEVILLE, TENNESSEE.

On March 8, I began a meeting, assisting Rev. J. W. Cherry, pastor of the M. E. Church, South. Brother S. H. Prather, of Madisonville, Ky., was with me leading the singing. The fight waxed hot from the very first. I never met just such a situation, but taking it as a whole, the victory was one of the greatest. We never felt more in our

BARGAINS

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OF ASBURY THEOLOGICAL SEMINARY

lives the need of Holy Ghost, God-inspired ministry, than today. We are living in a day when they will not endure sound doctrine. Our crowds were good all the time.

Fayetteville is a fine town, with a large student body at the various schools. In most of these we had access, and at the school conducted by Rev. R. K. Morgan, every young man was saved but three; I have never seen a finer body of young men. The tides of victory began to flow in near the close of the first week, and before we closed over 100 were saved. We preached several sermons on the "Second Coming of Christ" which created no little stir, and also on the "Work of the Holy Ghost."

Rev. J. W. Cherry is one of the strongest men in the Tennessee Conference, and is closing his quadrennium there. He is a noble, big-hearted man, and treated us royally; he left no stone unturned to make us comfortable. We shall never forget the hard fight, and the gracious victory at Fayetteville, Tenn. We shall not forget the many dear people who are hungering and thirsting after righteousness; we shall tell our dear Father about them in our prayers. Bro. Prather worked faithfully and efficiently in the battle; he is an old "regular" in the Lord's army, and he knows how to do the thing.

God bless the dear people at Fayetteville, and especially the body of young men at Bro. Morgan's school. He turned over the chapel to us, and gave us full liberty, and God will bless and honor such a spirit. No man stands higher there than Prof. R. K. Morgan. God bless them all. C. F. WIMBERLY.

MERIDIAN COLLEGE.

The Meridian College, Meridian, Miss., has the finest student body it has ever had, and the teachers believe the school is doing the best work of its history.

The return of Dr. Marvin Beeson from Germany, where he had been for four and a half years studying for his Ph.D. degree, has added great strength to the faculty. Dr. Marvin was exchange teacher in the German schools one semester, which gave him a fine opportunity to study the German methods of teaching. He studied in the Universities of Jena, Berlin and Leipzig, Germany, also in Universities of Paris, and Grenoble in France. He speaks German and French fluently; he spoke Spanish before leaving for Europe. He specialized in Pedagogy, History and Philosophy, so that he is well prepared on many subjects according to the latest and best methods. Being a born teacher, coming from a family of teachers and having studied in these different Universities, and traveled through Europe in vacations, visiting the scenes of most historic and scenic interest, he is one of the best equipped young men to be found in America. His classes are quite popular and students much interested.

The health of the student body has been remarkable. Not a single case of sickness of serious nature up to this writing. The students have taken greater interest in athletics, out of door and social life than ever before. A social hour is given once a week presided over by a committee from the faculty where students and teachers mingle in a social way and throw off duty for the time and become acquainted. We find this an excellent plan, and has a wholesome effect on students and teachers.

The spiritual atmosphere this year is at its usual high level. The college pastor has done some fine preaching and the Y. W. C. A. and Y. M. C. A. work is accomplishing great good. The work of the fall revival held by Bro. Dunaway abides till now and we expect Bro. John Owen to begin the spring revival April 1st. Let all friends pray that it may be another sweeping victory.

The President is arranging for some ex-

cellent new members of the faculty for next session that will give added strength to this already strong faculty. God is wonderfully using this College and we ask all friends to continue to pray for us and send names of those thinking of going off to College.

J. W. BEESON.

HANKINSON, NORTH DAKOTA.

We have had about seven weeks of revival meetings on this charge. At the Tyson point, we had with us Rev. H. H. Kernohan, who led the charge against the enemy. It was hard pulling as the devil had entrenched himself and resisted stubbornly, and although it was not a sweeping victory, much good was done.

At Bethany (my out point) Brother Kernohan again had charge. We also were privileged with the services of our local preacher here, Brother W. W. Read, who led the singing. These brethren had formerly worked together when in the Salvation Army, so it seemed like home to them. A sweet spirit was manifest in every service. One young lady was gloriously saved, some others wouldn't pay the price, so are still in Egyptian bondage. The evangelist left us after two weeks, but we continued the meetings one more week. These meetings were a great help to the churches. We surely need the old-time power today.

Brother Kernohan is a man of God, an evangelist of much experience. He will go anywhere, even the hardest places, wherever there are souls to be saved. He sings in ten different languages. I would especially recommend him for a Scandinavian community. Your brother in perfect love,

IRA. J. MCFARLAND.

WEST BEDFORD, OHIO.

West Bedford charge has recently been very graciously visited with the most deep and widespread revivals in all its past history.

At New Guildford Church some of the oldest members said it was the best revival in twenty-five years. At first, many of the members thought no sinners would come to the altar, as they had formerly come only to "the joiners" front seat, but when conviction seized them, they came promptly.

At West Bedford some of the members who had never been in a prayer meeting now attend two or three weekly, besides visiting and praying in the people's homes almost daily.

At West Carlisle the oldest members say the church is in the best condition it has ever been.

Miss Anna E. McGhee, of Toronto, O., assisted very greatly in the two latter meetings. She is a safe, sane and scriptural teacher and one of the most wise and winning workers in the field. Almost 200 sought and professed pardon or purity in the three meetings.

D. L. CLARK.

RINARD, ILLINOIS.

We were called to this town in Rev. Andrew Johnson's place, without any plans or arrangements with the pastor and people, only that we were to assist them in a meeting.

The pastor met us at Flora, Ill., and we ran down to Rinard late in the afternoon. When we got there we found that "Willow Chapel," where the meeting was to be held, was a distance of four miles in the country. Sunday morning we opened fire on the enemy's gang, and it was a battle from first to last. God put it on our hearts and we went after unbelief and preached on holiness at about every service. One man didn't believe in the Trinity nor the natural depravity of the heart of man. He said if man was born with sin in his heart, that God could no more change the heart than He could change a

man's hair from red to black. People thought because he had some money and lots of "gab" that he was well read and very smart. If he had read his Bible and had believed that "all scripture is inspired by God" he couldn't have doubted the Trinity, neither could he have looked so carelessly over Jer. 17:9, "The heart is deceitful above all things and desperately wicked; who can know it?" I hope he will get his eyes open before it is too late.

God has some chosen people at the Chapel, among them Bro. Ross Phillips and wife and Bro. and Sister James E. Gray. They are true to the old doctrine of the Methodist Church. Some were sanctified in the meeting, while some came up to the light of sanctification, and went so far as to come to the altar and then turned against it because an old woman who hadn't been to the church for a year or more, came to the meeting and told some of them how good she was and that she had never professed any "second work of grace."

We are going out West for awhile then East and after while we expect to meet Him in the air.

KENTON H. BIRD.

Wilmore, Ky.

Evangelist.

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EDITORIAL

Rev. H. C. Morrison.

THE SPIRITUAL LIFE OF COLLEGE STUDENTS.

BY JENNIE FOWLER WILLING.

In my one long talk with Mrs. Catharine Booth when the mission first put on uniform and became the Salvation Army, I asked her how they managed to educate their children and keep them loyal to their principles of world-wide evangelism. She winced, and I saw that my question was near being a flick on the raw.

Among many other things she told me of offers of friends to take one child and another through first-class schools with worldly proclivities, to all of which she had said, "No, this child was given to the Lord for the salvation of the world before the first breath was drawn. I dare not trust it to any worldly-spirited institution of learning."

The world's work is now mainly in the hands of "educated" people; and parents owe it to their children to give them the best "advantages" within reach, that they may bear their full part in conquering the world for Christ, and of course they must see that that is not at the expense of their spiritual life.

Just as the war-lord seems to have seen it possible to make a fighting-machine of every able-bodied boy, so every boy and girl of our consecrated force must be brought to the top-most available strength, but held in absolute loyalty to our Redeemer. Our children must have sound bodies, disciplined minds, and the highest spiritual power, for Christ's invincible army. Their training cannot begin too early. How soon, do you think those sharp, little eyes note the difference between a glow of love and a cold look when our Savior's name is mentioned? Only God can tell how deep and lasting the impression made by even a glance upon that most susceptible stuff—a child's soul. If you are fit to be a parent, you are looking after, not only the morals, but the spiritual condition of your children's teachers.

A little fellow, through the faith of a sweetly devout mother, seemed to know

Christ personally before he could talk. When he was about three years old he said something to me about Jesus. "Does Dickie love Jesus?" I asked. "Do you mean our Jesus?" "Yes, Dickie, our Jesus." "Why, of course Dickie loves our Jesus!" as if surprised by such a preposterous question. A few years later he became very fond of one of his High School teachers, a brilliant unbeliever, who wanting the best the little Western town could afford, got the privilege of sharing Dickie's room. When next I saw the dear boy who had such a glad early start in the spiritual life, he was as skeptical of our Lord's love, as his High School teacher had been. If those parents had known that their son's friend had a deadly contagious disease, they would have broken off the intimacy at once. They permitted the wrecking of his spiritual life and usefulness, and possibly the loss of his soul. "He that believeth not shall be damned."

No stubborn "thou shalt," or "thou shalt not" will meet this case. There must be constant, careful, conscientious ward and watch of the children's spiritual surroundings, especially of the influence of teachers, if

Holiness Union Convention

MEETS IN:

ATLANTA, GEORGIA,
April 27 to May 2, 1915.

It will be a mass meeting; all may come; unusual evangelistic sermons and services will be had; soul winning will be a supreme object; instructive papers will be read and discussed; representative leaders will be present; a multitude from many states will mingle in glad fellowship. Most all Evangelical Churches will be represented.

Dr. H. C. Morrison will preach the opening sermon, Tuesday evening, April 27.

Music will be in charge of Prof. Hamp Sewell, of Atlanta, Ga.

Program may be had by sending stamp to Mrs. Bettie Whitehead, 1821 W. Walnut Street, Louisville, Ky.

parents would convoy their young people safely through the dangerous war-zone of school life.

Probably the risk is increased when they get out of sound of the family altar; but their conscience ought to be fully awake to the right and wrong of it before they leave home for college, and then a great deal depends upon their having had the right school selected for them.

The Faculty may be in the main, men and women of the right sort, but there may be one or two of low spirituality who owe their position to their brilliancy, and who, quite naturally, have the most influence over the students. A far plainer, and less showily-housed institution would develop much stronger character, and give a firmer grip of affairs in the years to come.

Not only should parents make sure of a good, sound corps of teachers, they should consider the output of a college. James Smith went off to school a country boy with a good store of first-class principles and strength. When he was graduated, he was A number one in athletics. He had won an intercollegiate oratorical prize, but his record for good, substantial study was low. He had quite left off Christian work. He is now reading law. He will probably go into politics, diplomacy, or something of that showy

order. That is not what you want your son or daughter to prepare for.

Another case comes to mind. James and Sarah Brown were sent to a decidedly spiritual college. Their father and mother were just good, average church members—not overly pious—but that school was convenient and economical. The brother and sister were clearly converted within a few months, and fully saved not long after. They have crowded up their studies to get time to help pastors in evangelistic services; and the last I heard, they were getting ready for work in India. It was the school that headed them toward that hard mission field. If they had had one worldly Professor stimulating them to an ambitious, selfish life, one part of the Lord's neglected heritage might have gone uncultivated to the end of time.

You would not think for a moment that it would be better to leave your children 100 acres of good farm land, or a few thousands of cold, hard dollars, rather than well-disciplined mental faculties, and deep spirituality that would fit them to make the most of themselves for God. You would certainly rather, during their susceptible college years, have them under the care of men and women who would influence them to fit themselves for the best possible service here and hereafter, and always keeping in line with the will of God. Your common sense tells you that is the only safe chart for them to sail by.

The college that aims to report all its students on Christ's muster-roll, and preparing for the best work, has to keep itself in wide-awake revival condition. Every Christian school ought to be a "Holiness" school, fully submerged by the saving power of Christ.

A HOPEFUL INDICATION.

I am enclosing to you copies of the letter I addressed to Senator Beckham and Judge O'Rear, and their respective replies. I think of this as one of the most hopeful indications of the year, that these two men, so prominent in their respective parties, should be willing to take this decidedly advanced action. I cannot but believe that this is going to be the means of stirring the hearts of the people and probably of tipping the scale in favor of sober government and sober citizenship.

N. A. PALMER,

Louisville, Ky., March 30, 1915.

Hon. E. C. O'Rear,
Frankfort, Ky.

My Dear Sir: It has become evident to all intelligent observers of political conditions in Kentucky in the last few months, that the combined liquor interests of the State are exerting their utmost power to influence and control the policies of both political parties, with a view to preventing the next General Assembly from submitting to the people of the State a Constitutional amendment for State-wide prohibition. As you know, the liquor interests are non-partisan, or rather bi-partisan, in their work, and are utterly indifferent to the success of either party, so long as their purposes may be accomplished. They are, therefore, seeking in the coming campaign to control the two parties, both in the August primary and in the November election.

As one of the leaders in your party who has always upheld the temperance cause and helped in its work, we are writing you to earnestly request that you join with Senator Beckham in a series of addresses, to place before the people of the State these questions in their proper light. We believe that the people of Kentucky are entitled to a vote upon this important question, and that no political party should submit to the domination of the liquor interests and refuse to grant the people this just privilege.

We are writing a similar letter to Senator Beckham, and we earnestly hope for an early and favorable response from both of you.

N. A. PALMER, State Supt.

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OF ASBURY THEOLOGICAL SEMINARY

Frankfort, Ky., April 1, 1915.
Dr. N. A. Palmer, President, &c.,
Louisville, Ky.

Dear Sir:—I accept your invitation.
ED. C. O'REAR.

Frankfort, Ky., April 1, 1915.
Dr. N. A. Palmer, State Superintendent,
Louisville, Ky.

Dear Sir.—I wish to acknowledge receipt of your letter of March 30th, and in answer will say that I accept the proposition contained in it, and shall be glad to comply with your request. Very sincerely yours,
J. C. W. BECKHAM.

A TRULY GREAT BOOK.

One of the most fascinating books which the Pentecostal Publishing Company has turned out, is a product from the pen of Col. George W. Bain, entitled "Popular Lectures." Col. Bain is of national reputation as a lecturer and platform speaker. He has been a strong advocate of temperance for years, and the fruit which is rapidly coming to maturity at the present, is the result of his faithful sowing when prohibition was not so popular as it is today.

This book is written for all classes, having eight chapters on most important and vital subjects. The contents are: "Among the Masses, or Traits of Character," "A Searchlight of the Twentieth Century," "Our Country, our Homes, and our Duty," "The New Woman and the Old Man," "The Safe Side of Life for Young Men," "Platform Experiences," "The Defeat of the Nation's Dragon," and "If I Could Live Life Over." Every one of these chapters is a literary gem crammed full of facts which lift you into a realm of higher and better living. The one to Young Men is especially valuable to that class and will be as seed sown in fertile soil if your boy will read it.

The chapter, "The New Woman and the Old Man," full of common sense and wholesome advice, should be in the library of every home. It is just the sort of reading your daughter needs as she stands at the parting of the ways, to help her decide on the right course in life.

There is not a dull paragraph in the book; one moment your pathetic nature is stirred to weeping, and the next you are convulsed with laughter. The shadow and sunshine are artistically blended, thus painting a most beautiful picture of life's realities, as Col. Bain has come in contact with them in his extended travels. Most books are read and discarded, but this book will be read again and again with increased interest and pleasure. There are parts of it you will want to memorize for the sake of their rhythm and beauty.

We unhesitatingly recommend this to every mother as a gift to her son or daughter, knowing that in so doing she will plant in their hearts seeds of truth which will germinate into a noble desire for a life that will make the world better for their having lived. It is a beautifully bound volume of 350 pages, splendid print, and remarkably cheap at \$1.00. Get this book for your home and you will always thank me for advising the investment. MRS. BETTIE WHITEHEAD.

(Continued from page 5).

and with all deceit of unrighteousness for them that perish, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:9-12).

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BUD ROBINSON'S CORNER.

TALK ABOUT FOOLS.

We want to gather over in the corner and talk awhile about fools. In my Bible study this morning I got so interested in what it said about fools that I could not refrain from writing about it.

First, in Psalm 14:1, we read that, "The fool hath said in his heart, There is no God." The reader will understand that we are not going to bring accusation against the fool, but just tell what God says in His word about him. Psa. 75:4 it says, "I said unto the fools, Deal not foolishly;" Prov. 1:6, "Fools despise wisdom;" Prov. 10:8, "A prattling fool shall fall;" Prov. 10:21, "Fools die for want of wisdom;" Prov. 10:23, "It is as sport to a fool to do mischief;" Prov. 11:29, "The fool shall be servant to the wise;" Prov. 12:15, "The way of the fool is right in his own eyes;" Prov. 12:16, "The fool's wrath is presently known;" Prov. 13:16, "The fool layeth open his folly;" Prov. 13:20, "The companion of fools shall be destroyed;" Prov. 14:8, "The folly of fools is deceit;" Prov. 14:9, "Fools make a mock at sin;" Prov. 14:16, "The fool rages and is confident;" Prov. 15:2, "The mouth of fools poureth out foolishness;" Prov. 15:5, "A fool despises the instruction of his father;" Prov. 16:22, "The instruction of a fool is folly;" Prov. 20:3, "Every fool will be meddling;" Prov. 29:11, "The fool uttereth all his mind;" Eccl. 2:14, "The fool walketh in darkness;" Eccl. 5:3, "The fool's voice is known by a multitude of words."

Now reader, we have only referred to a few of the many passages of scripture about the fool, but for your sake and mine, we will turn to one more and see Luke 12:20: "But God said unto him, thou fool, this night, thy soul shall be required of thee." We notice that at last the fool is taken out of our hands and even out of his own hand, for when God requires a man's soul to appear at the judgment bar, that man is no longer in his own hand, but has gone to answer to a just God. Abraham said, "Will not the Judge of all the earth do right?" God's description of a fool is something awful. When God said, "This night, thy soul shall be required of thee," He meant that He was going to bring him to judgment to account for all his sins; and not only that, he was going to have to meet every opportunity he had rejected, every duty he had failed to perform, every good deed he could have performed and did not, and for all the wrong which he had no right to do; he will have to meet it all and be punished for all the bad that he had done. He will have to answer for the bad influence he exerted over others. He will be called upon to witness against himself, for God will say, "The wrong." "Did you have will power and he will answer, "Yes." God will say, "Which did you choose?" And the man will say, "the wrong." "Did you have will power on earth to choose between right and wrong?" "Yes sir." "Did you make choice between the two? and did you reject the right and knowingly choose the wrong?" "Yes sir." "Did you ever hear the gospel preached, and know it was the gospel when you heard it?" "Yes sir."

Then God will say to him, thou wicked servant; out of thine own mouth will I judge thee. Another scripture says, "Mine own mouth shall condemn me." The Word says that, "To him that knoweth to do good, and doeth it not, to him it is sin." Some of the blackest crimes are those which are not done. To illustrate: the United States could, by

just one wave of the hand, blot out the liquor traffic, but they don't do it. The Nation is as truly in the liquor business as Bush, of St. Louis, for if we are correctly informed the government gets \$1.10 for every gallon of liquor that is manufactured in the United States, and if that is not partnership with the blackest crime in the world, I am a bigger fool than any one that we quoted in the lesson. Often the blackest crimes are committed by doing nothing when a great deal ought to be done.

Here are the two great crimes of the Nation. One is the liquor business and the other is not putting the liquor business out of business, when it is the business of the Nation to put the liquor business out of business. Some day God will say to this Nation, "Thou fool, this night, thy soul shall be required of thee;" then the next question is, "Then whose shall all these things be which thou hast gathered?" or provided by the liquor business?

We have the greatest opportunity to do good of any nation on the earth and yet we have sent out liquor with the government stamp upon it to every heathen nation on the earth. It is said that when a heathen is converted and identifies himself with Christianity, that the others will say, "He has joined the drunkards." Do you wonder at that? for as a nation we are in the liquor business.

ARE YOU GOING

To the great Holiness Union Convention at Atlanta, Ga., April 27-May 2? Plans are being made whereby meals will be served in the basement of the tabernacle where the convention will be held. Lodging and breakfast will be the only thing you need look after, and that item is being arranged to accommodate as many as possible. The dinner and supper will only cost from 15 to 20 cents each. We hope many of our readers will plan to attend this great gathering and receive the benefits to be derived therefrom. We hope to be able to make further announcements later in this regard.

April Bible Sale.

In order to exchange a few hundred copies of left over stock for cash, we offer the following remarkable bargains. If you need or know of some one that needs a Bible, now is your opportunity.

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PENTECOSTAL PUBLISHING COMPANY.

The Missionary World

SITAPUR, U. P., INDIA.

My Dear Bro. Brown: The \$225.00 received on salary and for support of others from kind friends whose addresses you gave. It increases my sense of responsibility when I know that I have such praying people at my back as I stand here in heathenism to witness for the Master.

I have just returned from a tour and will go off again tomorrow. I run in just long enough to answer my correspondence and to get a taste of American food. Out in the district we have to eat native food and sleep on native beds. In the morning your host will often look you over and pick crawling creatures off your clothes! This of course is part of the price. After being out for some time the other day I rode twenty miles on my bike just to get into an English service where my soul could be fed. I returned after that one service. After one has used the medium of the vernacular for days and days on end one gets tired and needs an English service to get him out of the ruts. Some days we would get out at seven in the morning and go straight through till nine at night. And all the time our work is practically all among the lowest of the low. At every step we would be despised by the upper castes for going into the compounds of these low castes. Sometimes a high caste man will walk near enough to look on and then turn away with a sneer of contempt. They cannot understand how the people of the ruling class can thus debase themselves as to come near a low caste man. Alas, they know little of the love of Christ that constrains.

A few days ago I had a meeting here in a Hindu school hall. The Hindus offered the hall for the purpose and a prominent Hindu was chairman. The subject advertised was "Christianity and the War." A fine crowd came out for they thought that surely the Padre Sahib would fall down on such a subject. But I unfolded the teaching of Christ as to His second coming and applied it to present happenings. They were astounded for the thing is so definitely clear that it can be no mere guess. Praise God it cannot. At the close they applauded and this is remarkable. The result of it is that a number come to read the Bible with me every day.

The next few months will be very full—every moment of them will be full. I am glad that my health is so good now that I am able to keep busy and not feel over fatigued. I do thank God for the operations. I suppose we will come home next year though I do confess that I hate to think about dropping this work for even a year. But I suppose we should go. I want to come home for my soul's sake as much as anything else. The East drags and pulls on the soul.

I am so glad that we have such a man as Dr. Oldham as Secretary. He has the real thing and is very clear on holiness.

Today begins our month of Revival all over our work in India. We are asking God for 15,000 souls during this month. We feel you are a partner in our work so we tell you of this. Since I last wrote many things have happened—some heart-breaking, some heart-rejoicing. Having entirely recovered from my illness I have been able to get right out and live among the people. We have witnessed many triumphs of His grace. The other day I baptized a whole family of low caste people, with Brahmans standing around mocking. But the people never flinched, and how happy they were! Many more such cases.

In my travels I went clear up to the borders of Nepal—the closed country. Robbers infest those great forests and commit murders and robberies, but we had no fear. Several wolves trotted out in front of us but did us no harm. Carcasses of deer that had been killed by tigers could be seen. So we are pressing the battle right up to the gates of the closed country.

I was much encouraged to find in one place about 250 people about ready to be baptized in a body. The leaders are quite ready.

Owing to one of our missionaries breaking down and having to go home I will probably have to take another District besides my own. I have already the allotted work of two missionaries, so this does not lighten the burden any! But He giveth more grace.

Tomorrow we lay the corner-stone of the Reid Christian College Hindu and Mohammedan Hostel costing about \$30,000, and next week we have the opening of the new Boys' School building in Sitapur. So our educational and evangelistic work goes on hand in hand.

Our boys in the Sitapur School are making great progress. The Government Inspector who is usually very loathe to commend anything in any school said, "The amount of work the boys do is extraordinary." The boys are doing several years' work in one.

So far the Mohammedans of India are quiet. God keep them so.

We are more than grateful for your help in this blessed work. Owing to the prices of things our preachers and workers are having a hard time. Never have we needed your help as now. And we thank God you are standing behind us. Yours gratefully in Him, E. Stanley Jones.

CENTRAL PROVINCES ANNUAL CONFERENCE.

Our Central Provinces Annual Conference met at Jubbulpur. Bishop J. W. Robinson, who had recently returned from the United States, was our Bishop. The conference opened with the communion service on Thursday morning, which was truly a communion service in the highest sense of the word; heaven came down and God blessed us.

At this conference we were especially favored by having Rev. A. A. Parker with us. He has just returned

to this country after a four years' stay in America. He had charge of our Pentecostal services and the Lord certainly used him in blessing many of us. Most of us had been praying that this might be a conference of great spiritual power and we had come up with hungry, praying hearts. God answered prayer, and before the close some of us could testify to having received the Blessing in cleansing and sanctifying power. Four Indian brethren were admitted into full membership in the conference as well as one missionary and one Indian brother was ordained Elder. The reports showed a good increase in all lines. Several of the circuits reported a large increase in pastoral self-support, as well as a good number of converts.

We were all very glad to have Bishop J. W. Robinson with us again, who presided over the conference in his usual brotherly, Christlike manner.

There was only one change among the missionary appointments and that was that Miss Harvey goes from Raipur to Sircucha. We are expecting soon to have one new missionary with us, namely, Miss Brethart who will go to Jubbulpur. Miss Sauck goes home for a well earned furlough. We were glad to welcome to our conference Rev. and Mrs. Thomas, formerly of the North India Conference, who have come out again to take up work in our Thoborn Biblical Institute in Jubbulpur.

The Conference closed on Tuesday afternoon. The next day the Bishop laid the cornerstone of the new High School at Narsingpur, after which we left for our various fields of labor determined, I believe, to do better things, and to be better in the coming year than in the year just closed.

S. Aldis.

INCIDENTS OF THE GREAT VILLAGES CAMPAIGN IN JAPAN.

Sometimes the enemy tries to hinder the work and this was the case in Odawara where Bro. Lassen and his band were working. It was a time of festivity and many people were drunk. The workers were holding an open-air meeting and Brother Kashiwai was preaching boldly and telling his experience of how he used to drink and fight, and live just as they were doing, but that since becoming a Christian his life had been entirely changed. He was fearless and felt that he could endure anything for Jesus' sake.

One of the drunkards had a beer bottle in his hand and raising it up said, "Talk nonsense: take that will you," and hurled the bottle at our brother's head. It struck him on the right side of his face and wounded him badly, but he simply held his hand over the wound and continued his testimony while the blood flowed down his hand and neck. Brother Lassen had them close the service with prayer and a hymn, and the people, astonished at the attitude of our workers, were as quiet as could be. Brother Kashiwai had to go to the hospital to have the wound dressed, and the doctor thought he was very foolish not to have the man prosecuted, but that only gave him another opportunity to testify to the true spirit of Jesus Christ, to the surprise of all at the hospital. By this incident the name of the Lord was glorified near and far, and Brother Kashiwai said the experience meant more to him than he could tell for the Lord stood by him and gave him a pity for the people



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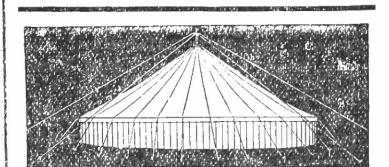
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who did not know what they were doing.

One of the workers met a contractor in Ahigira who had three hundred laborers in his service, and on receiving the booklet he said he was glad to have it and also requested more, even offering to buy them. He has tried hard to control his men without religion but had failed and he wanted to know what was the best way to rule them.

Our brother had not much time to stop and talk as he had to catch a certain train to another place, but, to his great joy the contractor also took the same train, and there in the car the gospel story was told and the man became an earnest seeker and handed to our brother some money to purchase a New Testament which was sent to him as soon as possible.

Two new workers told how difficult it was for them on the first day up in the snowy mountains. One of them on finishing a village found himself way off in the mountains. It was getting dark and the snow was falling fast, and as he could not see the footpath he had some difficulty in getting down to the main road, and by the time he reached it he was so tired and hungry that he fell down in a heap of snow and wished to stay there all night, but an older worker who happily was sent with him to the same district came along and urged him to get up and go with him. He did so and finally reached the hotel where a hot bath was ready. As he was a long time in the bathroom one of the workers went in and found him asleep in the bath. When he was aroused, the first thing he said was, "O, it is like heaven to be in this bath." He was so very tired.

The other new worker also had never endured such hardship in his life and had made up his mind to return to Tokyo the next day as he felt he never could stand it. But they were both encouraged and stayed on and now both of them are happy in the work, and are glad that they have the honor of carrying the King's message to the homes throughout the land. They have also had the joy of leading many souls to Jesus.

Cowman and Kilbourne.

DONDI LOHARA, DRUG DISTRICT.

Greetings in Jesus' Name! May the Lord bless you all abundantly; and may He so baptize you with the Holy Ghost that people will be convinced of the truth and many be saved, by your lives and teaching.

It seems that the devil is fighting harder these days than ever before; but glory be to God, He must reign. We have been trying to open up a new station this last year. I was there four months, and had high fever there more than once. Although God healed me there, yet I thought it was wise to come back here to Lohara, as there were no good arrangements there. I left two Catechists there and they have been sick so much that they are now going in to headquarters again. The devil seems to be hindering the work of God there very much. Still there are some interested people there. Please do pray for that station.

Brother and Sister Rassmann are out touring that side and in the surrounding neighborhood. Others too, are doing as much preaching as they can in this cool season.

Please don't forget to pray for me

here in India. I expect to do much more and see greater things accomplished for God in the coming year. I take pictures—Sunday school lesson pictures—with me to the villages to show the people. They like to look at them and it gives us an opportunity to speak to more than otherwise would listen. The people usually listen very attentively, and ask many questions about Jesus, whom they call God's Son, or God Himself.

Let me describe a meeting to you: I take a blind boy who preaches with me and we go into a village soon after sunrise. If we cannot see a good place to sit down, we ask for a bed, and, hanging up our pictures, we sit down and begin to sing. Sometimes we begin to sing when not one is there; but they soon come. Sometimes we have as many as forty listeners; but usually between 8 and 12. After a hymn one of us preaches, and then we have another hymn, and the other one preaches, after which we sing and pray. We ask the people if they want to buy any books or Testaments, and then go on to the next village.

I have been asked to go and preach in a village close by tonight. Do pray for these people, please. I have the victory in my soul and intend to go through with Jesus.

F. J. Barrington.

MISSIONARY ACTIVITY IN THE CONGO.

Christmas was celebrated by a union meeting of the Wembo-Niama congregation and the station congregation. Number present, 367. It had been previously announced that the collection would be given to the poor. It was very gratifying to see the response of the people to this appeal. The collection amounted to 11.40 Francs in money, 5 1-2 bushels millet, 1 bushel corn, 3 bunches bananas, 1 bunch plantains, 1 chicken, some eggs, salt, rice, beans, palm nuts, peanuts, and other articles. Several young men have been received as prospective evangelists and teachers. They spend their time in the morning at manual labor for the Mission, attending school and catechumen class; in the afternoon they are kept busy in some kind of work preparatory to their future work. Seven is the present enrollment. Forty-eight typewritten pages of Batetela words have been gathered. Several passages from the Bible have been translated. Some school charts have been prepared. Three itinerating trips have been made during the quarter. Number of villages in which services were held, 21. The reception was everywhere very cordial. In each case the wife of the missionary making the trip accompanied him, and her presence did much to increase the good result of the trip. Not only have we now a better idea of the villages within working distance of the Mission, but we have received requests to send teachers, and many chiefs have sent boys or young men to us to learn of our work.—D. L. Mumpower, Wembo-Niama, Africa.

A Church conference was held December 20, fourteen members being present; two members were added from Luebo, bringing the total membership to twenty-three, (this number includes missionaries and their wives). Matters discussed were tith-

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ing, frequency of communion service, appointment of ushers, and buying of food on the Sabbath. The church agreed to support the native evangelists.—D. L. Mumpower, Wembo-Niama, Africa.

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BIBLE STUDIES IN SEX LIFE.

M. Madeline Southard.

Lesson I.

A Word About Genesis.

As the foundation of these studies is laid in the first three chapters of Genesis, it may be in order to say a word about these chapters. Every age interprets these Scriptures in the light of its own scientific knowledge—or ignorance. The interpretations change, the truth remains. He who comes unhampered by traditionalism or skepticism will find these first chapters a veritable treasure-house of knowledge. To those whom Genesis has suffered at the hands of the despoiler I would suggest that a good little book for faith is Gladstone's "The Impregnable Rock of the Holy Scriptures."

A Law of Biology.

Genesis. Chapter I.

Some great laws of life are simply stated in this chapter. In verses 11, 12, we find vegetable life springing forth from the earth, and the immediate working of the law of reproduction, each grass, herb, tree yielding seed "after its kind." Gen. 1:20-25 tells of the creation of animal life, each flying, swimming, creeping, climbing creature bringing forth after its kind. There have been thousands of variations of species, for better and for worse through the centuries, but no one can show that there has ever been a change of kind. Men have open theories, hiding under the mantle of science but actual science, which has no theories, tells us that there is not a shred of proof contrary to the statement made ten times in this first chapter that each distinct group of living beings always must bring forth "after its kind."

Sex Life Fundamental and Holy.

From Gen. 1:26, to the close of the second chapter we find an account of the creation of man and his first environment. Gen. 1:26, 27, 31 show that his state was that of absolute holiness; he was in perfect harmony with his Creator, and his environment. The first information we have of man is that he is made in the image of God, implying holiness, intelligence, free-will; the next information is that he is a being with sex. Gen. 1:27. Thus one verse gives us the outlines of man's original personality.

To these holy creatures in a perfect environment God gives His first command with the first recorded blessing: "And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth." Gen. 1:28. For the working out of the creative plan there must be many of these human creatures with spirit and intelligence capable of fellowship with their Maker. To an infinite God there were limitless ways of bringing these intelligences into existence. Believing him to be a benevolent being, we must believe the plan he chose was the best way known to Deity, and that plan was to take a vital part of two lives to create every new life.

The ground substance of the uni-

verse is love, for God is love. This pulsating love that permeates all space seeks for expression in a myriad way. What more beautiful than that each new life that is ushered into consciousness should come as a love expression of two already created beings and should find that the very processes of pro-creation have created an atmosphere of love to surround and bless it from the earliest hour of its existence. Even in the lower forms of creation some faint image of their universal love is seen breaking forth in riotous coloring of fruit and flower at seeding time, in gorgeous plumage and call of birds at mating time; in man it reaches the higher, holier expression where union

of soul and spirit gives an overshadowing glory to the physical union that calls new life into existence.

The dearest human ties known to earth come because God chose to create "male and female." All the sweet cooing of babes, the laughter of little children, all the holy memories of a mother's tenderness, a father's care, the glad, close ties of brothers and sisters, the sweet joy of lovers, young and old in preparing for and maintaining their homes, all these exist, because God caused a little of the love-life of the universe to express itself in the attraction of sex. Therefore let all men reverence this gift of God; and let none presume to teach this phase of life in school or church

or home who thinks of sex-life as belonging to the "lower nature" or who can smile at a suggestive story concerning it. Only he whose mind is washed clean enough to see the white glowing beauty of God's first plan is competent to direct another mind in matters so vital and so sacred.

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WEEK OF PRAYER AND SELF-DENIAL.

W. W. Pinson.

The visible results of the Week of Prayer and Self-Denial have shared in the general depression in missionary finances. First of all, they have been slow coming in, and what is of more concern, they are disappointingly small. Last year, by the 13th of February, we had received \$9,392.00; this year at the same date, we have received only \$2,670.00. This is not due to lack of preparation and cultivation. The care and thoroughness with which the Church was prepared and furnished with suitable helps was far beyond that of last year. We refuse to believe that the above showing gives the whole story, even in dollars and cents. If so, the financial conditions prevented the pastors from giving to the church a fair opportunity to respond, or the offerings of the people would have gone far beyond that sum. We think the explanation lies in three directions:

1. The pressure had been so unusual in the effort to pay out all the assessments in the fall that it was not thought wise to urge this offering.

2. The general financial depression lay too heavy on the minds of men for any extra or, to them, unnecessary appeal to take effect.

3. In some instances the occasion was used to raise money on the regular missionary assessment or to provide for specials already assumed. We are led to this last supposition by some correspondence we have had on the subject, growing out of the financial uncertainty of the future.

However it came about, it is a distinct disappointment. The more so at this time when we shall have to cut our appropriations to the fields to a point where it will hurt the missionaries and the cause. This Self-Denial income will go to the special cause for which it was given, but it is easy to be seen that it will not go very far.

It is no time to fold our hands or to grieve over the past. We face a condition and not a theory and we must not falter. We rely on the loyal and self-denying spirit of our pastors and people for early and liberal collections and prompt remittances to save us from further embarrassment. We can refuse to appropriate and so keep from going further into debt, but what is to become of our great mission work and its future? Furthermore, what is to become of the appropriations already made for 1915? The answer is with the Church. We await it with concern but not with dismay, for we believe in the Church we serve.

OMENS.

M. R. Pake.

This is the day—so long foretold,
Which prophets saw in days of old,
When every heart should feel the thrill
Which bodes impending good or ill.

The hand of God has struck the blow,
Which leaves a million lying low—
A million bearing deadly wounds,
Upon a hundred battle grounds.

The morning sun shines clear and bright,
O'er downy fields, which, e'er the night
Are weeping blood from grass and flower,
Beneath the dense black clouds which lower.

Proud, selfish Kings may lay their plans
But God the end through ages scans,

Usurpers soon shall bite the dust,
Because "the Lord our God is just."
Man rules, but God shall over-ride,
All his vain boasts, his greed and pride,

God's kingdom now is almost here,
Men His majestic presence fear.

And they are asking, one by one,
"What means this dark'ning of the sun."

And why great winds to waves do call,
Why brightest stars begin to fall,

And why the blood-red moon hangs dim,
And, "Is it all because of Him
Whose heart we pierced, Whose brow
we bound

With cruel thorns? His head we crowned
In mockery, and bent the knee
To Him from Whom we fain would flee,

And call 'Oh, rocks, fall on us now
And hide that glistening face—that brow,

Which bears no more our thorny crown,
But, rather, God Almighty's frown."

Ah, yes, for Him the clash of arms,
For Him the battle's loud alarms,
For His sake now, the world's on fire,

As God pours out His bitterest ire
From vials filled with fiercest wrath
His lightnings stream and burn a path;

For awful thunders which do make
The hills to tremble—mountains shake,
The cities of the nations fall,
Each temple great, and towering wall.

The earth reels like a drunken man,
Let him interpret—he who can
Except that God's avenging sword,
Goes forth according to His Word,

To smite until His own dear Son,
Has every crown and kingdom won,
Till enemies shall bow the knee,
From shore to shore—from sea to sea.

Let Zion feel no crushing shock,
Her walls are founded on The Rock.
She's full of peace—"her gates are
praise,"

She has no fear of coming days.
The church is His—for her He died;
For her the Lamb was crucified.
His Bride looks up with patient eyes,
And waits her Lord from Paradise.

LOAN FUNDS AND WAR TIMES.

At the close of business on this, the thirty-first day of December, 1914, our books show contributions to the Loan Fund Capital of the Board of Church extension amounting to \$84,843.07. This increase has been made since the close of the last fiscal year, March 31, 1914, and therefore covers nine months.

The largest annual increase during the history of the Board was shown at the close of the fiscal year in 1913, and was \$66,222.66. We must reach the \$100,000.00 mark during the present fiscal year.

It may be of interest to know that the increase of \$84,843.07 shown above for the three-fourths of the present fiscal year represents 280 contributions, the largest of which was \$10,000.00; the smallest of which was 65 cents, an average contribution of \$303.01.

W. F. McMurtry,
Corresponding Sec.

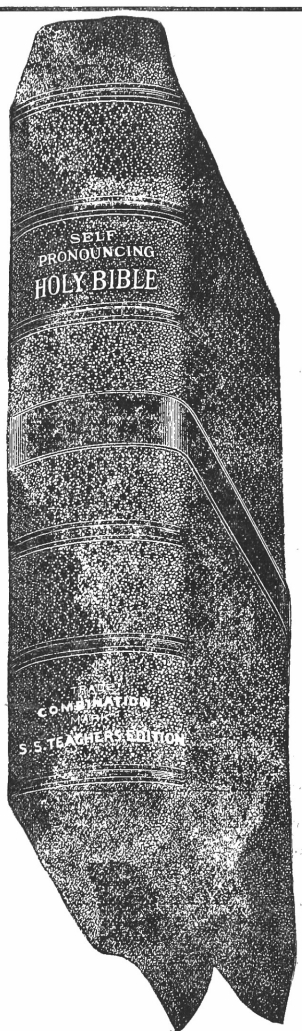
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19 And when A-zū'bah was dead, Cā'leb took unto him "Eph'rath, which bare him Hūr.

20 And Hūr begat ū'rī, and ū'rī begat Be-zāl'e-el.

21 And afterward Hēz'ron went in to the daughter of Mā'chir" the father of Gīl'e-ad, whom he married when he was threescore years old; and she bare him Sē'gub.

22 And Sē'gub begat Jā'ir, who had three and twenty cities in the land of Gīl'e-ad.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band? I am five years old. I go to school and am in the first grade. My teacher's name is Miss Ethel Biggers. I go to Sunday school. If I see this letter in print will write again. Ruby Lee Campbell.
Blanche, Ala.

Dear Aunt Bettie: This is my first letter to The Herald. I am 12 years old. I go to Sunday school every Sunday. I haven't missed Sunday school for over 2 years. How many letters are there in the Bible? Our pastor's name is Rev. Leroy Thornburg. If this jumps over the wastebasket I will write again. Marvin Gindlesberger.
Klown, Kan.

Dear Aunt Bettie: Will you let another little girl join your happy band? I am in the fourth grade in school. Guess my age, between eight and fourteen. Who went to heaven alive? My father and mother and I belong to the M. E. Church. I go to Sunday school every Sunday. I hear the wastebasket coming so I had better escape. With love to the cousins. Nellie Louella Best.
Mt. Hope, Ala.

Dear Aunt Bettie: As I have never written to The Herald I will try. Our grandma sends us The Herald. I go to school and am in the fifth grade. My father and mother belong to the Friends Church. Our preacher's name is Mary Harvey. I have three brothers and one sister. We go to Sunday school at the Lawrence Friends Academy. My brother goes to school at the Academy; he is in the tenth grade. I am ten years old. Maud McGregor, Lazarus laid at the rich man's gate. Paul Kirkhart.
Gate, Okla.

Dear Aunt Bettie: This is my first letter to The Herald. I am fifteen years old and am in the ninth grade. Who has my birthday, Aug. 4th? I enjoy reading the children's letters very much. I have one brother and two sisters. I live in a small village, and go to Sunday school every Sunday. Miss Ida Fuqua is my teacher. I would be glad to exchange cards with some of the cousins. Eugene Compton.
Oakville, Ky.

Dear Aunt Bettie: This is my fourth letter to The Herald. I enjoy reading the children's letters. Who has my birthday, June 17? I am ten years old, and am four feet, nine inches tall. I live on the farm and like it fine. For pets I have two little calves. I have one brother and two sisters. My school was out in January. I am in the 3rd grade. I have four dolls. Marlon, Ky. Margaret Luire Murphy.

Dear Aunt Bettie: Will you let a little Texas lad join your happy band? I am in the fourth grade. Our school is out now. I am 11 years old. Look out for the wastebasket. I hear it! Good-bye to all. Clyde Primrose.

Dear Aunt Bettie: Will you let a North Carolina girl slip into your cozy corner? It has been a long time since I have written to The Herald. I do not go to school as I have to stay with my sister. I have light hair, blue eyes and fair complexion. I am not a Christian, but hope to be soon. What has become of Wynona Durst? I want you all to pray that I will soon be a Christian. With all good wishes to Aunt Bettie and the cousins, Gibson, N. C. Dollie Rachel.

Dear Aunt Bettie: This is my first letter to The Herald. I am nine years old. I have two sisters and one brother, and one in heaven. I live in the country. I enjoy reading the Children's Page. I go to school and am in the fourth grade. I go to Sunday school and to church. If I see this in print I will come again. Magee, Miss. Eva Mangum.

Dear Aunt Bettie: I am a little girl twelve years old and am in the fourth grade. I have dark hair and brown eyes. I am not a Christian but hope to be some day. I enjoy reading the Children's Page. I go to Sunday school every Sunday that I can. I have five brothers and one sister. Ila Gay Martin.
Point, Tex.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band? My sister takes The Herald and I sure do love to read the Children's Page. I am a little girl ten years of age. My birthday is September 6. I go to school and am in the second grade. I sure like to go. My teacher's name is Miss Kit Edwards. I will be sorry when school closes. I have two sisters and two brothers living. Will close for fear of the wastebasket. Gibson, N. C. Willie Rachel.

Dear Aunt Bettie and Cousins: Would you let a Colorado girl join your happy band? I am twelve years old and in the sixth grade. My papa takes The Herald and I love to read the Children's Page. I have two brothers and a sister here and two brothers in heaven. I go to the Union Sunday school. My Sunday school teacher's name is Mrs. H. Morris, and I love her very much. This is my first letter to The Herald. If this escapes the wastebasket I will write again. With love to Aunt Bettie and the cousins, Westcliffe, Col. Herlin Harbaver.

Dear Aunt Bettie: I am a little boy 14 years old. I belong to the Baptist Church. My father takes The Herald and I enjoy reading the Children's Page. I go to Sunday school nearly every Sunday. My Sunday school teacher's name is Mrs. Bettie Ellis. I like her fine. I have brown eyes, light hair and fair complexion. Bivlan Benton Harrod.
Frankfort, Ky., Route 5.

Dear Aunt Bettie: My mother takes The Herald and although I always read your letters, I have never seen one from California. I live on a ranch in the foothills of the Sierra Nevada Mountains with my mother and father, five sisters and brother. It's just heaps of fun to jump on a horse and go galloping over the hills with my chum, Anita Gall, who lives about two miles away. I was the baby of the family for twelve years, but now I have a little three-year-old baby sister who is very cute and makes the home a good deal merrier. But, really now, I haven't gotten over the baby part yet! I'm fifteen years old, five feet, nine inches tall and weigh one hundred and thirty-seven pounds and I'm still growing. I finished grammar school last term but I'm staying home this year and having a good time. Next term I'm going to Pasadena to a Nazarene University, where two of my sisters are now. Would any of the cousins like to correspond with me? I'm sure I would love to hear from you. Until then, good-bye. Dorothy M. Robie.
Milton, Cal.

Dear Aunt Bettie: Will you let a little Georgia boy join your happy band? I am six years, 6 months, 17 days old. I go to school and like my teacher fine. His name is Mr. Polston. He is from Kentucky. I hope he will teach our school another year. I think he is a good teacher. Well, Aunt Bettie, as this is my first letter I will close. I hope this will escape the wastebasket. Your little friend, Ellis Walden.
Avera, Ga., Route 1.

Dear Aunt Bettie: This is my first letter to The Herald. I have light hair, light complexion and weigh 137. Some one guess my age and I will send them a card. Papa takes The Herald. I would like to correspond with some of the cousins. Everett Cantrell.
Hackleburg, Ala.

Dear Aunt Bettie: This is my second letter to The Herald. I am bringing my little cousin in to chat awhile with you. Her name is Beatrice Anderson. She will be nine years old Aug. 25. Her mother died about two years ago. She has been staying here going to school this winter. We have had some fine times together. Our school is out now. Our teacher's name is Miss Ida May Bratton, and we just like her fine. My pastor, Rev. J. R. Howes, is holding a meeting at this place. Lola Barnes, if your pastor's name is J. R. Godbey, he was our pastor for several years, and we all thought he was a fine preacher. I was ten years old Oct. 19. Any one sending me their picture I will

send them my picture, and the picture of my cousin and me throwing snowballs at each other. Clarise Marie Insko and Beatrice Anderson, Bratton, Ky.

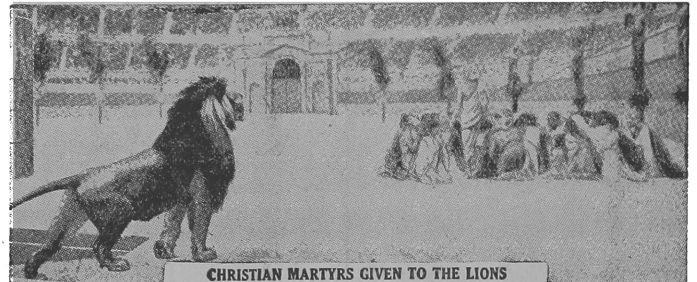
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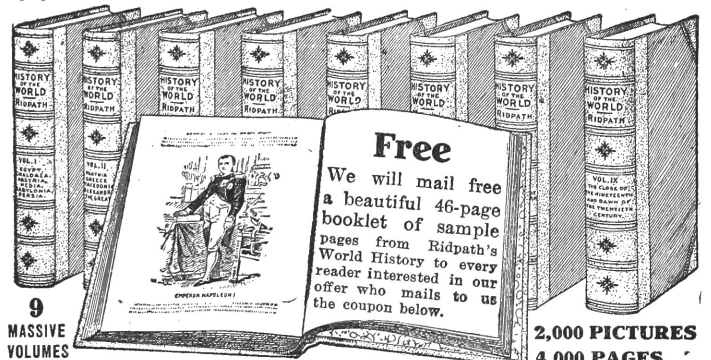


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OUR DEAD

MILLIGAN.

Mildred Merle Milligan was born Dec. 22, 1914, died Dec. 26, 1914. Her suffering was great, but we bow in humble submission to the will of God, knowing He knew what was best for us and her too. She died without a struggle and we can but thank God for this, as it seemed we could hardly stand to see her die hard after so much suffering. We can almost hear His voice as He says, "She has suffered enough, come up higher," where she will be forever at rest. We would have been so glad to have kept our sweet baby but say from the bottom of our hearts "The Lord's will be done." We can't understand why the Lord has seen fit to take her, but we will understand by and bye. Her mother, Ellen Milligan.

FRANKLIN.

Lena Irene Franklin was born April 22, 1913, died Nov. 2, 1914. It was hard for the parents to part with their only child, but are submissive to the will of God. There is a vacancy in that home that never can be filled. Little Lena has gone to that pearly white city whose builder and Ruler is God. Lena was a bright, sweet child and every one who knew her loved her. God in His infinite love and mercy has done all things well. Parents, be faithful only a little while and you shall see your darling again. Sweet little darling, light of the home. Looking for some one, beckoning come, Bright as a sunbeam, pure as the dew, Anxiously looking, mother for you. Her Aunt, Ellen Milligan.

McCORMICK.

Margaret Ann McCormick (nee Skinner) was born in Jefferson county, Ky., Jan. 11, 1840. Passed peacefully away at her home near Hartford, Ky., at 2 p. m., Jan. 2, 1915. Professed faith in Christ in her teens and had long been a member of the Mt. Hermon M. E. Church, South. Was married to Benjamin F. McCormick, of Daviess county, Ky., Oct. 12, 1860. To this union were given six sons and six daughters, nine of whom survive. They are Dr. Enos and Horace, of Artesia, New Mexico, Frank and James, of Kentucky, and Rev. and Mrs. E. L. Carson, Rochester, Ill., Mrs. Ella Davis, Mrs. Eddy Ward, Mrs. Wayne Pirtle, and Mrs. Oscar Buchanan, all of Hartford, Ky. Her husband preceded her 14 years. Many were her earthly battles but thank God they are all over now and we feel assured she is "resting from her labors." She was a good mother; we loved her dearly and miss her presence so much, but we are looking to Him "who doeth all things well." All praise to Him for giving our dear one a clearness of mind all through her sickness, that it was hers to realize death was near.

We can never forget her sweet, dying words, "That it is wasn't hard to die" and then lastly urged an unsaved son-in-law "to get ready to die." Yes, dear mother, we have said our last earthly good-bye but we are looking forward to that time when all the faithful ones of earth will be reunited to never part no more. A Loving Daughter.

DARWIN.

J. W. T. Darwin was born June 30, 1854 and departed this life Dec. 20, 1914. He was twice married, both of his wives having preceded him to the glory land. He was a member of the Methodist Church at Wesson, Miss., for thirty years. I hope to meet him some sweet day where we shall never say good-bye. His Sister, Mrs. S. E. Ridgeway.

EVANGELISTS' APPOINTMENTS.

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Bemidji, Minn., April 10-22.
REV. C. H. LANCASTER.
Atmore, Ala., April 22-25.
REV. G. G. YEOMAN.
Richland, Mo., open dates for summer months.
REV. W. C. MOORMAN.
Kingfisher, Okla., April 4-23.
REV. W. J. HARNEY.
Wilmore, Ky. Open date last of April and first of May.
REV. J. L. BRASHER.
St. Louis, Mo., April 11-25.
REV. C. M. DUNAWAY.
Palmetto, Fla., April 11-25.
REV. C. H. BABCOCK.
Minneapolis, Minn., April 11-21.
REV. W. W. MCCORD.
Gordon, Ga., April 10-24.
REV. C. F. WEIGLE.
Whittier, Cal., April 11-22.
PROF. W. B. YATES.
Fitzgerald, Ga., April 8-26.
DR. JOHN W. FLESHER.
Parma, Idaho, April 7-21.

DR. A. O'BANNON.
Oakland, Fla., April 4-21.

REV. J. E. HEWSON.
Lawrenceburg, Ind., April 11-25.

REV. FRED MESCH.
Hammond, Ind., April 11-May 2.

REV. ARTHUR F. INGLES.
Ontario, Cal., April 4-26.

REV. E. B. WESTHAFFER.
Gnadenhütten, O., April 17-May 10.

REV. W. R. CAIN.
Marshalltown, Iowa, April 18-May 9.

REV. A. H. JOHNSTON.
Akron, Ohio, April 9-23.

REV. FRED ST. CLAIR.
Chicago, Ill., April 25-May 23.

REV. C. F. WEIGLE.
Ontario, Cal., April 25-May 6.

MOORE AND REID.
Macon, Ga., April 18-May 2.

REV. JOHN T. HATFIELD.
Bluffton, Ind., April 19-25.

REV. T. C. HENDERSON.
Columbus, Ohio, April 25-May 2.

REV. L. C. DOUTHITT.
Danville, Va., April 18-May 2.

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

LESSON FOR MAY 2, 1915.

Saul Tries to Kill David.

1 Sam. 19:1-12.

Golden Text: "Whoso putteth his trust in the Lord shall be safe." Prov. 29:25.

The very next day after the glorious victory which we considered a week ago, the soul of Saul grew malicious towards David. That his envy, jealousy and hatred were diabolical, I think there can be no doubt. We are plainly told that "the evil spirit from God came upon Saul" (ch. 18:10) and that Saul became David's enemy continually. (ch. 18:29). When David was returning from his victory over Goliath, the women came out of all the cities of Israel, singing and dancing, and as they played they said one to another, "Saul hath slain his thousands, and David his ten thousands. And Saul was very angry and said: They have ascribed unto David ten thousands, and to me they have ascribed but thousands." (Ch. 18:6-8). With a trumpet voice the lesson says,

Beware of Jealousy!

What a hell a human heart becomes when it is possessed by the demon of jealousy! Note carefully the progressive steps as they are indicated here. Saul's jealousy was marked by four stages. (1) He was very wroth, (ch. 18:8) that is, the first rung of the ladder anger. (2) The second rung is envy; "Saul eyed David from that day forward." (Ver. 9). (3) The third rung is demon possession. "The evil spirit from God came upon Saul." (Verse 10). The fourth rung is murder; "and Saul cast the javelin, for he said I will smite David even to the wall with it." (Verse 11). Jealousy is a foolish passion, because it harms and hurts the one who harbors it. It is a wicked passion, and greatly displeasing to God. It is a dangerous passion, because it has often led to the most terrible consequences. Whenever the passion shows itself in your heart, count yourself dead to it through the Cross of Jesus, and remember it was envy on the part of the Pharisees that put Him on that cruel Cross.

David Behaved Himself Wisely.

There is a beautiful indication in chapter 18:4 of David's behavior during this testing time. It is worth committing to memory. "And David behaved himself wisely in all his ways; and the Lord was with him." The shepherd boy found himself the popular idol, but it did not turn his head. When Robert Burns was introduced into the brilliant society of Edinburgh, and all Scotland was at his feet, it ruined him. The praise of man and the flattery of women corrupted his simplicity. The explanation of David's victory over himself, over his environment, and over the hatred of the dethroned King, is found in the words, "the Lord was with him."

Jonathan the Peace-Maker.

How wise and unanswerable were Jonathan's words to his father: "Let not the king sin against his servant,

against David; because he hath not sinned against thee, and because his works to thee-ward have been very good. For he put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" (Ch. 19:4, 5). Here shines out the noble generosity of Jonathan, of which we shall learn more in our next lesson. For the time the peace-maker prevailed, but Saul's envy and hatred were too deep to be permanently overcome by reason.

David a Fugitive.

David was now the King's son-in-law; and was, as we have seen, a great hero in the eyes of the nation, and beloved by all the people, but Saul sought again to kill him. Jealousy is as cruel as the grave. Nothing less than the life of David would suffice him, and from the palace, where the wretched King nursed his wrath, and yielded himself more and more fully to the powers of evil, the word went forth that David was to be killed. Saul had many servants waiting to do his bidding and there was no safety for David but in flight.

How God Protects His Children.

There are four ways indicated in this lesson as ways of deliverance from impending calamity. (1) The intercession of his friend Jonathan. For a time, as we have seen, it held back the King from his murderous designs. (2) Personal watchfulness. Though the hand of David was on his harp his eye was on the javelin in the hand of Saul, and he dodged the weapon when the King threw it, so that it smote the wall instead of David. (Verse 10). (3) By the fidelity of his wife. Saul gave Michal to David "to be a snare to him" (Ch. 18:21) but she proved to be his protector, and when the house was surrounded with his enemies she let David down through a window. (Verse 12). (4) By Divine interposition. God was with him, guiding him, defending him, delivering him; so that he could sing Psalm 27 with a heart overflowing with gratitude and confidence. Read that lovely psalm and see whether it comes from your heart. Then learn this verse of a sweet hymn.

Enemies may seek to injure,

Satan all his arts employ;

God will turn what seems to harm me,

Into everlasting joy.

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Fitzgerald, Ga. J. A. Williams.

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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.

Louisville, Ky., Wednesday, April 28, 1915.

Volume 27, No. 17.
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EDITORIAL—Rev. H. C. Morrison, D. D.

Uncompromising Preachers Needed.

We have no faith in the capacity and fidelity of any preacher of any church for the safe spiritual development of a congregation, who is friendly to, or does not openly object to the dance hall, the card table and the theater. If the preacher is not acquainted with the seductive influence of this trinity of evils, he is too ignorant to have oversight and guidance of the flock of Christ. If he knows of the evils of the dance, the theatre and the card table and fears to speak out against them, he is too great a coward to stand like a true shepherd and protect the Lord's sheep from the ravages of the wolves of sin.

We have been in communities where preachers were too timid to preach against the sins of the times, or to preach of hell, the judgment day, the fulness of the atonement or the ruin of worldliness. Timid, time-serving, indefinite preachers mean backslidden and apostate churches and a reign of wickedness. It is in such communities that unbelief is bold, lust is rampant, crime breaks out and Satan rules in a riot of wickedness.

It is impossible to estimate the value of a fearless, earnest, man-loving, God-fearing man in the pulpit of a community. He is *salt* and *light*; his influence counts for more than he or any one else suspects. He is God's mouthpiece to men. He speaks with warmth and unction the thoughts of the Almighty One. He lifts up his voice against sin, and men feel that he has authority from on high. They fear and reverence him; some will repent and others will be restrained in their wicked career.

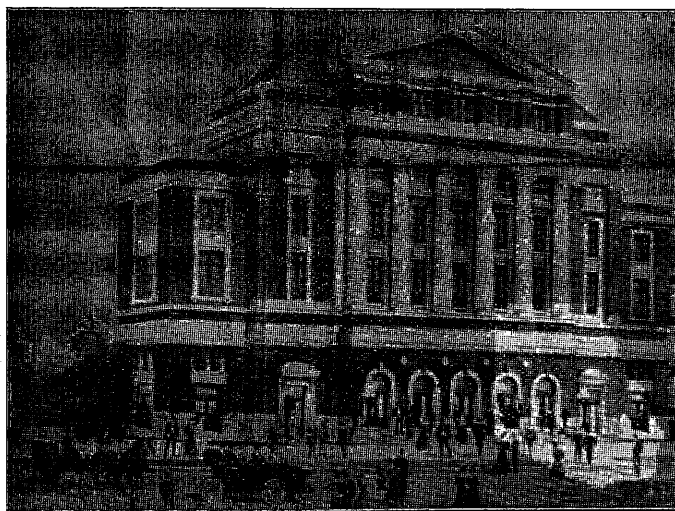
The great need of the times is preachers—real preachers who have a message from God to the people. A message that burdens and consumes them; a message of power and rebuke and love. We want preachers who will teach men and make them feel that God has rights in this world; that He must be revered and obeyed or the results will be certain and awful ruin.

The preacher who wants to put billiard tables and bowling alleys in the church in order "to hold the young people," is not only backslidden in heart, but has lost faith in the power of the gospel. He is not seeking to save the people from sin and present them without spot to God, but is trying to build up an institution—a human institution. He

is trying, by one poor human invention and another, to fill up the pews his powerless ministry has emptied.

THE ATLANTA HOLINESS CONVENTION.

The holiness convention meeting in Atlanta, Ga., has no sort of affiliation with any fa-



Broughton Tabernacle, where Holiness Union Convention will be held.

natical, factional or comeout movement. This Association is interdenominational; it is made up of the membership of the various evangelical churches, in good standing and who are harmonious and active workers in their various cities, towns and communities. There is no tendency or desire on the part of the membership of this Association to set on foot or to organize a new church; what they desire is a great revival of old-time, heartfelt religion in all of the evangelical churches.

The question has been asked, when was this great holiness movement started, and where did it have its origin? It was born in Oxford University; it had its beginning in the hearts and lives of John and Charles Wesley and a group of devout students who associated themselves for the purpose of reading the Scriptures, devoting themselves to labor among the unfortunate, the poor and the outcast and especially to pray for that holiness of heart and life, without which no man shall see the Lord. The fire which they kindled has never gone out; all through the years wherever Methodism has gone, this divine fire has been burning and

has spread abroad into various denominations and has many thousands of noble representatives in various churches. All through the years there has been a large number of representative Methodists, bishops, college men, presiding elders, district superintendents, pastors and a host of strong laymen, influential, tried and true, who have stood nobly for the doctrine and experience of full salvation from sin.

At one time the fires burned low; conditions immediately preceding, during and directly after the Civil War, were not helpful to the spirit of true holiness. Soon after the war God raised up seraphic men to rekindle the smouldering fires of perfect love upon a thousand Methodist altars. In the North there was that mighty apostle, John Inskip, the beautiful saint, Alfred Cookman, the profound and chaste scholar, Dr. Daniel Steele, the prince of preachers, William McDonald, and a host of others, conspicuous among them, Bishops Mallalieu, Joyce, Fitzgerald, Ninde, and the beloved McIntyre, recently ascended—a great company of true noblemen who are now at the Master's feet beyond the skies.

In the South there were Dr. Lovic Pierce, a seraphic soul, the father of the beloved and eloquent Bishop Pierce, and the saintly Bishop Key, whose life has stretched across almost a century, who yet lingers on the shores of time beautifully exemplifying the doctrine of perfect love. There was William A. Dodge, a true son of God, who touched the torch of revival fire to many a community throughout Georgia and other southern states. There was the wonderful Willis, unique and peculiar, but so filled with the Spirit that many seeing his pure life and good works, glorified our Father which is in heaven. There was the brilliant Carradine, who swayed the multitudes and led a great host into Canaan land. There was B. A. Cundiff, of Kentucky, a stalwart old son of thunder who dwelt in Canaan half a century and who carried grapes of Eshcol that attracted hundreds to cross into the promised land. It is said that over 100 men were called to preach under his ministry. There is the unique and eccentric Godbey, the profound scholar, the beautiful saint, the tireless preacher, who has swept around the world a number of times and still remains beloved of all, although he long since passed the allotted time to man.

Since the springing up of the great revival of this old doctrine and the experience it of-

(Continued on page 8).

WAKE UP!

Dr. A. C. Dixon.

"Awake, awake; put on thy strength O Zion." Isaiah 52:1.

"Tired nature's sweet restorer, balmy sleep," is good for the body and the mind. Happy the person who sleeps well, and unhappy anyone who suffers from insomnia. But the spiritual nature needs no sleep. Faith and hope and love, and all the Christian graces, have no need of repose. For the body and the mind to sleep is to rest. For the spiritual and moral nature to sleep is to weaken, if not to die. And hence the ringing exhortation of the text, "Awake, awake, put on thy strength O Zion."

THE FIRST SIGN OF SLEEP IS INACTIVITY.

People asleep are usually quiet. If you should see a friend lying down you are not certain that friend is asleep. But if he remains in that position say, for an hour, you will take him for asleep or dead. And spiritual inactivity is a sign of sleep. You may be mentally active, even morally active, in performing the duties that society demands, and yet be spiritually inactive; doing nothing along spiritual lines.

THE SECOND SIGN IS ILL-DIRECTED ACTIVITY.

Some people walk in their sleep and talk in their sleep, and they do not seem to know why they are walking, or what they are saying. There is effort without wisdom, without purpose, that brings no result. And when we have a kind of spiritual activity that brings no result in the salvation of anybody, and the building up of the cause of the Master, it is because we are asleep. Nearly all the difficulties, the misunderstandings and the bickering that arise among Christians, can be traced back to spiritual sleep. It is Christians walking and talking in their sleep, and, as a result, there is nothing done to the glory of God.

ANOTHER SIGN OF SLEEP IS DREAMS.

We become conscious in our sleep to the extent of dreams; and they are apt to be very unpractical things. I have often been glad that dreams never come to pass. We can dream the most wonderful things. In the dream we live in fancy; and we often go to the Bible in that dreamy state of mind. We love to deal with the vision and the great sweep of things in the Book. We look out at the stars and forget we are on the earth of practical business; and when you find yourself in that realm of dreams, not winning anybody to Christ, not promoting the cause that you really love, but satisfied simply with your vision and your plans and purposes, it is because you are asleep.

ANOTHER SIGN IS UNCONSCIOUSNESS.

You go to sleep in the evening and you wake up in the morning and it seems that you just went to sleep. The time between dropping asleep and waking up is oblivion; you are unconscious of anything. Now, in your mental state, can you be conscious of the fact that you are unconscious of God's presence with you? Are you in that state when you do not realize God is with you, and that He wants you and that He has a work for you to do during the coming week? Are you unconscious of the spiritual presence of the Master? If so, friend, it is because you are asleep.

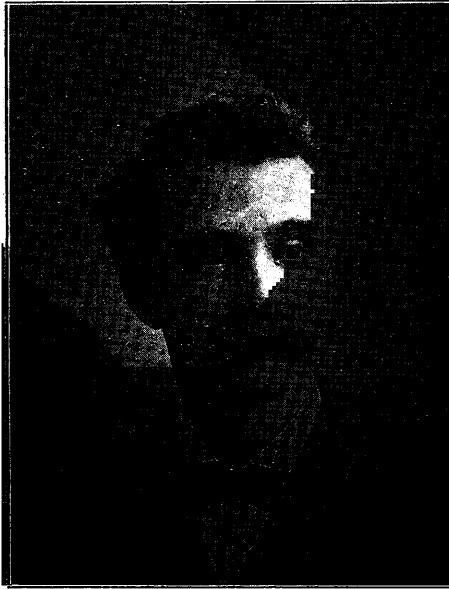
THE CAUSE OF SLEEP.

Inactivity is often the cause. Men are not apt to go to sleep when they are hard at work, when they are moving about their business. A dear old deacon in a former pastorate, always went to sleep within ten minutes. If I could keep him awake fifteen minutes I felt my sermon was a success. He comforted me by saying he could understand me

as well asleep as he could awake. His wife confirmed it, for she said even when he seemed asleep he was taking in the sermon. The difficulty with him was he was so tremendously active during the week, that when he became quiet and comfortable he naturally went to sleep. I never heard of him going to sleep in his office or striking a bargain in real estate.

ANOTHER CAUSE OF SLEEP IS ATMOSPHERE.

It is very difficult to analyze atmosphere. You go and live for some weeks beside a stagnant pond in America and you will be shaking with the chill. Go to other places and you become drowsy so that you can



MR. L. P. BROWN,
President of the Holiness Union, Meridian,
Miss.

hardly keep awake in the day time. Go to another place and you will find yourself wide-awake in that invigorating atmosphere. It is a phenomenon difficult to explain. Take these atmospheres into the laboratory and there is no test in science can explain it. Now, there are some atmospheres that put Christians to sleep. If you move in the atmosphere of worldliness you will become drowsy. Take the atmosphere of the theatre, the card table, and prove, if you will, there is no harm in it. Christians in that kind of atmosphere become drowsy and are not apt to have much influence for good when they come in contact with worldlings. Seek the atmosphere that is invigorating, an atmosphere that is full of praise and prayer.

OPIATES OF COURSE PUT PEOPLE TO SLEEP.

The saddest cases we have had to deal with are not the drunkards, but the men and women who have come under the power of an opiate; they take morphine and opium, and it takes more power to reach and save them than any other class with which we have had to deal. There is a fascination somehow about it, there is a spell under which they come, an influence in it which seems to destroy their moral texture in a way that even alcohol does not. And what is true in the physical realm is true in the spiritual. You will go to sleep if you partake of the opiate of some infidel or half-infidel books. You will go to sleep if you fill your mind with questions about the Bible. There is such a thing as nightmare!

horrible thing that makes you feel there is a mountain on your chest, and you scream, and you try to move in your sleep, and you have not the power of motion. What is the matter? You have been eating something indigestible, nine times out of ten. Yes, and we have met some Christians with spiritual nightmare. They have lost their faith, their joy, their hope, their influence, their usefulness. What is the matter? They have been eating the pork and cabbage of some bad literature, gorging themselves with something that is popular and current; calling in question the inspiration of the Bible and the deity of our Lord. Seek the atmosphere that will help spiritually. Seek the association of the well-fed spiritually, and you can afford to dispense with the opiate that puts the soul to sleep.

WHY SHOULD WE WAKE UP?

First of all, because it is broad daylight. People sleep in the night. The world is full of light, streaming from God's Book. I believe there never was an age when the light was brighter and the darkness denser than it is now. I believe there never was an age when the church was better and the world worse than now; and for the reason, that light rejected makes us worse, and light accepted makes us better, and from the Bible there has come stream of light after stream of light, to bless or to curse. It is the savour of life unto life or death unto death. Those who accept the light are built up, those who reject the light are hurt and made worse.

Then it is harvest-time. Shame upon the farmer who sleeps in harvest. When the corn begins to ripen and the heads to drop, inviting the sickle, for the farmer to lay under the shade of a tree and sleep, is a crime. One day of work at harvest time, may be worth a week or month of work at any other season. Our Lord Jesus said, "The harvest is great, the fields are white." And the harvest today is greater, and the fields are just as white. And for a Christian to be asleep in harvest time is a crime. To be at ease, to be willing to rest all the time, to do nothing in the way of soul-winning, to do nothing in the way of defending the cause of the Master, is to sleep, while the corn, ripe and ready, waits the sickle. The war between light and darkness, God and Satan, is greater than the war between nations, and to sleep with war raging about us is a crime.

SHIPS THAT PASS IN THE NIGHT OF TIME.

REV. EDWIN WHITTIER CASWELL.

Rev. Luther T. Townsend once wrote a parable of two ships in a harbor, the one under the captaincy of the Christ and the other of human build and furnishings, officered and controlled by the liberal leaders of the new theology. The latter ship was beautiful to look upon, the crew cultured and refined. The person who decided at first to take passage around the world on this new palatial steamer, was induced to examine the old line Gospel steamship. Returning to the captain of the liberal craft, he said, "Captain, how many times did you say this ship has been around the world?" "Oh, she's never been around the world—she's hardly finished yet." "Are you sure she could double Cape Horn in a gale of wind?" "Oh, yes, the stories about Cape Horn are all exaggerated." The gentleman then proceeded to question the officer of the other steamship, saying, "Has this steamer ever been around the world?" "Oh, yes, this is her tenth voyage." "Is there any danger in

doubling Cape Horn?" He replied, "We always dread to double that cape. The seas are often heavy and dark and angry, but you need have no fear, for every plank and every yard of canvas and every inch of cordage in this ship are made to meet the storm while doubling that cape."

Every human soul is embarking on some ship for the farther shores. Why not seek security, safety, delight and happiness in the voyage? God has given you the unchangeable Bible chart, the anchorage of the Rock of Ages, the lifeboat of His Son, Jesus Christ and the ocean of His infinite love over which to sail into the harbor of everlasting life. All other vessels are of human construction, which sail through the night of sin, the fog of unbelief, the darkness of doubt, and often amid the rocks and shoals and icebergs of infidelity.

The 2,500 passengers of the Titanic were attracted by her beauty and modern build, her elegant furnishings and progressive privileges, which they would find at the dining table, card tables, wine rooms, dancing halls and entrancing musical displays. How many millions today are running wild in their pursuit after pleasure, throwing to the winds everything relating to real happiness and safety. Every one comes during the voyage of life to periods of great distress, when sin, suffering or sorrow impels the soul to cry out, "My Father! Save, O save!" Or, like Peter, to exclaim, "My Lord, save or I perish."

Many people voyage through life like a battleship, looking for enemies to overthrow, for aggrandizement and power, built upon the ruins of others. Like Napoleon's throne, which, it is said, rested upon a pyramid of human skulls.

THEN, THERE IS THE CONVICT SHIP.

The convict ship, called the "Success," is now in New York Harbor. It is here to exhibit the cruelties of a century ago, in contrast with the spirit of the present age. But men who choose a life of sin and crime, at the same time, choose the prison and convict ship as their final destination. Punishment and penalty are as natural as that fire burns, floods destroy, and gravitation kills. The laws of the universe are eternal pillars, holding up the foundations of heaven and pressing down the gates of hell.

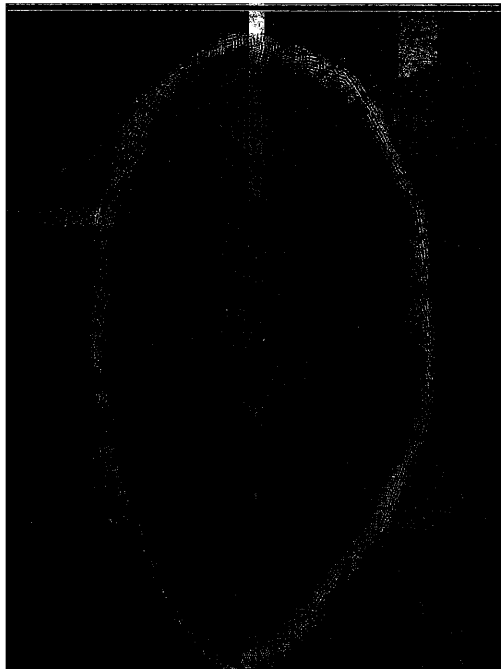
This convict ship, launched in 1790 by the English nation, is the only survivor of that terrible fleet of Ocean Hells. It is a horrid picture of England's monstrous penal system. In the depths of her hold are airless and lightless dungeons, manacles, branding irons, punishment balls, the coffin bath, the leaden-tipped cat-o-nine tails and other fiendish inventions of man's brutality to man.

This ship appears like a specter out of the Past. While we stand aghast at the devilish ingenuity of a century ago, we realize that the race has not progressed so rapidly as we think, for we have recently read of the horrors in the Auburn Prison in this twentieth century, and then we remember that Americans used to send the slave ship after cargoes of blacks in Africa, leaving a line of white human bones in the bottom of the ocean to mark the pathway of this cursed commerce in human beings. Though the slave and convict ships are things of the past, we still have the greed of gold, which is crushing and grinding the souls and bodies of millions of our youth. We need not search for relics of past iniquity, for when we glance around the great cities of this country, we behold the slavery of the present day in the traffic of girls, fifty thousand of whom it is said are captured and sold into the awful slavery of lust every year. Over their doors is written, "Abandon hope all ye who enter here." Soul and body by this traffic are pushed off into the abyss of hell before the eyes of our civilization.

Dr. Hilles says that Stanley found in Afri-

ca a brilliant spider that spread itself out like a flower, and that beauty-seeking insects, lighting upon it, found not honey but fetters, pain and death. In this enlightened land and age, we have progressed so far that we license the brothel spider and the saloon spider, that we may flourish upon the unholy revenue and the corrupting graft. Is not the black plague of moral death in our American atmosphere? Will it not suffocate our liberties? Will not its lecheries blast the health of body and soul of the people of this great country?

Rev. Mr. Goodfield truly says, "On the sea of life there are these human slavers. How terribly tragic is the sight when unholy passions are the crew and the world, the flesh and the devil are the officers in command, while down in the hold are starving instincts, groaning faculties and expiring talent." Such is the ship of life many are choosing today!



REV. C. F. WIMBERLY,
Franklin, Ky., who takes an important part
on Convention program.

Tolstoi, in his Confessions says, "For ten years I went from banquet to banquet, drinking rich wines and feasting, following my tailor, concocting flatteries, sleeping by day and dissipating by night, and my observation is that no galley slave has to toil as hard."

What vessel are you sailing in? What is to be your destination? Where will you spend an endless eternity? These are questions which must be answered. They cannot be lightly thrown aside; the hour is coming when you must face them, like the young banker of Georgia who has just met such a tragic end. A whole nation stood breathless, waiting to hear the result of an innocent mistake which he made. It is not a mistake which men are making everywhere with reference to their soul's welfare, but it is absolutely choosing the evil instead of the good, the deadly poison of sin instead of the elixir of life. Choose ye this day the Gospel steamship, which never lost a passenger, which is landing thousands every hour in the great harbor of God's eternal home.

Behold, yonder comes Zion's eternal steamer, never late, never wrecked, never lost. She has made another successful voyage. How proudly she rides, coming up through the Narrows, entering the broad day of the capitol city of God's universe! See, the deck is crowded with passengers, the headlands of glory are in full view, where saints and angels wait to sing their welcome home. The Cape Horn of danger is passed; the hurricanes of temptation are gone; the

treacherous icebergs of cold skepticism left behind forever. The dangerous derelicts of doubt nevermore will be encountered, the mountainous billows of persecution are passed; the straits of death, the last enemy, are gone through. A few more revolutions of the wheel and you will be

"Where those angel faces smile,
That you have loved long since and lost
awhile."

When the keel of your steamer will graze the golden sands of immortality, you will step ashore and in the midst of your joy cry out, "Is this heaven and am I here? Is yonder my mansion and home forever?"

"O then, what raptured greetings

On Canaan's happy shore,

What knitting severed friendships up,

Where partings are no more!"

130 DeKalb Ave., Brooklyn, N. Y.

SOME SOUL TRAGEDIES.

C. F. WIMBERLY.

In these days when vital godliness is being chilled by modern scholasticism and materialism, it is a wonderful boon to have a clear, unmistakable Christian experience. Romans 8:16, the great witness of the Spirit text, has become obsolete, or even unknown in many church circles. The absence of conscious salvation no longer bars any one from place or power in the Church, whether laity or clergy. Great fundamental doctrines, such as the witness of the Spirit, are received with a grain of salt—mental reservation, as it were.

However, "heartfelt religion" is still extant; the Spirit does witness to the new birth and holiness of heart, the merits of the blood. Nothing in all the realm of soul-consciousness is more certain than the knowledge of pardon and purity. In all the multifarious powers and complexities of our being, the sense of fear, hunger, or thirst is no more conscious than the possibilities of grace, when our souls are in touch with God. We may know Him—*epignosko*—says Paul, which is a knowledge far beyond the powers of intellect.

Now, aside from this most glorious realization—the knowledge of God unto salvation—there are five distinct phases of soul tragedy, each one of which has an ever-widening and descending scale. The soul's relationship to itself and to its Creator cannot be studied and analyzed as other human philosophies. There are three branches of knowledge which must be spiritually discerned: *First*, we must know ourselves; but not as we study the mysteries of our body and mind, through physiology and psychology; but man must know himself as the Spirit deals with him, through the Word of God—not by some subconscious law. *Second*, there must be a knowledge of men—not as a social unit, but as an immortal being, upon whose brow there is stamped eternal possibilities for weal or woe. *Third*, we must know the Word; and this cannot be studied as we learn mathematics and language; knowledge of the Word is impossible, until it is translated into our own experience. The Book was indicted by the Spirit, and He must interpret it.

The first of the soul tragedy catalogue is *not to know God*, and to know that we do not know Him. He who carries a burdened consciousness that he is without God and hope in the world is in imminent peril, and an object of pity. An honest confession of the fact does not relieve the danger; the Master said, concerning such, that they were *lost*. The chains of sin-burden are none the less galling, because it is known by the individual personally.

The next tragedy in this soul declension is still more alarming; and, strange as it may seem, the first blends into the second easily and unconsciously. We may be without God and *not know it*. That divine monitor called

conscience can be stultified and stifled until it will cease to speak. There is something in us, however, that continually cries out for God—deep calleth unto deep—something that apprehends God; afterwards the soul may lose its God-consciousness and with it goes the sense of sin. We do not presume to say that such a state implies doom or reprobation, never to be aroused by the gospel, or any other agency, but we do state unequivocally, that it is possible to be without God, and be dead to such knowledge. Nothing lashes the conscience or mars the wildest excesses of sin. Such a state is tragedy, fearful to contemplate.

Still another stage in this downward process. This analysis may be questioned—a distinction without a difference. But the soul may be devil-possessed and know it. We believe it is possible to be without God—and not know it, and, at the same time be without any known relation to Satan. This writer has heard men testify that a devil had complete control of them, soul and body. The soul is God's masterpiece; capable of being the habitat of the Holy Spirit, or a coaling station of the devil.

Just as there is a positive and negative side to the soul's relation to God, just so there is a positive and negative side to the soul's relation to Satan. It is fearful to think of being demon-possessed, even if such a state be known. Can we imagine a worse tragedy? Yes, it is to be demon-possessed and *not know it*. And no doubt the greater number of demonized human beings belong to this class. Think of a demon incarnated in the soul, directing quietly all the affairs of life. Inciting hatred, revenge, lust, dishonesty, and all the other terrible passions;

blinding the eyes to all good; causing the possessed to be incapable of any standard of justice or righteousness. Oh, they can be both just and righteous, as a means to some diabolical achievement. The thought makes one shudder; but no one who deals closely with the heart life of men and women can doubt the truth of the proposition. The natural heart is deceitful above all things and desperately wicked—wicked unto despair—who can know it? When this same heart is made the handmaiden of a demon—a rendezvous for satanic scheming—the thought is all the more overwhelming.

However we suggest a last degree in the degradation and apostasy of the soul, which far outclasses all else. It is awful to think of being demon-possessed and know it; it is much worse to be demon-possessed, and not know it; but the power of the evil one is so subtle, and the soul, when under his hypnotic spell, so pliable, that a supreme control may be accomplished. What more can he do? He can so absolutely possess men, *until they believe themselves to be servants of God*. Jesus said a time would come when men who murdered His saints, would think they were doing God's will. It is estimated that 65,000,000 men, women and children have been martyred in the name of religion, and the religion of the Son of God.

What about the young minister, who not long since, committed double murder on Saturday, to hide his own shame; then, on the following Sabbath morning reverently entered his pulpit and announced his text: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Farther proof is unnecessary.

luxury and worldliness. It comes like the lamentation of a Jeremiah, and it may be that these heart cries of God's people, though few in number, may yet prove to be the salvation of that backslidden nation. The following is the significant extract from the sermon and is an honest confession of their backsliding and need.

"The Bible calls the war a scourge of God. This is true of our time. The supreme Leader and Judge of the world again applies the scourge of war to the nations. This war is such a scourge for our German people also. Or did we not need it? Today you can hear, it said in many circles where you formerly would not have expected it: 'This state of affairs could not last any longer.' Through love of pleasure and luxury and service of Mammon our nation began to degenerate. In leading homes and circles questionable dances were had and applauded. A new kind of God was invented, an 'impersonal' God? Who hears no prayers and does not guide the world, according to His will, with an Almighty hand.

"Then suddenly the lightning fell. The war came. The hour of decision for our people was at hand. Now it was either into perdition or back to the living God. And our people have chosen the good part. We bowed under the mighty hand of God. We confessed that we had much to repent and much to restore. The breaking out of the war suddenly found a praying people. It was such a change in the innermost soul (*innersten Seelenstimmung*) of the German people as we all have never yet experienced."

Dear HERALD readers, is there a message in this for us? As is the individual so is the nation, and for this reason it may be well for us to search our several hearts—not by comparing them with some one else whose life is far below the standard of the Sermon on the Mount, but let us search them with deep heart groanings and earnest longing to really know how we are before the God who ruleth over all. Let us pray that our nation may be arrested ere it becomes necessary for God to chasten us with the scourge of war. Let us pray that the tide of indifference and worldliness may be stayed in our churches, the inner life of the Christians may be fashioned after the 13th chapter of First Corinthians, and that intemperance, the white slave traffic and other evils may be banished from our fair land.

(Continued from page 5.)

beau, some one, whose conscience pricked him, exclaimed: "Wretches, you are guilty of idolatry!" But the adorers of the idol at once cried out: "Kneel down or you shall die!" What was then a passing frenzy and madness, becomes, in the period of which we have been thinking, an imperial enactment, and men must either fall down and worship the image of the Antichrist or be killed.

What terrible days those will be! While the Man of Sin attends to political affairs, the False Prophet will punish with death all who will not worship the Beast or his image. The image will be necessary because the Antichrist cannot be omnipresent.

"The number of the Beast is six hundred, three score and six." (Verse 18). Into the controversy over this mysterious number we will not enter, excepting to call attention to the statement in the same verse that "it is the number of a man." It seems to me to represent the highest expression of power which this Trinity of Hell can bring to bear against the race of men. The Antichrist, whose symbol this mystic number is, will have done his utmost, and will have exhausted all his resources to inflict injury upon the sons of men. Gladly do we recall the promise of the Lord Jesus, when speaking of these days: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." (Matt. 24:22).

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

NEED TEACHES US TO PRAY.

The above may be truly applied to the present condition of affairs in the Old World. Some have been asking the question, "Is Christianity a Failure?" because of the conflict raging between so-called Christian nations. But if we study the situation and the effect the war is having upon the nations who are engaged therein, we shall see that they are only a fulfillment of the prophecies concerning the disobedient and lawless, and instead of being an argument against Christianity it is one of the strongest proofs that the Bible is true.

We remember that God's dealings with the children of Israel were severe only when they refused to walk in His ways and to keep Him as the one above all earthly sovereigns who should be honored and obeyed at all times. We know that Germany in her preparation for war has ceased to honor God, and as some of the leaders seem to think, and no doubt they have the correct interpretation of the matter, that the only way God could arrest the prodigal nation was to bring upon them this scourge of war which has touched the whole nation.

Notwithstanding the fact that the nation is suffering as a whole, there are some who "have not bowed the knee to Baal," whose prayers God is hearing and, in answer to which, He will finally bring relief to the stricken nation. It seems that a religious awakening began with the outbreak of the war, or as some one expressed it, "A seeking after God, under the stress of need and sorrow." To give you some idea of the feeling of its ministry, or part of it, we will give you a quotation from a sermon preached by Praelat von Roemer in which he confesses

the sin of the nation and calls upon God for help.

"Now the summons come to us: 'Stand before God, just as you are!' God is holding an examination (*Musterung*) with the German people, with us. Here we are—I include us all—we people who have forgotten God, we who, as Paul writes, 'have served the creature more than the Creator.' I will not name the list of sins; let each one pray in his heart: 'Search me, O God, and know my heart.' But there is a word in the prophet Hosea (13:6): 'According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.' We had enough of earthly good; now it passes from us. We yielded ourselves to the uncertain present; now the pain of unspeakable uncertainty is upon us. About the great Beyond, God, Eternity, Heaven, Hell, one was hardly permitted to speak,—only this world was to be considered; now there is but sorrow of heart in the life of this earth. It is with us now as with Israel when they had forgotten the fear of God, and the prophet had to tell them that the Lord would take away their jewels. What shall we say? We will come before God with our personal guilt, with our sins of family, position, party, nation, and speak the prayer of repentance: O Lord, though our iniquities testify against us, do Thou it for Thy name's sake; for our backslidings are many; we have sinned against Thee (Jer. 14:7). We need grace; let us approach the throne of grace!"

We cannot refrain from giving another quotation from a sermon preached by another minister in which we see the same sad wail of regret that their people had forgotten God and were being submerged in pleasure,

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 26. The False Prophet.

PRAYER.

Thy Word, O Lord, is full of comfort to Thy children! When the day is dark, and the way is beset with dangers Thou dost assure them that Thou wilt be their Light in the darkness, and that though the road be rough and thorny their shoes shall be iron and brass, and that as their day so shall their strength be. When the cruel enemy seems to have Thy children in his power, Thou dost tell them that no weapon that is formed against them shall prosper, and that every tongue that rises against them in judgment Thou wilt condemn. Enable us, therefore, to be quiet from fear of evil, and to remember that Thou hast given us authority over all the power of the enemy, assuring us that nothing shall by any means harm us if we be followers of that which is good. If the enemy has any hiding place in our being be pleased this very moment to dethrone him, and reign alone the Lord of every motion. We gladly acknowledge Thy redemption rights over us, for Thou hast redeemed us to God by Thy blood. Amen.

SERMON.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." (Rev. 13:11).

It is more than likely that this page is scanned by those who are tempted to say, as they catch sight of the theme, "This discussion of the Antichrist and of the tribulations which will be inflicted during his administration, has no interest for me." Has it not? I entirely agree with Dr. Seiss who insists that without a proper idea of the revelation of these things, "we cannot half fulfil the Savior's command to watch and pray for the offered privilege of being entirely saved from these awful trials, nor aim at being accounted worthy to escape all these things. Nor can we, without a proper knowledge of the subject, fully appreciate our Savior, the offers He makes to us, the redemption He proposes or the character of the administrations in which His kingdom comes."

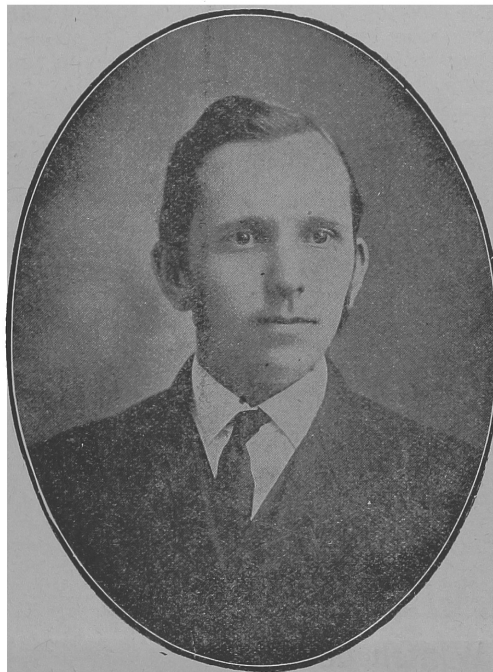
The second beast, or the False Prophet, mentioned in vs. 11, 16 of Rev. 13, is spoken of as "coming up out of the earth." The Antichrist came "up out of the abyss," the prison-house of evil spirits. The False Prophet then is of earthly origin; and he is of the seed of the Serpent who sends him; for though he has the marks and appearance of a lamb, he betrays his real origin and nature by his speech. He speaks like a dragon. (Verse 11). In Chs. 16:13; 19:20; 20:10, this second Beast is called the False Prophet. It was against such as he that the Savior warned His disciples when He said: "Beware of false prophets who come to you in sheep's clothing but inwardly are ravening wolves." (Matt. 7:15).

There have already been "many false prophets," as John tells the Christians of the first century. (1 John 4:1). But as the Antichrist is the chief of all the many antichrists, who also in the same letter are described as many (1 John 2:18), so in the end there will come one who deserves pre-eminently the name of *The False Prophet*.

The Antichrist, though opposing and exalting himself above all that is called God, finds it necessary to have a religion. The first Beast is a great political Sovereign. The False Prophet is the religious head of the Empire of Antichrist. It has been remarked that this is the first instance in the history of the world when the secular and

ecclesiastical powers of a kingdom will be perfectly harmonious.

Here is an infernal trinity, a mock Three in One, a counterfeit of eternal realities. First, is the unseen and hidden father, "the great red Dragon, that old serpent, the Devil." Next comes the seven-headed and ten-horned Beast from the abyss, the Son of Perdition, begotten of the Devil, who mimics



REV. JOHN PAUL,
Who has been identified with the Holiness Union since its beginning, and will preach during Convention.

God the Son, and is awarded the power and throne of his father the Devil. (Ch. 13:2). This Antichrist dies, revives again, and reappears upon the earth, having been in the invisible world. Here is an imitation of the Resurrection of the Son of God. The counterfeit of the Holy Spirit is the False Prophet who proceeds from the Dragon Father and Dragon Son. Just as the Holy Spirit causes men to believe on and worship Christ, who has been raised from the dead, so the False Prophet exercises "all the power of the first Beast and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." (Ver. 12). Nor does his mimicry end here. The Holy Spirit, on the Day of Pentecost, sent forth "tongues like as of fire." (Acts 2:3). The False Prophet not to be outdone, "doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." (Rev. 13:13). Still further, the Holy Spirit by the hands of the apostles wrought many signs and miracles thereby convincing the world of the Divine Mission and Deity of the Crucified, Risen and Ascended Lord, and persuading them thus to honor and worship Him as the Son of God. The False Prophet "deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the Beast; saying to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword and did live." (Verse 14). This False Prophet, the travesty of the Third Person in the ever-blessed Trinity, carries into living effect the satanic will of both Satan and the

Son of Perdition, even as the Holy Spirit is the Divinely authorized Executive of the Godhead in the Divine Administration. Here then are three distinct personalities, the Devil, the Antichrist and the False Prophet, and, as in the Holy Trinity they mimic, these three are one. There is yet one more mark of mimicry. The Holy Spirit sets the Seal of God upon believers in Jesus Christ. (Eph. 1:13; 4:30). So the False Prophet "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. (Rev. 13:16, 17).

This False Prophet is a spiritual teacher; his horns, unlike those of the Antichrist, have no diadems, they are lamblike, yet he *speaks* like a Dragon. "He is lamblike," says Dr. Seiss, "in that he proposes to occupy only the mild, domestic and inoffensive position of spiritual adviser. What more gentle and innocent than the counselling of people how to live and act, for the securing of their happiness! But the words are like the Dragon, in that such professions and claims are in fact the assumption of absolute dominion over the minds, souls, consciences, and hearts of men, to bind them irrevocably, and to compel them to think and act only as he who makes them shall dictate and prescribe. Only to the eternal God belongs such a power; and when claimed by a creature, is, indeed, the speech of the Devil, the spirit of hell usurping the place and prerogatives of the Holy Ghost."

How efficient the executive power and ministry of the False Prophet proves to be is suggested by the rightfold repetition of the words "he causeth," and "he maketh." When the Antichrist, who dies of a sword-wound, reappears from out of the abyss, it will be taught and argued that he above all is worthy of the homage and worship of mankind. Just as our glorious Savior is the object of worship and honor and blessing, because He was slain and has redeemed us to God by His blood, so this mimic Christ will demand and receive the homage that was refused by a wicked world to the Son of God. But can it be possible, says some one, to make an image speak, for we read, "He had power to give life unto the image of the Beast, that the image of the Beast should speak, and cause that as many as would not worship the image of the Beast should be killed." (Verse 15). Is it not possible for an infernal power which brings up a dead man from the abyss (verses 3, 12), to make an image speak and give forth oracles through its metallic mouth. Both Pagan and Christian writers have recorded instances in which idols spake and gave forth oracles. Why should this not happen again? The Antichrist is supernatural; the False Prophet is supernatural; and the image takes on of the supernatural, and what John saw will certainly happen again, whether we believe it or not.

The statement that "as many as would not worship the image of the Beast should be killed." (verse 15), gives us a hint of the suffering and horrors of that awful time called the Great Tribulation, from which may all who read this page be delivered.

When during the terrors of the French Revolution the municipal officers, the justices of the peace, the tribunal and the National Guards, in a French city, were lying self-prostrated before a carved image of Mirabeau (Carried forward to page 4.)

EVANGELISTIC

BALDWIN, KANSAS.

The writer has been in a very strenuous season of service for Christ. Since Christmas, the day on which my blessed mother entered heaven, I have waged battle in three states, Kansas, Michigan and Oklahoma. The two meetings in Michigan, with the Methodist churches in Caro and Alpena, were fraught with great blessing. There were more than 100 conversions reported for each meeting with splendid increase in church membership. We had blessed times opening the Word and defining and urging the fullness of the blessing.

It has been in my heart for a long time to tell you what a sure and constant blessing THE HERALD is to my soul. It gets a careful reading and I can always count on it to feed my heart and encourage my soul.

W. M. RUNYAN.

CLEVELAND, NORTH DAKOTA.

We have just closed a remarkable meeting at Cleveland, N. D., Evangelist Guy L. Wilson preaching. Whole families were saved and many believers sanctified. One evening the altar was crowded and as seekers prayed through to victory others took their places.

God blessed Bro. Wilson's messages marvelously, and the victory in some cases was such that men and women were struck to the floor when the fire fell. Two men have been definitely called to preach and are praying God to open the way.

On Easter Sunday following the close of meetings 26 were taken into the church, baptized 29 and had 95 out to Sunday school. This whole vicinity is stirred and blessed, and we forget not to give God all thanks and the glory. Again it has been demonstrated that there is power in Jesus' blood to save and sanctify.

F. M. HEDTKE, Pastor.

THE NATIONAL ASSOCIATION CONVENTIONS.

March 16 to 21, we held the convention at Regina, Saskatchewan, Canada, in the Evangelical Church.

The Rev. C. A. Thompson and his wife having moved from the States to Regina, and finding the work of holiness sadly neglected there, set about promoting the work along that line. They had gathered about them a little coterie of people who were enjoying the blessing of holiness, or seeking to enter into that grace. With these and others that afterward fell into line with them, they established a mission and Sunday school, with the thought in view of organizing a holiness church.

The visible results were not so great in this convention as in the conventions we have formerly held, but there were quite a few who gave good evidence of having been pardoned or purified, a number were still seeking when the convention closed, and the workers there were encouraged to still press the work along the line of second blessing holiness.

The writer and the singer found comfortable entertainment at the hospitable home of Brother and Sister Thompson, who stood by the convention with their money, prayers and personal influence.

J. L. GLASCOCK.

ATLANTA, GEORGIA.

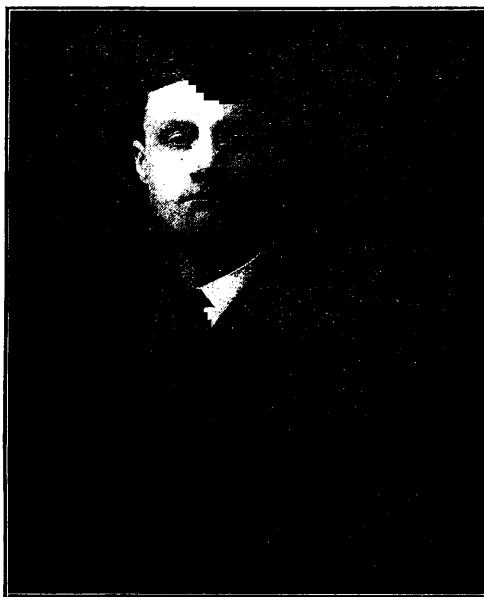
I am back home for a few days visiting with my wife and children, for I am now crowding so much on to my slate this year I can only visit with them now and then.

I am just back from an engagement in

Augusta, Ga., with Charlie Dunaway, where we did our best against the devil for three weeks. It's always such a relief to drop in to a meeting with a fellow who preaches like Dunaway, and if you can't remember his name just call him "Charlie, the digger," and we who have heard him preach will know whom you are talking about.

My preaching in this meeting consisted mostly in singing, but I'm always willing to hand it over to Dunaway. While I can make the folks cry Charlie makes them die. There was some of the best and most thorough work in this meeting I ever saw; some who had been holding prominent positions in League, Sunday school and church work were awakened to the fact that they had never known God.

I am satisfied that Old St. James, where the meeting was held, is on a higher plane than she has been since its walls used to ring with the amens and hallelujahs of such men as Miller, Willis, Jarrel, *et al.*



REV. C. M. DUNAWAY,

A most successful evangelist who will preach during the Convention.

I am now preparing to leave for Kinston, N. C., where Raymond Browning with Jas. V. Reid are holding the thing down till I get there, and I'm in hopes I can help them turn it loose when I arrive. Thanks for putting in my last letter, they are always interesting to me. Yours in His service,

CHARLIE D. TILLMAN.

JACKSON, KENTUCKY.

The Lord gave us one of the greatest meetings of my ministry at Jackson, Ky. Conviction deep and pungent, professions bright, able to stand alone and testify, 43 added to the church, others to come in by letter. At times 50 to 75 people would fall at the altar, and many prayed through.

This was my second meeting with Bro. Garriott at Jackson. We had a good meeting two years ago, when over 100 professed and 25 added to the church, but the last meeting was much deeper and reached more people. This is Bro. Garriott's third year, and his people are anxious for him to stay out his time. He has paid off all indebtedness against both church and parsonage, to the amount of \$2,000, received 75 into the church, Sunday school now with 175 enrolled; only 25 two years ago. Garriott is one of our best young men. He is not only a strong preacher, but a fine leader of men.

I have never been able to understand how that some of the brethren report: "Altar full of seekers the first night; several prayed through." My experience in revival work is

that it takes about a week or ten days close preaching and a great deal of knee work before the people are ready to come to an altar of prayer. Sinners must be convicted before they are going to repent. I would rather have one soul really to pray through and get a real experience, than to see 50 taken through without even being convicted. I am a strong believer in an old-time revival, where the people pray through, and are brought in vital touch with God and believers wholly sanctified. No trouble to get such converts to pray and testify.

Bro. W. K. McClure, of Perryville, is with me in a meeting here. S. H. POLLITT.
Lancaster, Ky.

WILLIAMSBURG, OHIO.

I recently closed a meeting at Williamsburg, Ohio. Notwithstanding the difficulties we had to contend with, we came out victorious, by the help of the Lord. The battle was not easy by any means, as so many of the

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church members did not have a real religious experience. After about six days' preaching along the line of the doctrines of our church, and the old Book, I gave a definite call for those wanting a better Christian experience to come to the altar, and a young man came down out of the choir, and the pastor turning to me said: "That is the best young man in our church, and that is another," as a young man knelt by the side of the first, "and there comes another of our good young men," and then turning to the audience he said: "People, if these young men feel the need of a better experience, as they are in all of our services, how about those who never come to the prayer meeting, and to church, only occasionally?" The result was, a number came and prayed earnestly until they found God.

From that on we had conversions and reclamations in the public congregation, and in the morning prayer meetings, that we held in the different districts. These prayer meetings were a source of great good to those who never did anything in public. One of the districts was conducted by a very fine lady, but who said distinctly to me, that she could not pray in public. One night in the chorus, she began to sing, and the rest did not join in readily, and I said, "let her sing; she won't pray. Let her sing, as she needs to do something." In a day or two she came to the pastor, and said: "We might as well give up these prayer meetings, as it is tiresome to attend, and then they are not doing any good." The pastor said, "We cannot give them up now, as we are seeing so much good in other places."

Soon this lady came to a sister living in the same house, and asked for the song book containing "I surrender all." They sang and talked until midnight, and then the next morning the leader went to the prayer meeting, and said: "I am the leader here now, and have been asking you to pray, and now I am going to pray for myself." And she did, and others not in the habit of praying, and so they had a good time, and in the report of that meeting to the church in the evening, the leader reported "So many present, so many prayers, and one conversion."

By careful count of the pastor, Rev. W. M. Patton, there were 71 converted at the altar, and many others in the prayer meetings, and in their homes. In a letter from the pastor he said: "Everybody is greatly pleased with the outcome of the meeting; nobody kicking at this end of the line. It was a hard-fought battle, but a gracious victory."

I am at West Union, O., and souls are getting through to God. This is the sixth meeting in this neighborhood in less than two years and in each meeting the Lord has given from 50 to 200 souls. E. B. WESTHAFFER.

MOORE AND REID IN GEORGIA.

The Lord has given us another gracious victory, one which has almost surprised our own faith, in the Wesley Monumental Methodist Church, Savannah, Ga. Like the average large city church, it bore the characteristic reputation for formality and worldliness, and we were repeatedly informed that there had not been a real revival there in the memory of the people.

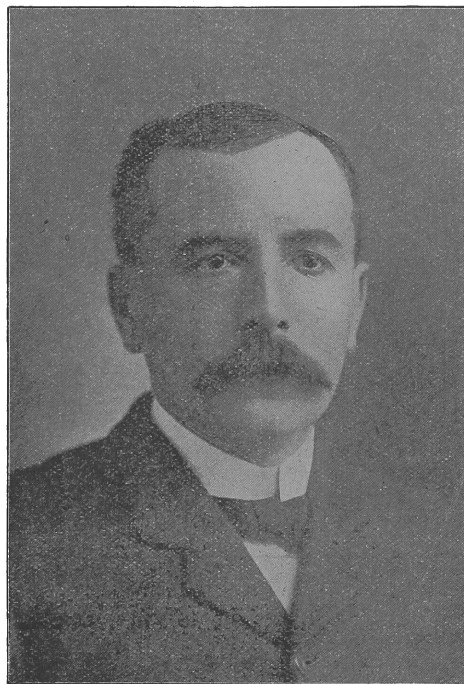
God has a few faithful saints, "peculiar people," located in all corners of the earth, and here we found a handful of them who had been holding on to the "horns of the altar" for an outpouring of the Spirit and the salvation of souls. Consequently, early in the meeting we knew God was working.

Little by little we felt the wintry atmosphere of formality and indifference turning to a balmy springtime awakening. Under the warm effect of the old gospel souls that had been lying dormant for many winters began to unfold and come forth to newness of life, and by the first part of the second week there was a general looming of both young and old

into beautiful professions of real salvation. Everybody was delighted; some had said it could not be done; but God was there to prove His ability and to remind us that He still answers prayer.

A large number of earnest souls sought the experience of holiness of heart. Just how many attained to a definite experience we do not know; but they were certainly walking in the light and seeking sincerely, while others looked on and assumed much the same attitude as the rustic who saw his first giraffe, then turned away with a disgust, saying, "Pshaw, there haint no sich thing." Considering all conditons, we feel the Savannah meeting is one of our greatest victories of the winter, and we go forth to press the battle with faith strengthened in the Captain of our salvation.

After leaving Savannah, we had the pleasure of looking in on Brothers Dunaway and



REV. G. W. MATTHEWS,
One of Georgia's most efficient pastors, who will preach during the Convention.

Tillman, at Augusta, Ga. The Lord was giving them a sweeping time in old St. James Church. The tide was running high when we arrived, so we had the pleasure of "jumping on and riding" as a bit of refreshment for our own souls.

ARTHUR J. MOORE & JAMES V. REID.

A REVIVAL TORNADO.

The meeting at the Gregg, Manitoba Methodist Church has passed into history but the results are going on, and the reports from there are most gratifying. For ten days the fire fell; some of the scenes are indescribable. The one I am about to relate happened in the small hours of the morning. We had retired late after a long altar service about 2 a. m. We were awakened by our host who requested us to arise to pray for a young man who was choking to death. We were quickly on our knees. Again, the phone rang and our host shouted up stairs, "They desire you to come and anoint the young man and pray for him." Hurriedly we dressed, wrapped ourselves in fur coats and out into the winter night for nearly a three mile drive. Arriving at the home, we rushed quickly inside expecting to find a man almost beyond hope. Instead, the high shouts of praise were ringing through the house. We looked for a young man to anoint but found him on his knees shouting uproariously, saying, "He has saved me! He has saved me!" He was a thousand miles from choking. When

his sins rolled away the choking sensation was gone.

To describe what was going on, along with the young man's rejoicing, would take a more fluent pen than mine. The mother was pacing back and forth in the room and, between shouts trying to give us some description of it all. Another son was seated on a trunk saying, "I'll go anywhere Lord." A third boy sat on the bed saying, "It was a great sermon and it is the log chain that troubles me." The father was on his knees by the side of our host exclaiming: "It is a wonderful revival." While in the adjoining room the daughters of the home were making things resound with salvation melodies. It was a camp meeting on a small scale at 3 a. m. What could we do in a place like that? I tell you what we did do. We joined in the demonstration and helped them to celebrate. It was indeed a revival tornado.

Simultaneously with their summoning us, they had sent for the town doctor ten miles away; by the time he arrived the Great Physician had located the trouble, fully diagnosed the case, applied the remedy, completed a cure and the patient was shouting. The Doctor said the boy had eaten too much supper. Possibly he had, but his sins were the great difficulty.

The next night of the revival this ordinarily quiet, reserved Canadian family took the meeting by storm, and preaching was dispensed with while they told of their victory. A glorious altar service followed. Praise God for the glorious wonder-working gospel.

Olivet, Ill.

F. DEWEERD.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1).

fers, associations of one sort and another have been organized in all parts of the United States for the holding of camp meetings, conventions, and revivals throughout the land. The Convention meeting in Atlanta is one of the largest of these organizations, all working in fellowship and harmony with each other, and all looking to the same great end—the revival of the church, the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

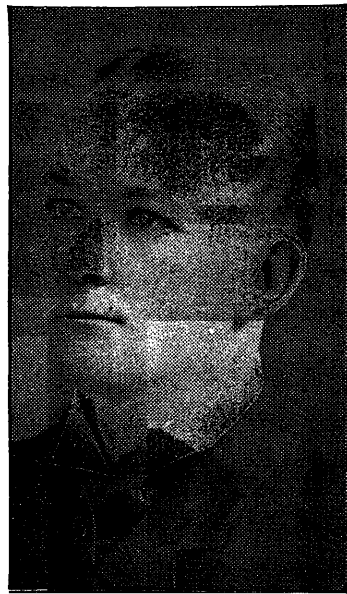
L. P. Brown, the president of this Association, is one of the most prominent laymen of the Southern Methodist Church in Mississippi. He has represented his conference in three or four General Conferences. Other officials of the Association are men in good standing and active service in their various denominations.

Its membership, reaching into many thousands, may be found in all that tier of states extending from Virginia to Texas, and up as high as the Ohio border. Visitors attend and participate in the meetings from many other states and not unfrequently foreign countries are represented. This Union was organized eleven years ago, and has held great conventions in Memphis, Tenn., Meridian, Miss., Birmingham, Ala., Chattanooga, and Nashville, Tenn., Little Rock, Ark., Louisville, Ky., and Columbia, S. C. This gathering will be the second to meet in Atlanta, Ga.

The doctrines taught and promulgated by this Association are the original doctrines of Methodism. The Wesleyan standard and stamp are fully recognized and endorsed by the Association. It makes no claim to new discoveries or originality, but holds to the same old truths that so mightily revived the work of God in the British Isles under the Wesleyan movement and kindled revival fires throughout this nation more than a hundred years ago. The organization and work of this Association have done much to awaken

a very general interest in the doctrine of full salvation throughout the South, to remove much prejudice and to protect the people against fanaticism, comeoutism and false teachings generally.

This Association is deeply interested in heathen lands. Since its organization it sent Rev. H. C. Morrison, Editor of THE PENTECOSTAL HERALD, around the world, holding special revivals in many of the great cities of the various mission fields for the special benefit of missionaries of the various churches and the deepening of spiritual life among converts from the heathen peoples. His ministry was greatly blessed. During his trip he had an opportunity to present the great Wesleyan doctrine of holiness—heart purity and righteous living—to many thousands of native pastors in the foreign fields, and saw more than five hundred native preachers at the altar of prayer in various countries seeking the experience of perfect love, many of whom were very greatly blessed.



PROF. HAMP SEWELL,
"Moosic Man," who will have charge of the music during the Convention. His Famous book, "Hymns of Glory," will be used.

Rev. Joseph H. Smith has also been sent to the Orient holding great pentecostal meetings in China, Japan, Korea and the Philippine Islands, in which a large number of Christian people came into the experience of perfect love. For a number of years this Association has supported Stanley Jones as a regular evangelist, under the supervision of the M. E. Church in India. Perhaps no man in modern times has been so blessed and used of the Lord in bringing the Hindus to Christ, and into the fulness of the blessing of the gospel, as has Stanley Jones. This Association has contributed to the support of many missionaries in the various foreign fields, all of them under the supervision of some one of the evangelical churches. It is to be hoped that the Association will, in a not distant future, as soon as the present war is over, send another evangelist for a world tour, devoting his time to the great mission fields.

One of the great works of this movement has been the building and holding of camp meetings throughout the land. There are a number of annual encampments held by the holiness people, as they are called, during the summer season; there are more than a hundred of these camp meetings throughout the United States, a very large number of them in the southland. At these camp meetings more than a half million people gather every summer for ten days' revival, representing all the evangelical churches and every walk

of life. They hear a gospel preached that is untainted with criticism, that recognizes the authenticity of the Holy Scriptures, that proclaims the Lord Jesus Christ mighty to save to the uttermost, that lays particular emphasis upon the personality and power of the Holy Ghost in His divine work of regenerating, witnessing, cleansing and guiding the people of God. In these great encampments tens of thousands of people are saved every summer, and great masses of the population come to learn that the holiness people are by no means a company of fanatics, but a great body of sane, intelligent, devout and earnest Christians of various denominations earnestly seeking to stem the tide of worldliness, to beat back the onmoving and deadening influence of destructive criticism, and to bring the people into a genuine experience of true, Christian life where Christ becomes an actual reality, is believed in, and worshipped in the beauty of holiness.

In various parts of the country there have sprung up a number of schools under the control and direction of people connected with this great spiritual awakening known as the Holiness Movement. Among these schools there is the great college at Meridian, Miss., under the control of Dr. J. W. Beeson, A. M., LL.D., which has accomplished a great work. There is another school of the same character at Ruskin Cave, Tenn., under the direction of Prof. R. E. Smith. Trevecca College, at Nashville, Tenn., is conducted along the same line of full salvation. Asbury College, at Wilmore, Ky., the oldest school of this character has, in the last few years, sent out a great number of earnest preachers and active missionaries. There is another school conducted along the same line in Vilonia, Ark., also a University at Peniel, Texas, and one in Hamlin, Texas, emphasizing the great doctrine of Wesley and the early Methodists.

These schools have not only educated large numbers of young people, but through their religious revivals have discovered and brought out of obscurity thousands of young people who otherwise would never have had any college advantages, and have equipped them for the higher walks and works of life. Best of all, in these schools thousands of young people have been soundly converted, blessedly sanctified and thoroughly indoctrinated in fundamental Bible teaching, and sent out into the world as salt and light to help evangelize and lift their fellow beings up to the Christ.

In this article we are confining ourselves more especially to the south and southwestern part of our country; that part of the country represented by the Atlanta Convention. The great movement of which this is only a part, spreads all over the nation. There are camp meetings, publications, schools and a great revival movement East, North and West that represents many tens of thousands of devout people who fully believe the old Methodist doctrines and the gracious experiences for which they stand.

There are quite a number of papers published weekly in this country which give special emphasis to the Methodist doctrine of entire sanctification. Thousands of these messengers go out each week into the homes of the people, and carloads of books and tracts have been published and distributed throughout the land inculcating the great doctrines proclaimed by the Wesleys, the fathers and founders of the Methodist Church and claimed and propagated by the Holiness Movement.

One of the greatest factors in this movement is the army of evangelists who are preaching full salvation throughout the nation. Most all of them are in good standing in the various churches and have been ordained by the bishops of one or another of the great Methodist bodies. They conduct revivals in the churches of the various de-

nominations, preach in the camp meetings, hold conventions, circulate literature and in many ways help to spread the truth and win the lost.

There has been no time when the outlook for this spiritualizing movement in the churches had greater promise than at the present time. There are many hundreds of young men now entering the ministry or who have been recently saved and are in the schools and universities preparing for the ministry, who will help to carry the banner of a full salvation through the earth and around the world proclaiming the Lord Jesus Christ able to save all men from all sin.

NOTES ON THE FLORIDA CAMP MEETING.

Uncle Jim Williams, the blacksmith evangelist, spent several days with us. Uncle Jim is accused of being "getting old;" he is certainly young in heart and cheerful in soul, a delightful old brother for a walk and a talk and a prayer. Blessed are they that grow old cheerfully.

Rev. E. E. Shelhamer came by the camp and we had a few days' delightful fellowship with him. He preached to us several times. He is a man of great versatility who for years has been a careful and discriminating reader of the very best spiritual literature, and has put away in his storehouse much valuable material, new and old. We are always delighted to meet and fellowship with Bro. Shelhamer.

The presiding elder, Bro. Hardin, in whose district the camp meeting is located, a most delightful and affable Christian gentleman, spent Saturday and Sunday with us. We do not know when we have enjoyed the companionship of a new acquaintance more.

Bro. Stubbs, the Southern Methodist pastor of the circuit in the bounds of which the camp is located, was with us most of the time; a man of excellent spirit and beautiful faith. We shall treasure the memory of these brotherly Christian men.

We were greatly disappointed that Bishop Morrison was kept from attending the camp by a very severe attack of lagrippe from which he was slowly recovering when the camp meeting closed. We had looked forward with great pleasure to meeting the Bishop and hearing him preach. When this writer was just entering the ministry in old Kentucky, Dr. Morrison, the future bishop, was a preacher of great brilliancy and power. There was no man in all the state for whose services there was greater demand. He was serving our best stations and preaching in the camp meetings and assisting many of the brethren in revivals. His magnetic personality drew the multitudes and his great gospel messages brought many sinners to Christ. We hear from every quarter that he continues to preach the old saving truths of the gospel with power and unction. May his evening sun hang long in the sky and go down without a cloud. On the other side he will meet a host of souls at the Master's feet converted under his faithful ministry.

After leaving Sebring, I ran down and spent a couple of days in the beautiful little city of Miami. I was entertained in the home of Bro. J. M. Harris. To the surprise of her friends and physicians, Sister Harris, who has had such a long, hard battle with sickness, has made some decided improvement in the last few months. A person with less will power would no doubt have succumbed long ago, but she has and is holding on tenaciously and is longing for the time to come when she can get back into the work. Bro. Harris' devotion and faithful service to his wife through these years in which she had fought so bravely for health and life have never been surpassed. John Harris is one of the noblest and truest of men. May the blessing of the Lord rest upon them. NOT

Returning from Florida, I spent a day in

Atlanta and went around to the new Emory University, that is, to the Theological Department and called on several of our old Asbury boys who are students there, one of them, a son of Rev. J. W. Hughes. Several of the students said to me, that there was not a brighter theologian in the institution than young Hughes. May the Lord greatly bless and use him. There are some sixty students in the Theological Department. They expressed themselves as highly pleased with their faculty and greatly delighted with Bishop Candler's lectures. The University seems to have every prospect of rapid growth. The brethren at Atlanta are taking a deep interest in the coming Holiness Convention, making arrangements for wide advertising and are expecting very large local attendance. They have secured the great new Broughton Tabernacle for the meetings. The indications are that the attendance will be large and we are trusting God will make it a time of blessing and victory.

BUD ROBINSON'S CORNER.

A GREAT REVIVAL IN COLUMBUS, O.

It might be interesting to tell you just a little about our great revival in Columbus, O., which was under the leadership of Rev. R. M. Kell, pastor of the Pentecostal Church of the Nazarene. When he took charge of this church last November they only had 22 members and some five or six of them lived outside of the city. They bought a fine piece of property from the Presbyterians, a splendid church, which will easily seat many hundreds, in a fine location. At once the church began to grow and take on new life and the revival fire began to burn; finally Bro. Kell engaged the writer to hold a meeting, which began March 8.

Two weeks before our meeting began Sister Carrie Crow Sloan opened the battle, so when I arrived they had a great revival on. The opportunity was so great that we called off another meeting and gave them four full weeks. Sister Sloan came back to carry the meeting on a week after I left.

There were about 600 at the altar from first to last seeking various experiences, and the membership is now piling up toward 200. There is no finer field in the United States to push holiness than Columbus, O., and the Lord is using Bro. Kell to reap the golden grain by the wagon-loads. He and his sisters had charge of the music, and there are no better singers than the Kell girls. Sometimes all four of them were there and their singing was simply great. It was no trouble for them to sing the people into a shout at almost every service.

Bro. Loveless, a splendid evangelist, and his sweet singer, were a great blessing to the meeting, and rendered excellent service in song and altar work. Bro. Loveless has written a book entitled "Hunting and Fishing," published by The Pentecostal Publishing Company, Louisville, Ky., and will be a blessing to any one who will read it. Send 50 cents and get it, and see how the devil caught men, and how we can catch them for Christ.

Another good worker was Bro. Jno. Tompkins, an old Georgia boy who married Maude Kell. He is one of the best, faithful and true as an ox, and will make one of the best workers in this country.

We had the privilege of holding a service at the railroad Y. M. C. A. building, which is under the direction of Bro. Bancroft and his assistants, Bros. Hoodlet and Mitchell. They are doing their best among the railroad men; they also have charge of the railroad

shops and car barns and all such work among the railroad boys. We had some great services with them; as I preached to several hundred railroad men sometimes there was hardly a dry eye in the great company. The blessed Christ was there to talk to the hearts of men and to let them know that there was a God in Israel.

We also had with us a few days our old friend and brother, L. L. Pickett, of Florida. We enjoyed him very much and he preached us one great sermon and was much used in song service and altar work. His son, Waskom, a returned missionary, was also with us and seemed to enjoy the service very much. The judgment alone will reveal how much good was done in this meeting.

I went out to Westerville, the home of the Anti-Saloon League of America. They have a great printing house and many hands at work turning out literature to down the dirty liquor traffic, and I thank the Lord they are doing it, and I say amen clear down to the toes of my shoes and clear up to the top of my head. Rev. A. C. Bane, of California, is connected with this publishing house and is making the great old State of Ohio know that they are going to put the liquor beast out of the field. I did not have the pleasure of seeing him for he and Ex-Governor Patterson, of Tennessee, were out on a campaign, but I met his daughter and had a talk with her and another young lady employed in the office. All that the liquor traffic needs to die is to just give the people the light and it goes. Rum and Rome fatten on the dark and both dry up and die when the light is turned on. I see that Ex-Governor Foss, of Massachusetts, has come out for both state-wide and national prohibition, and that means a great deal for New England. He is a man of great influence.

EVANGELISTIC AND PERSONAL.

Rev. D. W. Whybrew desires to hold a tent or camp meeting from May 21 to July 1. Address him Lupton, Mich.

Bro. Robert Lear, of Marion, Ky., has two open dates—May 2-23 and June 20-July 11; parties wishing to secure his services please to take notice.

Evangelist W. E. McCoy, of 424 N. Main St., Wichita, Kan., has some time that is not taken which he desires to give some one as singer.

H. N. Wills, pastor of Ina Charge, Ill., has recently closed a six weeks' meeting at Bonnie, which resulted in 97 conversions and 47 accessions to the church. There have been 139 conversions on the charge.

Owing to a camp meeting date being cancelled, Rev. Fred Mesch, of Pasadena, Cal., has an open date from June 7 to July 4 which he would like to fill in with two meetings, either for church or camps.

Rev. Frank E. Reynolds: "The meeting at Pine River, Minn., was blessed in the salvation of some 60 souls reclaimed, saved and sanctified. Quite a large number will unite with the church."

Rev. C. C. Rinebarger, of New Albany, Ind., has some time he can give to persons desiring his services as singer. The month of May and latter half of June are open dates which he would like to have filled. We do not need to speak of Bro. Rinebarger, as he is well known as one of the best singers in the field.

Rev. John F. Owen, Boaz, Ala., has the month of May open which he would like to give to any one desiring his services in revival meetings. He goes to Ohio the first of June for three meetings and should be glad to have some meetings between Alabama and Ohio.

Letters From The People

AUGUSTA, GEORGIA.

We are only a few days in our meeting here and souls are being definitely blessed. This is our third trip to old St. Luke and it always looks good. Rev. Roberts says he expects 500 additions. I don't know about that, but we are not going to let the net down low enough for mud cats. I've never lined for "Jiners"—they are easy to catch, but hard to clean.

The presiding elder and the preacher are standing by us and God is on our side. The music is fine, and we look for an old-time revival right here in this liquor-drenched, beer-soaked, priest-ridden town. I covet the prayers of The Herald family. Yours in Christ,
Will Hill.

MAYTOWN, KENTUCKY.

After two years of hard battle at Pomeroyton, Ky., the fort crumbled and the destructive work of comeoutism is a thing of the past. For five years our church at this point was without a pastor, during which time the comeouters came in and made havoc of our church until two years ago when we were assigned to this work. When we came here they tried to bluff us, then they tried to get charges, in which they failed, so all we could do was to carry the hot end of the shovel foremost which means persecution, but we'll make the folks stand around. Some of the best people in the community were added to the Methodist Church, and the best of all, they have salvation, and Pomeroyton is now the strongest point on the work. Pray for me. J. T. Thacker.

JORDAN, SOUTH CAROLINA.

The God of battles is still with us on this charge. We held a week's meeting at one of my churches and God saved some forty souls. Then we held a revival at another one of my churches and the people said they had never had such a meeting before. More than 100 professed to be blessed and gave evidence of change of heart. Most of them were already members of the church. We were glad to have Rev. H. B. Browne, my presiding elder, also Rev. D. H. Phillips, pastor First Church, Kinston, S. C., with us some of the time, but the writer did all the preaching. When holiness is preached I find there is always somebody who wants the experience, and then when they get the experience, they want The Pentecostal Herald.

I have never had more liberty in preaching than of late, and God is blessing the word preached. I am planning to hold a meeting at Oak Grove and another church on this charge and we are praying for and expecting great victory. I find that the way to get folks ready for holiness is to preach it good and plain, and God helping me, I do this. Yours under the blood,
J. O. Burnett.

TOOMSBORO, GEORGIA.

The revival services which have been going on at the Methodist Church came to a close with a big crowd in

attendance. The town has been revived and a large number of men and women now pray and testify, who would not do so before the meeting. Twelve members united with the Methodist Church. The pastor's salary was substantially increased.

Rev. McCord preached on missions and tithing Sunday at 11 o'clock, getting an offering for missions of \$55.35.

At the close of the night services, Mr. H. E. Stephens, cashier of the bank, and member of the Baptist Church, got up and made a statement of appreciation of the good he, as well as the whole town had received, and called on the town to show its appreciation of the evangelist and wife's services, which was quickly done by making a nice purse to help in their expenses.

Mr. McCord does not rely upon claptrap methods in getting people to surrender to Christ, nor is he much on handshaking, card-signing propositions, but believes in the old-fashioned altar services. He is one of the few evangelists who preaches the old Bible doctrine of holiness as a second blessing, according to the way Rev. John Wesley preached.

The Methodist Church will ask to be made a half station at the next conference, and Toombsboro will request to be made the head of a new circuit. One lady offers a parsonage, ready furnished.

The evangelist, wife and little son left on the noon train for Irwinton, the county seat of Wilkinson county, where they began revival services.

REPORT.

Praise God! We are able to report victory again in Jesus' Name. We are still training the guns of our Captain on the enemy's strongholds.

Just closed a twelve day meeting at Beulah Chapel, on the Decatur, Ind., Circuit. The general verdict was that it was the best meeting that had ever been held in that church.

There are just two wet spots in Adams county, and one of these is in Preble township just a half mile from this church, and is a menace to the community, and yet it was made possible to be there when the Hon. Thomas Marshall, Ex-Governor of Indiana, signed the bill vetoing the county local option bill; and the startling thing is that some of the church people are in sympathy with it and do not want the preachers to say anything about it as the saloon-keeper helped put the furnace in the church. My Lord save the church from linking up to a dirty institution like the legalized liquor traffic.

Twenty precious souls prayed through at the altar and twenty-six united with the church. Restitution was made and one man who thinks more of the billy goat than he does of the Lamb of God said we owed him an apology because we attacked his lodge. May the Lord bless The Herald and its entire family. I have some open dates for June and July; any one wishing my services can

write me at 1207 Spruce St., Indianapolis, Ind. John E. Hewson.

FROM THE FIELD.

For the past twelve days we have been up in the mountains of Pennsylvania near Grand Valley. Brother John Butler, the Quaker Evangelist, was having a good meeting, the fire was falling, the dry bones were rattling and the lodge pins, and tobacco tags were flying. We were to hold these two meetings together, but from the interest that was shown, we separated and held the two meetings separate about five miles apart; he stayed in town and we took the country.

The last four days of our stay with them he closed and came up and joined us, and we had a good time; the devil was stirred, but our God was with us. They had never seen a Methodist and a Quaker harnessed up before.

These two Johns were very much alike,
Yet as different as day is from night.
When one is noisy the other is still,
But they're the same in Spirit and will.

Methodist H. and Quaker B.,
Happy as larks each other to see.
It's John and John that's easy to see,
When they're on their job they both agree.

On account of previous engagements we had to leave on the 5th of April, but Bro. John remained on the field. He will surely have a great time. The people were stirred, and there was much conviction. Our next place is Auburn, Ind.

John T. Hatfield.

GLASGOW, KENTUCKY.

We just closed a meeting of about ten days in our Mission at Glasgow, Ky. The Mission is eight years old and we have seen about one thousand souls pray through and get old-time salvation around its altars. We realize that many times there have been things done at the Mission out of the ordinary, and wherever you have the old-time revival things out of the ordinary will be done.

A few of the saints have been meeting all the winter crying to God for a great revival and He did not turn them away. In this revival we saw 150 or more kneel at the altar for prayer and through agonizing prayer and old-time repentance toward God and faith in our Lord Jesus Christ, 79 found God and testified to the power of Jesus' blood to save by old-time regeneration, the new birth and the witness of the Spirit. John 3:3, "Except a man be born again he cannot see the kingdom of God." Then Jesus said to His disciples, (Luke 24:49) "Behold, I send the promise of my

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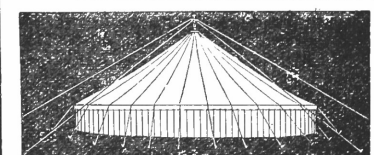
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Father upon you: Tarry ye in the city of Jerusalem until ye be endued with power from on high."

The mission doors are open for four services a week—Tuesday, Friday and Sunday nights, and Sunday school at 2 p. m., every Sunday. The altar of prayer is open every service for those who want salvation, or the baptism of the Holy Ghost.

During the eight years the Mission has been running there is most always some one at the altar seeking God. The hill part of the work is small compared to the crowds that come from the country surrounding Glasgow and different counties and states. The Mission is located near the factories and boarding houses, from which she draws a large portion of her crowds. The mission services have been conducted by a few faithful workers who really know God and love lost souls. In this last revival we had no preacher except a few sermons by the pastor of the Methodist Church, when he was not engaged in his regular work. About thirty-five have, or will unite with the Methodist Church. In addition to the salvation work of the Mission, the moonlight school is being taught there two nights in the week and many old and young are learning to read and write. The Mission band desires the prayers of all of God's true children and their co-operation in this great work for the salvation of lost souls.

Mrs. Geo. H. Walton.

HUNTINGTON WEST VIRGINIA.

We closed at Bramwell, W. Va., one of the best meetings that we have held this season. Bramwell is a mining town and has the extremes of poverty and wealth in its population. It is located in the mining district of the State, and has a population of between twelve and fifteen hundred, composed of as good-hearted people as you will run across. They stood nobly by us in the meeting and a great work was accomplished; a large number sought and found the Lord.

The audiences were large, the building being filled at every night service, and on the closing night many were turned away for lack of standing room. It was one of the most successful and enjoyable meetings that we have held in some time and may God richly bless the people there and the work.

Our meeting starts well here and already two score of people have been forward for prayer. The church will seat comfortably without the choir or platform, eight hundred people, and the crowds are filling the commodious building and a great meeting is on. All seem to be expecting greater things and the earnest has already been given. To Him be the glory.

On account of the shifting of a meeting from this spring to next fall I have an open date and would be glad to correspond with any one desiring a meeting.

H. Humble.

8 Park Row, Cincinnati, Ohio.

GUYANDOTTE, WEST VIRGINIA.

We believe our many friends in The Herald family will be sorry for us and give us their sympathy when they learn that we have just lost our dear little "Junior." He got hold of some tablets containing strychnine and died at the Kessler Hospital almost immediately. "The night is

dark," and we cannot understand.

Sincerely, H. R. Mills.

CHRISTIAN WORKERS WANTED!

The Ebenezer Home,—a Christian training home for needy children at Roanoke, Va., is in need of two or three good consecrated lady helpers. Ladies who like children and can have some authority over them and who have learned to trust the Lord for everything. Good home and board and a fine chance of doing good and laying up treasures in Heaven.

Pay:—Phil. 4:19. If you feel the Lord's prompting, please write to

Rev. E. Sneller, Supt.,

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ROMAN CATHOLICISM ANALYZED.

By J. A. Phillips, a missionary of the M. E. Church, South, in Mexico, Bishop William Burt, of the M. E. Church, says of the book: "It is a veritable arsenal for those who wish to speak or write on Romanism. Here are the documents and definite sayings of the Roman Catholic authorities. The book will commend itself to all true patriots. It is timely and we believe that its wide circulation will accomplish much good." The book is published by Fleming H. Revell, price \$1.50.

Order of Pentecostal Publishing Company, Louisville, Ky.

A NOTE OF WARNING.

(Published in Trumpet Tower with more added).

It is high time to wake up to the danger about us, and especially our young people, through the influence of bad books. They have always been hurtful; but the retrograde in literature today, is appalling. Popular writers give graphic descriptions of evenings spent at fashionable house-parties, where both sexes gamble till the midnight hour, and flirtations are carried on by both married and single guests; and considered quite the thing to spice the evening's entertainment. Young ladies take long walks with young men, and light their cigarettes by those of their lovers; and such words as "confound it," "dog-gone-it" and "curse-him-out" are common expressions considered "tony" and "cute" in fashionable circles.

As such books pour through the press and are smiled at and endorsed, satanic powers take a bolder step and palm off on the literary world, such books as "Common Law," "The Yoke," "Three Weeks," and many more just as vile.

Fifty years ago, the wise old heads of our country called bad books "trash," but could they be permitted to rise from their graves and take a peep into the lids of the above mentioned works, they would raise their bony hands in holy horror and cry, "Putrification and death!"

Considering these facts, is it any wonder that wrecked lives and divorced homes are so common? And that young girls can throw their legs around a saddle girt and gallop over thoroughfares in company with young men, or walk the streets in slit skirts exposing their lower limbs to the sensual gaze of the public?

If the hand that rocks the cradle rules the world, what are we to expect of the next generation?

To stand humbly in my place and



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act well my part to counteract these popular and evil influences, I have prepared and placed on the market, a little volume entitled, "The Secret of a Happy Day Laborer." It is neatly bound in cloth, and retails at 65 cents single copy, or \$4.80 per dozen. Address Pentecostal Publishing Company, Louisville, Ky., or the author at 601 Palmetto St., Montgomery, Ala. Sincerely,

Mrs. Lulu M. Dudley.

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CONTRIBUTED

BIBLE STUDIES IN SEX LIFE.
NO. II.

M. Madeline Southard.
Losing Love's Harmony.
Genesis, Third Chapter.

It is impossible to continue a study of this subject without carefully considering the tragedy of this third chapter of Genesis. The sex-life of the race, with its varied manifestations through the centuries, can be understood only through the key given in this chapter. "The Fall of Man," as we have termed this event with its mournful consequences, effectually shut the door on the beauti-



REV. J. W. HUGHES,
Founder of Asbury College, Mother
of Holiness Colleges, who preach-
es during Convention.

ful love-life glimpsed in the first two chapters of this "book of beginnings."

In my sophomore days of evolutionary zeal I wrote a paper for one of our classes, setting forth how the race experienced a fall upward if it ever fell at all. Such is the supercilious view of much of modern "science, falsely so called," to eat of the tree of knowledge must have been good for all knowledge is good. Alas, for such a misapprehension of simple scriptural statement. God never gave a command that would curtail the human quest for knowledge, but gives many commands to seek it. It was the fruit of the tree of the knowledge of good and evil that they must not touch. Gen. 2:17. Not knowledge, but a deadly, hideous understanding of sin through actual experience was the thing forbidden.

It would be well for the church if its membership could get a view of this event in keeping with the dignity of our whole Christian theology. This was no school-child prank of apple-eating fit to become the jest of superficial humorists. In the last chapter of Revelation we are told of the tree of life, yielding twelve manner of fruits, and with leaves for the healing of the nations. We may with as much reason and as much dignity describe those twelve fruits as bananas, oranges, plums and the like, as to speak of "eating the apple" from the tree of the knowledge of good and evil. If

one expression is figurative the other doubtless is also. These two free beings asserted their wills in opposition to the supreme will of the universe. What form their rebellion took we do not know, and it matters not at all. Some have stupidly concerned themselves about whether God would give so fearful a penalty as followed for the eating of a bit of fruit. These have failed utterly to get the point of the narrative. The one thing it tells us, the only thing that matters is that they disobeyed. A people so accustomed to rebellion as our race is now, cannot understand the awfulness of the simplest act of disobedience, whatever it might be. It was introducing chaos where order had reigned, breaking life's wonderful harmony into a thousand discords. If in a solar system where planets revolve in orderly manner about a central sun, the law of attraction should suddenly be broken, and each planet become a self-determining center, the wildest confusion and most disastrous collisions would result. Thus it was when the wills of created beings set themselves against the will of the Creator. Instead of moving in harmony with all other created things, with God as the center of all, each individual became self-centered, and this selfishness becomes the root of all sin and its attendant misery.

A PRISON SERMON BY REV.
GEO. L. HERR, PRISON
EVANGELIST.

Subject: "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will hear this: Who will hearken and hear for the time to come." Isa. 42:22, 23.

The Psalmist said: "I was a reproach among all mine enemies, but especially among my neighbors, and a fear to my acquaintance; they that did see me without fled from me. I am like a broken vessel." It is one of the mysteries of God's wonderful works in later years to look at the poor, weak, and comparatively worthless men, that He in His own way has lifted from the pit and used to take the gospel light to so many darkened and neglected lives.

Jerre McCauley was a river thief, and while serving a term in the penitentiary caught a glimpse of what the life beyond with Christ would be, and the verse, "God so loved the world, (Jno. 3:16), won his heart and life, and this poor vessel, in the few years he labored for Christ, has planted the gospel light through convert at every port where a ship now lands throughout the world.

Sometime ago when visiting the eastern prisons, I stood in Sing-Sing talking to the inmates, the thought came to me that it was within these walls that Jerre McCauley stood a condemned criminal, who later became one of the greatest soul-winners the world has ever known. Sam Hadley, who was saved through this man of God, was a poor friendless drunkard, and at the time he knelt at the altar of the old Jerre McCauley Mission in New York City, had committed almost every crime in the calendar. Over one hundred forgeries looked him in the face, which he confessed. I heard Mr. Hadley preach several times before he died. What a mighty

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Every poultry raiser should, if possible, raise several times as many fowls as he knows he will require for the following year—this gives him a better chance for selection in the fall. Greatest care should be taken in the prevention of disease. The following directions are safe and reliable for keeping fowls sturdy, to better enable them to resist White Diarrhoea, Diarrhoea from Indigestion, Cholera, Roup, Limberneck, Gapes and Worms. Thoroughly mix one teaspoonful Merry War Lye in two gallons of drinking water. Or it may be mixed with dry feed or mash by thoroughly dissolving one teaspoonful of Merry War Lye in one pint of water, which should then be stirred

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You will never know how great is the satisfaction of using a mild, home made, white soap that floats, until you have tried it. Easy to make, too: just put two quarts melted grease into a kettle; then stir one can of Merry War Lye which has previously been dissolved in a quart of hot water and allowed to cool until luke warm, into the grease; add immediately one cup of ammonia and two table-spoonfuls of borax dissolved in half cup of warm water. Stir five minutes; beat the warm soap until it is too stiff to be handled, and put away to cool. Do not use until four weeks old. (All soap improves with age). This formula which is so simple that anyone can follow it makes, at small cost, a batch of excellent floating soap which will give the greatest satisfaction in use.

man of God he was! I also had the privilege of preaching in the great Mission he founded in New York City. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold." Psa. 68:13.

Several years ago the great Moody was preaching in St. Louis, Mo. The **Globe-Democrat** announced that it would publish Mr. Moody's sermons. He made up his mind that he would weave in plenty of scripture for the paper to carry into places that he could never enter. One night he preached on the Philippian Jailor, and next morning the paper came out with a sensational headline—"How the jailor of Philippi was caught." A copy of the paper was carried into the prison, and fell into the hands of a notorious prisoner by the name of Burke. This man was one of the worst characters known in Missouri. As he glanced over the paper, the headline caught his eye; thinking it was some prison news he began to read it. That night in his cell, he prayed for the first time in his life. On the following Sunday, Christian friends talked to him and he was led into the light of the gospel. For some months after his release Burke tried to find work, but no one would take him, knowing his past history. One day this man received a message from the Sheriff that he was wanted at the courthouse. He obeyed with a heavy heart. "Some old case they've got against me," he said, "but if I'm guilty I'll tell them so; I've quit lying." The sheriff greeted him kindly. "Where have you been Burke, in New York? Have you kept a good grip on the religion you told me about?" inquired the sheriff. "Yes," answered Burke. "I've had a hard time, sheriff, but I have not lost my religion." "Burke," said the sheriff,

"I have had you shadowed ever since you left prison. I suspected your religion was a fraud, but I'm convinced that you are sincere and have been living an honest life. I have sent for you to offer you a deputyship under me; you can begin at once."

After ten years in the sheriff's office, this ex-convict was appointed treasurer of said office. "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses, they are for a prey, and none delivereth; for a spoil, and none sayeth, Restore. Who among you will give ear to this? Who will hearken and hear for the time to come?" Isa. 42:22, 23.

At a later date Mr. Moody was called to St. Louis for another series of meetings. His helper was called away in the midst of the revival. The committee wanted Burke to come and preach in his absence, but the sheriff said he had just levied on a jewelry store and had not had time to take an inventory, and Burke was the man he could trust to put in charge of it. He was held in such confidence by the police that they gave him a photograph they had of him in the Rogue's Gallery. He had his photograph taken again, and in sending a copy of this along with the original Rogue's Gallery photograph, to Mr. S. S. McPheeters, St. Louis, Mo., to show the change in his features, Burke wrote a note: "Notice the difference in the enclosed features. See what our holy religion can do for the 'chief of sinners.'" On the back of the Rogue's Gallery photograph he wrote: "He

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raiseth up the poor out of the dung-hill, that he may set him with the princes, even with the prince of his people." Psa. 13:78.

I told this story in the Missouri prison the last time I spoke there, and I believe it put a desire into many hearts to lead better lives.

Several years ago I met in the Jefferson county jail, Louisville, Ky., James O'Brien, one of the worst criminals I have ever known. Twenty-three years and six months he had spent in the prison cell; he was one of the most notorious bank robbers in this country. He stole hundreds of thousands of dollars. Then he told me of his crimes; he said for one year at a time he had been in the dismal, solitary cell, that he was put in tanks of ice water for wrong doing, was punished over and over again, and that it always made him more of a demon. He said that the last officer who locked him up, said to the jailer, "Take him like a beast, for that is what he is." Then he said to me, "Do you think there is any hope for me?" I told him if he was ready to give up sin and was determined to forsake his awful life, there was a love that could forgive, and a power that could help and keep him from such a life in the future. I shall never forget kneeling on the stone floor in the dark cell, and praying that God Who could bring light into our darkness, would dispel the thick clouds that shut in this man from hope, and bring the revelation that would change his life. There were tears in his eyes as we came out of the cell, and taking my hand in his, he said, "I will try." He did try, and he conquered.

After getting out of prison, he came direct to our home, a warm supper was ready for him, the best room in the house was his for months. He became an earnest Christian. At this stage there were still numerous charges against him in different cities and he was not satisfied until he faced them all. He was told in every city "Go, you shall have a chance." He told his story wherever he went, and in 1905, in Indianapolis, he was ordained a minister of the gospel. He was at the head of a great rescue work in Cincinnati, Ohio, the city of his birth, and chaplain of a model penal institution, where he died. "As ye were a curse, so will I save you, and ye shall be a blessing."

Were it not for this wonderful gospel, that for twenty years I have tried to preach to the men and women in prison, I myself might be an outcast. More and more every day I feel that I am a brand plucked from the burning. Thirty-four years ago I was a well-known young man of Louisville's elite society, prosperous, respected, and sought after. Friends, without number, well-wishers innumerable, the door of any refined home in the city would have swung wide open in welcome at my knock. Now, the other picture: As we sow, so shall we reap. An outcast, deprived of friends, stripped of wealth, position, reputation. Ostracised from society of former days. These were indeed dark days, the past a record of sin, the future black, not a gleam of hope to pierce the gloom. "Poor fellow," you say. Yes, only one of the thousands who are traveling the same hard thoroughfare today. When reputation was blasted and hope departed, a determination came into my life to sever forever the life that I was living, and on Dec. 25, 1893, I said I will

arise. A few months later I heard of the wonderful gospel that would transform men's lives, and make them new creatures in Christ Jesus. I trusted Him Who is the sinner's friend, and from that time till this I have been telling that there is an avenue of escape for every man or woman who will trust Him.

Does it pay? It pays a hundred-fold in the feeling of duty well done, in the knowledge of many lives made useful. It pays in words of gratitude feelingly uttered by men and women who formerly sank in the quicksand of despair, that are now restored to happiness. It is my earnest prayer that this message of hope may instill into the hearts of thousands a desire to come back into the fold of the Father's love, no matter how far they have wandered.

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At the close of the last fiscal year, March 31st, 1914, the Loan Fund Capital of the Board of Church Extension was \$560,582.63. There has been contributed this year to this fund \$103,170.47. Interest collected from outstanding loans, less all charges against interest, and added to the principal, \$7,683.09. The present Loan Fund Capital of the Board, therefore, is \$671,436.19, which is an increase for the year of \$110,853.56.

W. F. McMurry,
Corresponding Secretary.

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To those who want information in a clear manner and not lengthy, attention is called to the following Pamphlets by Rev. Clement C. Cary, Atlanta, Ga., eight in number:

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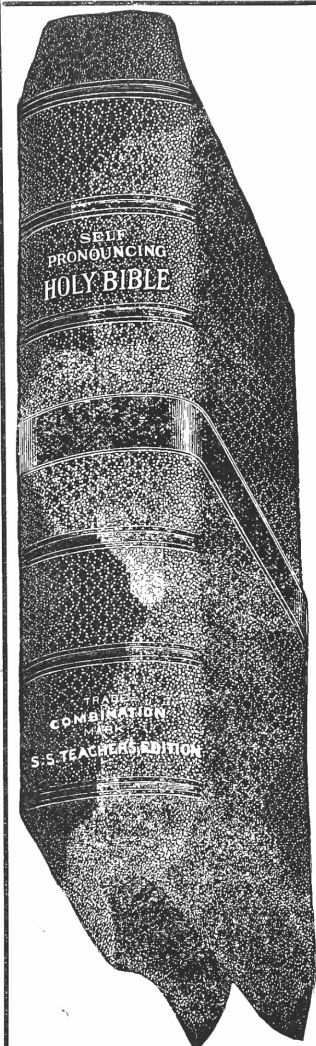
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SPECIMEN OF TYPE

19 And when A-zū'bah was dead, Cā'leb took unto him "Eph'rath, which bare him Hūr.
20 And Hūr begat ū'ri, and ū'ri begat Be-zāl'e-el.
21 And afterward Hēz'ron went in to the daughter of Mā'chir¹³ the father of Gīl'e-ad, whom he married when he was threescore years old; and she bare him Sē'gub.
22 And Sē'gub begat Jā'ir, who had three and twenty cities in the land of Gīl'e-ad.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: This is my second letter to The Herald. I am 9 years old and in the fourth grade. When I wrote the other time I lived at Vilonia, but live at Enola now. My mama takes The Herald and I enjoy reading it. I have three sisters living and one dead. I have three brothers living and one dead. We have lots of pets. My father has been dead for eight years. Georgia Stivers.
Enola, Ark.

Dear Aunt Bettie: Will you let a little country girl join your happy band? Mama takes The Herald and I enjoy reading the Children's Page. Guess my age, between 8 and 16. This is my second letter to The Herald. I am in the fifth grade in school. We have two squirrels and seven guinea pigs for our pets. Who has my birthday, December 18? I belong to the M. E. Church. I have light hair, light complexion and blue eyes. Eva Stivers.
Enola, Ark.

Dear Cousins: This is my first time to write to The Herald. Will you let me join your happy band? Who has my birthday, Aug. 11? I am fourteen years of age. I have dark hair, blue eyes and dark complexion. My hair is nearly a yard long. My weight is 126 pounds, height 5 feet, 7 inches. I have one sister living and one dead, and three brothers living. I was saved July 4, 1913 and sanctified two weeks later. I live right at Vincent camp ground. Brother and Sister Irick held the meeting last year and will hold it again this year in July. It seems so long I can't hardly wait. I want to be a good singer for Christ.
Newbern, Tenn. Bessie Stephens.

Dear Aunt Bettie: I have light hair, blue eyes and am four feet and eleven inches high. Aunt Bettie, I wish you could see my little nephew; he is so cute. Well, Aunt Bettie, I see a show boat going up; it has landed over the river; it is the Wabash and the Sunny South. May Bailey, I will guess your age to be 10 years old. I would like to exchange cards or letters with the cousins. Best wishes to Aunt Bettie and the cousins.
Westport, Ky. Violet D. Williams.

Dear Aunt Bettie: Will you let a Missouri girl join your happy band? My father takes The Herald and I enjoy reading it. Who has my birthday, May 18? Guess at my age; it is between 14 and 18. I go to school at Union and I am in the 9th grade. My teacher's name is Mr. Bryan. My seatmate is Miss Fern Holman. I am saved and belong to the Union Church. Would like to correspond with some of the cousins. Anna Clevenger.
Lawson, Mo.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band? My birthday was April 10. I was 15. I have brown eyes, light brown hair and weigh 98 pounds. I would like to hear from some of the cousins. If I see this in print

will write again. With love to Aunt Bettie and all of the cousins,
Frogue, Ky. Minnie Miller.

Dear Aunt Bettie: This is my first letter to The Herald. I go to Sunday school every Sunday that I can. We take The Herald and think it is a fine little paper. I read all the letters and enjoy them. Who has my birthday, July 4? I am ten years old and in the fourth grade. My teacher's name is Miss Ruby Tyree. I like her fine. I have one pet; it is a big red pig. If this does not go in the wastebasket I will write again.
Toano, Va. Irene Yates.

Dearest Auntie: Will you admit another girl from Kentucky? I have written several letters to The Herald. I enjoy reading the Boys' and Girls' Page. We do not take The Herald. Mrs. Louisa Foster takes it and lends it to us. I am a member of the Baptist Church, but I go to the Methodist Church too. I like to go to church and Sunday school. I suppose the most of the cousins are going to school. I do not go to school; my mother has always taught my sisters and myself at home. I have been resetting some of my flowers. I have a zebra plant; three of the blades froze last winter but it is starting out new blades now. I have a blue Clematis vine. Mama has some tulips and crocuses. What is the matter with you Indiana cousins? I hardly ever see a letter in The Herald from Indiana. I was born in Indiana and I would like to live there again. I am 19 years old. I would be pleased to correspond with some of the cousins. I hope to see my letter in print.
Alfa Williams.
Westport, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I am ten years old and have a brother who is four. We had a sweet little baby nearly two years old, but she went to heaven, Jan. 4th. We miss her so much but Jesus comforts our sad hearts. I enjoy reading the Children's Page. You know my papa, and mama is pastor of the Free Methodist Church. I want to grow up to be a holy woman. Please pray for me. I enjoy sailing.
Atlanta, Ga. Evangeline Shelhamer.

Dear Aunt Bettie: This is my first letter to The Herald. I like to read the Children's Page. I go to school. I am eleven years old. I am in the third grade. I have light hair, blue eyes and light complexion. I live on a farm. I have three ducks; they are laying eggs now. I am a Christian. My papa is S. S. Superintendent. I have two brothers living and one went to heaven when fifteen months and eleven days old. I hope to see my letter in print.
Lennard Lewis.
Kearney, Neb., Route 6.

Dear Aunt Bettie: This is my first letter to The Herald, and I don't expect it will escape the waste paper box. My mother does not take The Herald but one of our neighbors takes it and when she gets through with the papers she sends them to mother. I enjoy reading the Children's Page. I am half an orphan. My father died when I was small. I never have realized what a father was. My mother is a Christian and I am trying to be one too. I am a member of the Methodist Church. Anyone guessing my age I will send them a post card. My age is between eleven and fifteen. If I see this in print I will write again. I never tire of doing something for Jesus. Yours sincerely,
Mary Manning.
Jenkinsburg, Ga.

Dear Aunt Bettie and Cousins: My sister takes The Herald and I enjoy reading it very much. I go to church and Sunday school every Sunday. Rev. Patterson held a revival meeting here, and I am happy to say I was gloriously sanctified, and I feel if the Lord would come tonight I am ready to meet Him. I enjoy reading good books, but I love to read the Bible best of all. My desire is to win souls for Jesus. I fear Mr. Wastebasket, so I will go.
Bourbon, Mo. Grace Keyes.

Dear Aunt Bettie: Will you let a little Virginia girl join your band? I am nine years old. I am in the third grade. I go to Sunday school every Sunday. It is fit. I have no sisters and no brothers, but you know I wish for some. My father is a boatsman; he is very kind to me. I am not a Christian but would like to be. I would like to correspond with you. Love to you and the cousins.
Diggs, Va. Mary D. Banks.

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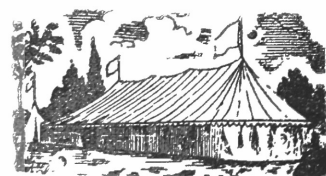
Dear Aunt Bettie: As I saw my other letter in print I thought I would write again. How are all of the cousins? I will answer some questions, that some of the cousins asked. Noah was six hundred years old when he entered the Ark. Gen. 7:6. Noah was 950 years old when he died. Gen. 9:29. Absalom was caught up between heaven and earth by a lock of hair. 2 Sam. 18:9. Aaron made the golden calf. Exodus 32. Lazarus laid at the rich man's gate. Luke 16:19, 20. Hoping to see this in print, I remain yours saved and sanctified.
Annie Keyes.
Bourbon, Mo.

Dear Aunt Bettie: I wonder what you and the cousins are doing at this time? As I haven't written in some time I decided it would be a pleasure. This makes my fourth letter to The Children's Page. I enjoy reading the letters so much. I have been going to school but it is out now and I am at home. I go to Sunday school every Sunday and preaching every first Sunday. We have a fine preacher; his name is Rev. W. V. Bethea. Who has my birthday, Oct. 6? Who can guess my age? It is between 10 and 15. I have brown eyes and light hair.
Annie Laura Summers.
Lake City, Pa., Route 12.

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OUR DEAD

CARMICHAEL.

Mr. and Mrs. J. S. Carmichael were called upon to give up their little daughter Blanche, aged eleven years. She went to live with Jesus Dec. 26, 1914. She was a bright child, and was just entering the fifth grade in school. While we can't understand why God took her so early in life, yet we know He knows best and shall bow submissively to His divine will.

Rev. J. M. Gibson and the pastor conducted the funeral service; strong men broke down and wept and it was a sad scene to look upon. As I visited her the evening before she left us, I did not know she was so near the end. Dear parents, weep not as those who have no hope, but so live that when the summons comes you may be ready to meet her where the wicked cease from troubling and the weary are at rest.

Rev. N. T. Gwin.

FITCH.

Elisha J. Fitch, the subject of this sketch, was born in the "Old Fitch Chapel" neighborhood near Flemingsburg, Fleming county, Ky., Oct. 25, 1838, and passed to his final reward on Sunday morning, Jan. 24, 1915, from the home of his daughter, Mrs. H. L. Buchmann, Chattanooga, Tenn.

Mr. Fitch came of Methodist parents, his father's home being always a stopping place for Methodist preachers. He had early religious training and united with the M. E. Church, South, when a boy, but was not converted until grown. He was converted at Vanceburg, Ky., under the preaching of Dr. W. B. Godbey and later received the blessing of entire sanctification, at Mt. Sterling, Ky. From the day of his conversion until death he lived a consistent life—one that corresponded to his profession. None who knew him and the life he lived can doubt but that he has entered upon a rich reward on high. He was faithful in his attendance at Sunday school and church until within a few weeks of his death when his physical strength gave way. For some time before his death his hearing had been very defective. Though unable to hear what the preacher said he was always found in his place at church, giving his presence and influence to the work of his Master.

On the 25th day of January, 1861, he was united in marriage to Miss Jane Stricklett, of Vanceburg, Lewis county, Ky., with whom he spent fifty-four years, lacking one day, of happy married life. He was laid to rest on the date of his fifty-fourth wedding anniversary. To this happy pair nine children were born. His wife and four children survive him. The surviving children are: Mrs. T. F. McGee, Zolfo, Fla.; Mrs. Elizabeth R. Ware, Winchester, Ky.; Mr. W. T. Fitch, Mt. Sterling, Ky.; and Mrs. H. L. Buchmann, Chattanooga, Tenn.

Mr. Fitch's early married life was spent in Lewis and Fleming counties, moving later to Mt. Sterling, Montgomery Co., where he lived until about a year and a half of his death. He and his wife spent one year in Winchester, Ky., with Mrs. Ware. They went to Chattanooga, Tenn., about six months before his death to spend the winter with their youngest child, Mrs. H. L. Buchmann. He was laid to rest in the cemetery at Chattanooga, Tenn. He was a fond reader of The Pentecostal Herald and always looked forward with glad anticipation of its weekly visit.

W. S. Vanderpool.

ROOT.

Brother Orlando Root was born in the year of our Lord 1830, and his life has been spent in Louisville. In the years of health and strength, he was an industrious business man, acquiring a competency for the support and comfort of his family, and, but for reverses, he might have left an estate worthy of his spirit of industry. As a friend, we doubt if this community and this city has ever known one who was more genuine and true, and his friends might justly be called a multitude.

For constancy and affectionate consideration he has been a model husband. He and his good, faithful wife have walked together in holy wedlock for fifty-five years. From mutual choice they have been inseparable. We are informed that in all of the days of the fifty-five years, one month would cover the time they have been absent one from the other, and theirs has been a happy life. It is no surprise that, in his declining years, and especially in times of illness, nothing seemed to be quite so essential and comforting as the presence of her, with whom he has made life's long voyage, and who now bows low under inexpressible sorrow and grief.

Brother Root has been a faithful, indulgent father. He was faithful, by precept and example, in his efforts to direct the children in the ways of God and salvation and right living. He was indulgent where there was no compromise of truth and righteousness, but not in the sense that they were left without proper restraint, and we feel well assured that his offspring and their generations will hold sacred his memory and appreciate and derive immeasurable profit from his beautiful experience and life.

He gave his heart to Jesus and joined the old Eighth Street Methodist Church when he was but a boy. He has been a faithful member of Jefferson Street Church for thirty-five years. He has filled, efficiently, nearly all of the offices that are held by the laymen of the church, and was a member of the Board of Stewards at the time of his death. His remarkable Christian character and life in the service of God is traceable to the fact that he entered the kingdom of God so early in life.

Brother Root possessed a strong and abiding faith in his Lord, and his experience of salvation was quite satisfactory to him. I never heard him testify to entire sanctification as a personal experience but I have no doubt of his glorious possession of it. He said to me, "I must be nearing the beautiful land." "It is all bright, Hallelujah, hallelujah, hallelujah!" He loved The Pentecostal Herald because it had done so much for him in the matter of enlarging his faith and experience. These are said to have been his last words: "Must be born again." "Washed in the blood of the Lamb." His pastor, S. H. Lovelace.

OLD THOUGHTS IN NEW DRESS.

By Rev. Geo. E. Ackerman, D. D.

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This is the biggest little book of the year. It is a comprehensive treatise on the great truths of Christianity condensed into eight chapters. Doctor Ackerman is one of the most scholarly of modern authors, as evidenced by his former volumes, but in this one he has eliminated academic terms and taken the average reader into his confidence. The book is written in such plain, everyday language and such pleasing, stimulating style that it grips and holds all classes of readers.

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Vital upbuilding of Christian faith and deepening of religious experience will certainly result from a wide reading of this thought-provoking book. It is the finest spiritual tonic that has been issued from any press in many a day.

EVANGELISTS' APPOINTMENTS.

REV. B. H. MORSE.

Tacoma, Wash., April 18-May 2.

REV. J. L. BRASHER.

Pueblo, Col., April 29-May 16.

REV. LUTHER B. BRIDGERS.

Morristown, Tenn., May 2.

REV. A. H. JOHNSTON.

Brunswick, O., April 25-May 9.

REV. F. E. REYNOLDS.

Mt. Auburn, Iowa, April 25-May 12.

REV. W. P. YARBROUGH.

Anderson, S. C., May 2-11.

REV. JOHN A. FLESHER, D. D.

Glen's Ferry, Idaho, May 1-15.

REV. C. M. DUNAWAY.

Noma, Fla., May 2-19.

REV. JOHN T. HATFIELD.

Westmore, Vt., May 1-27.

DR. A. O'BANNON.

Pavo, Ga., May 1-15.

REV. FRED MESCH.

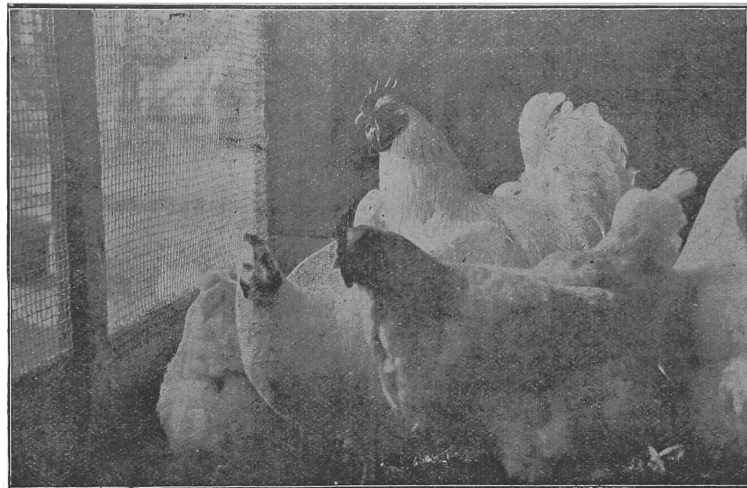
Kansas City, Mo., May 3-26.

REV. C. H. LANCASTER.

Ozark, Ala. April 29-May 9.

REV. G. W. SHEPHERD.
Rockport, Ind., May 1-31.
REV. JOHN F. OWEN.
Boaz, Ala., open date month of May.
REV. L. J. MILLER.
Delaware, Ohio, May 6-16.
REV. D. F. BROOKS.
Speculator, N. Y., April 22-May 3.
REV. D. W. WHYBREW.
Lupton, Mich., Open date May 21 to July 1.
REV. W. W. McCORD.
Sylvania, Ga., May 2-20.
REV. C. H. BABCOCK.
Los Angeles, California, May.
REV. G. G. YEOMAN.
Richland, Mo., open dates for summer months.

REV. W. J. HARNEY.
Wilmore, Ky. Open date last of April and first of May.
REV. E. B. WESTHAFFER.
Gnadenhütten, O., April 17-May 10.
REV. W. R. CAIN.
Marshalltown, Iowa, April 18-May 9.
REV. FRED ST. CLAIR.
Chicago, Ill., April 25-May 23.
REV. C. F. WEIGELE.
Ontario, Cal., April 25-May 6.
MOORE AND REID.
Macon, Ga., April 18-May 2.
REV. T. C. HENDERSON.
Columbus, Ohio, April 23-May 2.
REV. L. C. DOUTHIT.
Danville, Va., April 18-May 2.
REV. E. J. MOFFITT.
Big Island, Va., April 25-May 9.



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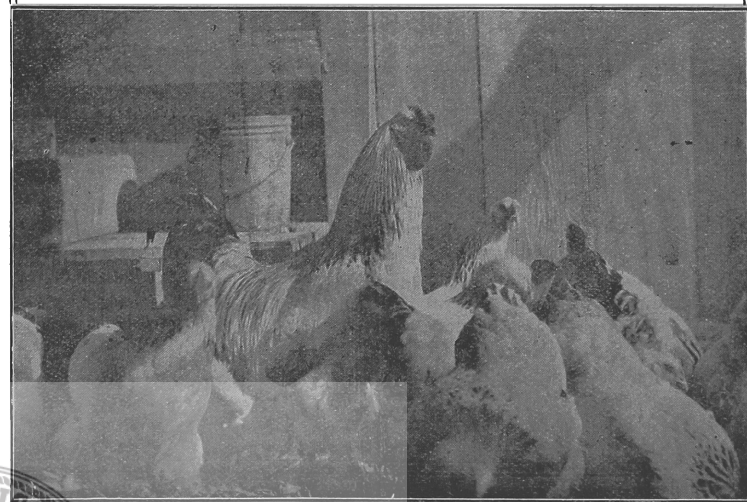
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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR MAY 9, 1915.

Friendship of David and Jonathan.
1 Sam. 20:32-42.

Golden Text: "A friend loveth at all times." Prov. 17:17.

To understand how beautiful was the friendship between David and Jonathan it should be remembered that Jonathan was heir-apparent to the throne, while David was the Divinely chosen king.

The Beginning of the Friendship.

The beginning of this remarkable friendship between David and Jonathan was on the day of David's return from the victory over the champion of Gath. It was created by the act of heroism which brought life and liberty to the thousands of Israel. Jonathan had sat by his father's tent, and watched the single combat on which the destinies of two nations might be said to hang. When David was brought into the presence of Saul with the head of Goliath in his hand, there arose in the heart of Jonathan an overpowering sense of gratitude. That gratitude soon ripened into affection for "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." (1 Sam. 18:1). Goliath's death day was the birthday of this lovely friendship.

A Disinterested Friendship.

Jonathan had nothing to gain but everything to lose from this friendship. If David was to be king, it would be the throne of Jonathan he would occupy. Here shines out the nobility of Jonathan in contrast to his father Saul. Delivered from all low and selfish ambitions, he saw himself surpassed by David, and yet his friendship grew stronger and richer to the very end.

Luther and Melancthon.

Martin Luther and Philip Melancthon lived together in Wittenburg. It is delightful to see how these two great men spoke of each other. Luther says on one occasion: "Philip is a wonder to us all. If the Lord will he will beat many Martins as the mightiest enemy to the devil and scholasticism. I am the rough woodman who has to make a path; but Philip goes quietly and peaceably along it, builds and plants, sows and waters." Melancthon on the other hand said: "Luther supplies the place of all my friends. He is greater and more admirable in my sight than I dare express." That is worth calling friendship, when neither friend is jealous of the other's success, and no word of detraction ever escapes their lips.

A Practical Friendship.

Jonathan's friendship did not consist of fair and flattering words but in beautiful self-sacrifice. At its birth it prompted Jonathan to put his royal robes on David's shoulder, to gird his sword on David's thigh, and to place his bow in David's hands, as much as to say: "I will give thee of my best. These befit thee more than they do me." (Ch. 18:4). The friendship that claims congratulations but is slow to congratulate; that looks for

sympathy but is slow to sympathize; the friendship that lasts while the sun shines, but sets on the dark and cloudy day, is not worth calling friendship. True friendship can stand the test of adversity. Indeed it is when reverses come; when all things seem to be against us; when the tongue of slander is busy; and professed friends put the worst construction on one's actions, instead of the best, that we find out who really are our friends. Your friend is the one who, in defending you, will take the javelin which flies from the hand of hate, rather than be silent in your championship. (Ch. 20:23). Henry Ward Beecher once said this beautiful thing about friendship: "If you are angry with a man and hate him, it is not hard to go to him and stab him with swords, but so to love him that you cannot see the stain of sin upon him; and to speak painful truth through loving words, that is friendship."

A Permanent Friendship.

What a revelation of the character



REV. C. C. CARY, Atlanta, Ga.
Well known to religious Journals.

of this friendship there is in David's lamentation, when Jonathan fell in battle: "O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me; thy love to me was wonderful, passing the love of women." (2 Sam. 1:23-26).

SPECIAL NOTICE TO PASTORS!

We wish to call the attention of district superintendents, presiding elders, pastors and camp meeting committees to the fact that we have at Asbury College a remarkably fine body of young ministers of the gospel, who are eager for work this summer. Many of them have had considerable experience in preaching the Word and revival work. Not a few of them are excellent preachers.

Several of these young men could supply acceptably almost any pulpit for an absent pastor during the summer. Many of them would do excellent revival work in stations or on a circuit during June, July, August and up to middle of September. By all means use these young men. Do not let a church or circuit go without a revival; some soul will be lost forever if you do. These are fine young men, eager for the fray. Give them a chance.

It is quite the proper thing for older men in the ministry to give the young men just starting, an oppor-

Asbury College.

Spring Term opens March 18, 1915. If you are going to attend school this spring, or send your children to school, consider the advantages of Asbury College.

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Rev. H. C. Morrison, D. D., Pres.
Wilmore, Kentucky.

tunity. The people delight to have the young preachers; they will catch the young folks. Write to me at once and get in touch with those warm-hearted, eager young men.

Your brother,
Wilmore, Ky. H. C. Morrison.

SPECIAL NOTICE!

We have in our faculty two fine preachers, Rev. Jordan Carter and Rev. E. T. Franklin, who will do good work for you in your church revival or camp meeting. Write to either of them at Wilmore, Ky. I have written this notice without the knowledge of these brethren. H. C. Morrison.

ANNUAL MEETING MISSION BOARD.

The Board of Missions will hold its annual meeting in Nashville, Tenn., beginning on May 11th. The conditions under which the Board meets will render this session of peculiar interest and importance. One of the things that will come up for consideration will be the amendment of the charter of the Board requiring a full attendance of the members. The Board will need to give careful attention to its finances in the making of appropriations, due to the depressing financial conditions that prevail, in order that the Mission work may not suffer. The by-laws and manual are to be adapted to the changes that have been made in the constitution of the Board, and other items of important business incident to the beginning of a new quadrennium will be before the Board.

WHAT IS THE CLUB?

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